Dhamma Talks
by Mogok Sayadaw

– Emptiness, Conditioned, and Unconditioned

Translation based on the recorded tapes (Burmese) by
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TAIWAN

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Translator's Notes

Mogok Sayadaw (1899~1962) gave many talks on practice from 1945 until his death.

His disciples started to record it in 1954. After his death in 1962, they compiled and preserved it until to this day. They transcribed some of these talks into 33 volumes in book form.

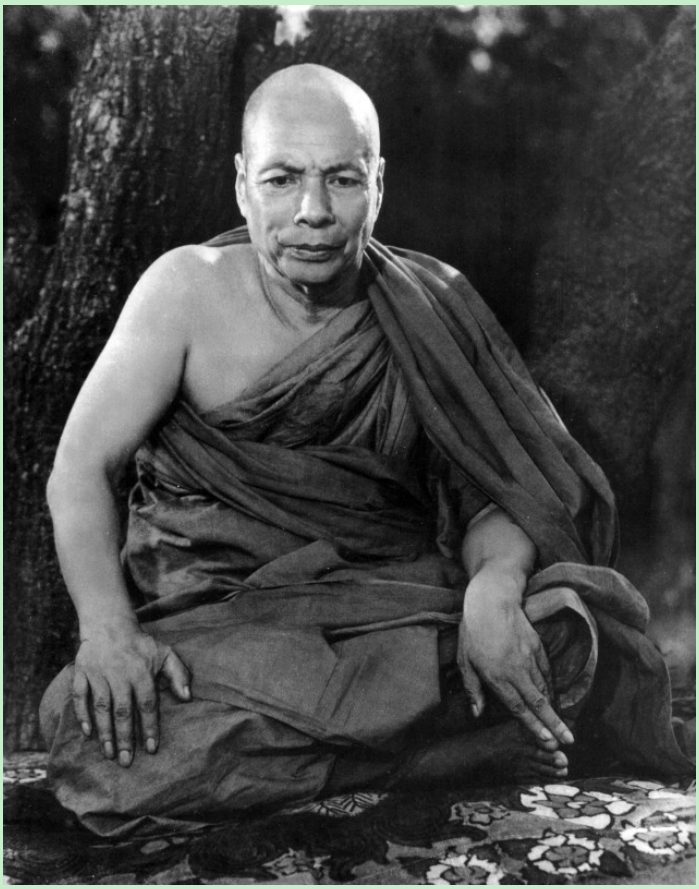
I made my translation based on the recorded tapes. Most of the talks are about an hour and with some repetition. Sayadaw made effort to teach his listeners to understand and remember it.

I did not translate the whole talk and left out some of the parts. But it will not affect the teaching and enough for practical purpose.

These teaching were based on khandha, āyatana, dhātu, sacca and paṭicca-samuppāda, etc. Therefore, the readers should have some basic knowledge of these terms.

Namo tassa bhagvato arahato sammāsambuddhassa

Introduction



Mogok Sayadaw (1899 – 1962) Portrait

The following short biography of Mogok Sayadaw is based on the remarkable biography by Sayadaw U Gosita. The title is, “One Life Teaching.” After it came out, became popular among Buddhists and reprinted for a few times during a short period. That time before, he had written the biography on his own teacher, the very well-known scholar monk Mahāgandhāyon Sayadaw U Janakābhivaṃsa. Later U Gosita became a meditation teacher in Mogok Meditation Centre and wrote the biography. Mogok Sayadaw's Dhamma talks were very well received among Buddhists in Burma (Myanmar), even before the biography came out and whatever their meditation systems might be; because Sayadaw's talks were mostly based on emptiness (suññatā), dependent co-origination (paṭiccasamuppāda) and many suttas on practice. These teaching were the foundation knowledge for insight practice. It is very important for yogis to know them before and during the practice. These were like guidelines for yogis without a teacher. These Dhamma talks can be called manuals of insight practice. Why I translated most of Sayadaw's talks into English? He passed away for a long time now (i.e., 1962), but his talks were never known, or even heard about it outside Burma. This is the time for me to repay his gratitude and metta for Buddhists. There are also other very good reasons which I will quote from the introduction of a book entitled, “Manual of Vipassanā Contemplation from Mogok Teaching.” This is written by a well-known author U Sun Lwin before he became a Buddhist monk (Ven. Ādiccaramsī). His view on Mogok talks were the same as mine. Therefore, let him expressed it on behalf of me.

An extract: I must admit the following matter. I was satisfied myself for a long time as a true or genuine Buddhist. It can be said as my wrong thought. In brief, at the age of 35, I had abandoned my

parent's faith (i.e., Islam), my lover's faith (i.e., Christianity) and my doctrine of that religions are like opium (i.e., communism), because at that time I had been studied deeply in Theravada Buddhism. (It seemed he studied Buddhism extensively for his text book on ethics for philosophy within that period.) After 15 years at the age of 50, I wrote a book on my life. It was entitled, “A Man Has Faith and Taken Refuge in the Triple Gems.” It was about my struggle and change in philosophical view. I was also thinking myself as true or genuine Buddhist when I wrote this book. But it was not so. At that time, I still had not practiced vipassanā yet because I satisfied with myself as a bodhisatta. [In true, bodhisatta also has to practice vipassanā up to the knowledge of equanimity to the formations (saṅkhāra).] I did not know that even encountering the Buddha-Dhamma was still not an insider of the teaching (sāsana). An insider of Dhamma should benefit from the sāsana. Even up to my 50 years of age, I still did not have this clear view. Only believing in the law of kamma is not enough for becoming a true Buddhist. (It is true only becoming a normal Buddhist, and at any time he/she can be fallen into other faiths.) To become a true Buddhist, one must have the knowledge in accordance with the truths —saccanulomika ñāṇa. I only have this knowledge by studying Mogok Sayadaw's Dhamma talks series in transcribed volumes, and listening to his talks in recordings.

Even though I gained knowledge on truth, I still attached to the vow of a bodhisatta. After I understood the significance of becoming a true Buddhist, seeing the traditional Buddhists as living their lives and died in the unbeneficial ways. And compassion arose in me and wanted to become a true Buddhist (i.e., cūḷa-sotāpanna—this is commentary view of someone who has insight to the truths). According to the text,

after a worldling (puthujjana) dies, and next life will be more chances to take rebirth in the painful realm. (The Buddha also mentioned that the frequent homes of living beings were the four painful planes—Hells, animals, ghosts and Titans.) If someone perseveres in the vipassanā practice and becomes a true Buddhist (i.e., discerns anicca), he will be escaped from the painful birth in next life. I wanted to help people for it and made a resolution. From then onwards I was looking for a teacher. In 1991, he received a letter from a female doctor—Jenny who contacted him after reading his well-known autobiography. At that time, she was staying in northern Burma in a remote area. She had met a practicing monk who was quite significant. She invited him to come and study the monk. (This monk was Mon-le Sayadaw and staying at the Mon-le forest retreat in Western Gan-gow area.) I did not know why and had great interest in it, so I decided to go and see it. I went and stayed there for a week. What I found out was he used Mogok Sayadaw's teaching and system in his practice. The Dhamma talks by Mon-le Sayadaw were not coming from the books. It came out from his direct knowledge of the khandhas. In gist Mon-le Sayadaw was changing my view and encouraging me to study Mogok Teachings. I made a plan for detailed study in Mogok Sayadaw's talks. Luckily, there were two families appeared to offer me Mogok talks in completed volumes. These were 33 volumes in all (nowadays seem to be more volumes came out). After studied them, I made a plan to write a book on vipassanā practice based on Sayadaw's talks. Before that I had to try it out for its effectiveness. (U Sun Lwin was a very practical man and did not believe everything very easily.) I made the real practice and found out that it was really effective.

In 1993, I was attacked by heart disease for the first time. And then my health became degenerated. After that I had more interest in the matter of dying than living. By listening Mogok Dhamma on dying gave me a lot of comfort. In January of 1995, three Italian Buddhist yogis came to Rangoon (Yan-gon) for vipassanā practice. My spiritual friend U Ko Lay (Sayagyi U Ba Khin's disciple) took them to Narani Sima forest retreat for practice. I also had the chance to go with them. I took this opportunity to teach them the Mogok Teachings. They said to me that it was very interesting and they never heard it before. And requested me to come Europe and taught the teaching there. (U Sun Lwin never had the chance to go outside Burma for teaching until he passed away as a monk. A person like him should teach westerners than others, because he could communicate with them and very rich knowledge in many things which the westerners would appreciate. He was a practical man with bright and sharp mind.)

In May, 1995, I ordained as a monk for a year and practiced at the forest retreat. This event benefited me a lot because I had the chance to use Mogok Teachings in vipassanā practice. (At that time he also had the chance listening to nearly all of Mogok Sayadaw's talks which were recorded from 1954 to 1962. These were donated to him by Mogok Centre. Nearly at the time, he received the excellent biography of Mogok Sayadaw by U Gosita. So it can be said that he was an expert on Mogok Teachings. After he became a monk for the whole life in the second time, he gave lectures on Dependent Arising—Paṭiccasamuppāda around Burma with many invitations everywhere.) As many know in the Theravada tradition there are many different views on vipassanā practice. In accordance with my research Mogok system is easy and clear, but profound and significant. Mogok

Sayadaw was quite a learned monk in the Pali Texts. He taught the monks before the 2nd World War on Abhidhamma teachings and very well known for it. During the War periods he stayed in a cave for four years retreat and escaped the war. (At that time warmongers were battling and killing each other and Sayadaw was with his inner enemies—the kilesa—defilements.) Most people believed Sayadaw finished his spiritual journey. This case became known only after he laid down his khandha. Among the many relics in the ashes (i.e., sarīras), the strange thing was Sayadaw's both eye balls remained intact as eye relics. What I listened and studied many of his talks found out the following points.

Sayadawgyi understood the Pali Texts with penetrative knowledge. He could view them in significant ways which are different from others. Sometimes he was like a new commentator and could give their meanings not the same as others. Sayadawgyi also had the courage to change some of the traditional customs and views.

Nowadays the words vipassanā is quite popular in the world. Westerners become interest in vipassanā from the Burmese Theravada tradition. Therefore, I have translated this manual of insight (Mogok System) into English. (Actually he compiled it from the biography of Mogok Sayadaw; "One Life Teaching" into Burmese, and then translated into English for the English readers.) It will fulfill the wishes of my Italian friends. I believed that whoever reads this manual will aware the significance of Mogok Teachings. Sayadaw tried to explain the Buddhist vipassanā practice in many different ways to make it clear and easy. It is quite easy for practice. It included penetrative knowledge and profundity.

Here I want to add more of my view on these talks. Wholesome dhammas are like medicines and unwholesome are poisons or viruses. Therefore, should not view the listening Dhamma, reciting Dhamma, reflection on Dhamma, etc. as insignificant. The Burmese Tipiṭaka monks were very good examples. They had very good memories and sharp minds. One time Mogok Sayadaw mentioned to U Tun Tin (a disciple and regular listener of his talks). Sayadaw said to him, “Mg Tun Tin, with the development of science can record the sound is good. Knowing how to use it can lead to Nibbāna. If not will be fallen into the wok (hell cauldron).” It seemed to be Sayadaw predicted the outcome of science and technology of the future. Nowadays we can see the problems come from many kinds of media. With the help of science and technology media have very great effect on man and society. When humans use them in unwholesome ways, it will create evil kammas for oneself and others—such as lying, cheating, frivolous talks, harming, etc. It leads human beings to moral degeneration. Even the Chinese sages did not know about the Buddha-Dhamma, they understood the working nature and the results came from these practices (wholesome or unwholesome). Therefore, they invented some systems in Chinese moral education for the students, such as reading texts for 100 times, 1000 times and others. In China, a moral educational school made a research with students in different ages from children to youths. Let them read a text book on the law of kamma for 100 times, every day with long hours. Before a month, and interviewed some of them. What they found out was the students developed and progressed in the wholesome directions—such as good sati, Samadhi, discernment and changed or overcame their bad habits. This is similar to Buddhist monks with their study and practice

(practice is not only sitting with the closed eyes). In Buddhist practice, there were some words found very often in the suttas, such as—anupassanā (contemplation), bhāvetabba (development), bahulikata (cultivation), etc. These are must practice not only once or twice, but for many times. So that it can be developed and progressed. Buddhist meditation is contemplation of the truth. It is also called anupassanā—contemplate for many times, making it development (bhāvanā). It let knowledge arises and develops. It is also sure that if someone watches and listens to polluted media very often, he/she will have the negative results. I myself have great benefits from listening very often to Mogok talks. I also hope the readers will be benefited from these talks.

Mogok Sayadaw (1899–1962)

Sayadaw was born on 27th December, 1899 at Uyintaw Village, Amarapura Township and not far from Mandalay. This village was a Burmese king's garden before and a pleasant place with many trees. He was the fifth child and had seven siblings. His parents were well to do in life with good virtues. He was named Mg Hla Baw and easy to teach and remembered things. Sometimes the village children were playing novice ordinations. He always played as the village monk and was bowed by the other children. At the age of four he attended the village primary school. At the age of eight ordained as a novice at the Gwe-pin forest monastery with Sayadaw U Jagara (this was Burmese Buddhist custom to every boy as a novice for some periods). U Jagara was an old monk and this monastery also supported by his family generation for a long time ago. He became a novice and named him Vimala. It meant free from defilements, or dirt. Mg Hla Baw was ordained as a

novice in the summer of school holiday until the rain retreat (i.e., July to October). After the rain retreat he did not want to disrobe and happy with the holy life. So continued to stay there and learnt the Buddhist texts—including fundamental text for Abhidhamma (Comprehensive Manual of Abhidhamma—Abhidhammattha Saṅgaha). He had more interest in the Abhidhamma teachings.

At the age of twelve or as a novice for three years (vassas), one day a strange thing was happening. A lot of bees in group were flying towards his outer robe which was hanging on a line. And then it made home there. All the novices went to see Sayadaw U Jagara and reported him the strange incident. Sayadaw said to them, “Mg Vimala is not bad indeed. He will be great in the future. It is like these bees are occupying his robe. This is the sign of the future. People will encircle him (for Dhamma).”

There was another strange thing happened to novice Vimala. One day his cousin the seven years old Mg Ba Yin wanted to eat corns and persuaded him of going together to the corn field near the river bank, so both of them went with a small boat there. Mg Ba Yin was sitting near the head of the boat with an oar. They crossed the river from the north direction to the south where the corn field was. But there was a strong whirl pool in front of them. It would sink everything approached near it. All villagers were shunned this place. They did not know about it and the boat went into this area. Some farmers on the bank saw it and shouted to them to row back. At the same time some got any boat nearby to save them. When they arrived at near, and saw that both were rowing the boat with calm and ease. Both escaped the danger without harm.

The old monk U Jagara became weaker and weaker in health with the time passed by. So he told his novices to find for new teachers. He would send them there. Novice Vimala remembered his elder sister who was a nun. She came back to the village every year. Once time he asked the elder sister where she stayed as a nun. She described to him the place and the Vihāra where she studied. This was Maṅgala Vihāra and a very good Abhidhamma teacher was teaching there. And she encouraged the novice brother to come and study there. He decided to go there and told the parents. The mother did not want to separate with the novice (at that time 14 years of age). So she delayed the matter. At last novice Vimala could not bear it anymore, he made the decision to go there by himself. With some books, two robes and a bowl he left the village for the Amarapura city. He was only 14 years old and had never been to anywhere. With difficulty he arrived at Maṅgala Vihāra.

He had permission to stay in the Vihāra. This was a blessing for him, because at that time this place was packed with monks and very difficult to have a place to settle in. The reason was everywhere around Burma, many monks came here for the Abhidhamma study which was very popular at this Vihāra. After he was disappeared, the parents were searching for him. At last his father and brother came to the Vihāra to take him back. He refused to go back and continued to study there. He was introduced to Sayagyi U Ohn who was an expert teacher on Abhidhamma.

Sayagyi U Ohn was the contemporary of Ledi Sayadaw and a monk before. After Burma became a British colony many monks disrobed, and went back to lay life. U Ohn was one of them. Because

of his superb knowledge in Abhidhamma still monks went to his place for study. At last he was invited to the Maṅgala Vihāra for teaching the monks. Novice Vimala was looked after and trained by Sayagyi U Ohn. Later he became a good monk and a well-known Abhidhamma teacher.

In 1919, near the age of 20, novice Vimala became a monk. After ordination his robes were wetting with sweat. So he spread them on a pole line. This time again many bees were flying to his robe and made home on it. The tutor monk U Nāgavaṃsa who was like a brother to U Vimala made the following prediction. “This making home by bees is a good sign. In this life he will has the attainment– he will finish his task. And then this is the sign of which people will come and drink his Dhamma nectar.” U Nāgavaṃsa knew this and always guided the young monk U Vimala in the right direction. U Vimala started teaching the monks Abhidhamma when he had three rains (vassa) (i.e., 1922). There were some nuns studied Abhidhamma with Sayagyi U Ohn. Some of them were Daw Sucari (U Vimala's sister), Daw Vicari, Daw Vilasi and Daw Khemacari. The other three nuns were from Mogok area in Northern Burma and well known for its rubies. Daw Vilasi had a place in the Mingoon Hill range which was in the west of Mandalay across the Irrawaddy River. Every winter some pilgrims from Mogok came to Mingoon for pilgrimage. Daw Vilasi always took them to the sites of pilgrimage. One time the leader of the pilgrims was Daw Dine Chon. On the way Daw Vilasi took them to see and pay respect to U Vimala. Before, Daw Dine Chon already heard some good news from her on U Vimala. After meeting with U Vimala she had more respect and veneration in him. Daw Dine Chon went back to Mogok and mentioned about U Vimala to her husband U Le. U Le also had strong

respect in U Vimala and decided to invite him to Mogok in the future. This was the beginning of how U Vimala later became well known as Mogok Sayadaw.

In the year of 1925 Sayagyi U Ohn passed away at the age of 79. At the age of 26 U Vimala taught Abhidhamma extensively and became well known. He had many student monks, and he was also starting to give talks wherever people invited him. At the age of 28 wrote a commentary text on the 6th Abhidhamma book—Yamaka (Book of Pairs) within a year. It was well accepted by students. As he was so busy with external matters, U Nāgavaṃsa reminded him that giving Dhamma talks and teaching were just gained wholesome merits only. So it is necessary to practice by himself for someone to be secure. From that time on U Vimala started to use a part of his times for practice. To encourage people for practice U Vimala wrote a small text call “Showing Light to the Worldlings”. In 1934, Mogok U Le and Daw Dine Chon invited U Vimala to Mogok for Dhamma talks since they heard about him giving talks in Nyaung-lay-bin. Before it was a place for Ledi Sayadaw or one of his disciples giving talks in every year. In the beginning U Vimala's talks were on Abhidhamma. Mogok people liked his Dhamma talks that invited him to come every year in summer time. Some of the lay supporters from Mogok were very rich people. In 1937, a rich family built a very big building for U Vimala to live in and teach students. With these many connections to Mogok supporters that he became well known as Mogok Sayadaw.

At the age of 37, Mogok Sayadaw was becoming a very popular Abhidhamma teacher and giving Abhidhamma talks. One day in 1937, Mogok Sayadaw had a strange dream. In dream he was flying from the

sky to Sri Lanka where the Mahā Ceti (stupa) was situated. He respectfully bowed to the Mahā Ceti, swept the area there, and did the other duties also. He was never thinking or imagining these things before. But it appeared in his dream. Not very long after the dream, the care takers of Mahā Ceti wrote a letter to Mogok Sayadaw for help. In the letter they mentioned that Mogok City was rich with gem stones. Sri Lanka Mahā Ceti now needed a large Holy Crystal for the top part of the ceti. They believed that if Sayadaw helping them, it would be successful. So they requested him for help. With great joy Mogok Sayadaw discussed this matter with rich and high class people in Mogok. And then Sayadaw replied the letter that he would do it for them. With the generosity of Mogok citizens, they received a lot of gem stones, gold and silver for the large Holy Crystal.

The records of these were:

Very highly ornamented and adorned with:

3,627 rubies, 702 sapphires, 9 lucky gems and 12 rose spinels = 4,350 in all.

Fine gold three viss and 41½ viss[1] of silver are used.
The weight of the Holy Crystal is 12½ viss.
The height of the stage is 13 inches.

The topmost ruby, weighing 15 rattis[2] was bought for Rs. 12,000.

1 peittha: traditionally known as a viss in English; 1 viss= 1.63293 kg (cited from: Myanmar units of measurement , Wikipedia ; retrieved on 2019–01–02)

2 1 Ratti (sunari) goldsmith = 121.5 mg
1 Pakki Ratti (for astrological gemstones) = 1.5 x Sunari Ratti

The total value estimated at the present market rate is over 100,000+++

(Note: in today price it will be quite a lot.)

Ven. Vinayalankara came to Burma to receive the Holy Crystal. With him the Burmese monk U Kosalla and some of Mogok Sayadaw's lay disciples sent the Holy Crystal to Sri Lanka by ship. But Mogok Sayadaw stayed behind.

At that time Mogok Sayadaw separated his times for four places. In the beginning of summer time he went to give Dhamma talks in Nyaung-lay-bin. After that he went to Mogok for talks, and then came back to Amarapura (his monastery) for Abhidhamma lectures for monks. In the beginning of winter he went to Mingoon and gave lectures to the nuns there. One of the regular duty Mogok Sayadaw done in Nyaung-lay-bin was first he went to see the well-known practicing monk Nyaung-lay-bin tawya Sayadaw U Ariya (a forest monk). Paid respect to him and received his teaching and advice. Even though Sayadaw gave Dhamma talks on Abhidhamma there, also including paṭiccasamuppāda. Both of these had connection. U Ariya himself wrote a well-known text—“The Taste of Dependent Arising” and propagated paṭiccasamuppāda. One day in Nyaung-lay-bin for talks, Mogok Sayadaw had a strange dream. In the dream, when he was giving Dhamma talk, lay people came towards him and tried to suckle his left and right breasts. U Vimala did not forbid them and let them suckled it. After that he woke up instantly and knowing that it was a dream. He was surprised and did not know the meaning behind it. So next morning he went to see Sayadaw U Ariya and told him the

= 1.5 x 121.5 mg = 182.25 mg = 0.91 Carat (cited from: Ratti , Wikipedia ; retrieved on 2019–01–02)

dream. Sayadaw with exclamation and said to him; “Oh! You should take joy in it. It is a very good sign. This sign means the citizens and lays alike will drink your sweet milk Dhamma nectar of truth. It is significant and never heard before. It's a very good indeed. You should not take it lightly. Try hard in the Dhamma practice.”

Mogok Sayadaw gave nine years of talks in Nyaung-lay-bin. It was stopped because at the time it was closer to the 2nd World War. The whole country became unstable. The 2nd World War started in 1939 in the west. And then it spread to the east in 1941. The Japanese war planes dropped bombs on Rangoon (Yan-gon). Rangoon (Yan-gon) had fallen into the Japanese army in March, 1942. Later Japanese war planes continued the bombing missions in upper Burma. The war effects were spreading to the whole country like a forest fire. Therefore, U Le worried about the safety of Mogok Sayadaw that he came to invite him to Mogok. Sayadaw arrived Mogok in March, 1942. In the beginning Mogok City was free from danger. Later Japanese war planes came to observe this area. For more safety the disciples invited Sayadaw to a more secure place. This was Baw-pa-tan Village, four miles distance from Mogok City. It was in June, 1942. The village was on the mountain cliff and a beautiful place with many big trees such as pine, cherry, etc. Outside the village there was a very nice cave. To reach there had to go upwards 200 feet. The cave inside was 15 x 10 ft. wide and round about 10 ft height. Mogok Sayadaw preferred this cave and decided to stay there. The lay supporters thinking on his health built a small dwelling place near the cave. Sayadaw took his morning and before noon meals at there. Most of the time Sayadaw was practicing in the cave and only sometimes he went out the cave for walking meditation. Outside the world the war

mongers were fighting and killing each other for power and wealth. But U Vimala was fighting and battling with his inner enemies—the kilesas. In the external world, the whole world was burning with fire and led to destruction. He was in the cave and did not know anything about it. But he knew that his inner world (i.e., the khandha) was perishing at the same time. The 2nd World War was ended in 1945.

Sayadaw stayed in this cave for totally four years. In 1945 he was 46 years of age and had 27 rains (vassas). It seemed to be U Vimala was totally conquered his inner enemies—kilesas. In the external war English and American conquered Japanese might be not forever. The inner conquered only forever and never changed that the holy conquest.

Sayadaw left the cave only after the vassa (i.e., in October) in 1945. Arrived back in Mogok he stayed at the Cemetery Monastery. Lay people requested him for Dhamma talks. Sayadaw reminded them with these words; “You should not satisfy only with Dhamma talks; you must practice practically. You have good luck that escape from the dangers of war. You should take it as we still alive for the Dhamma.” From then on Sayadaw started teaching vipassanā practice. At that period Sayadaw gave his talks at U Le-Daw Dine Chone's house every night from 7 p.m. to 8 p.m. More and more people came and listened to it. In 1947, Bo-Ta-Thong Ceti needed a holy crystal. The care takers of the Ceti heard about the news before that Sayadaw helped Sri Lanka in this matter. Sayadaw was helping them to get the Holy Crystal. At that time, he was 48 and had 29 rains.

In 1949, Sayadaw was at the age of 50, and still in Mogok. In 1952, he was 53 and in Mogok already for ten years. Before, he was in Amarapura for many years as a novice, young monk, lecturer and abbot. So the lay people from Amarapura expected him to come back. Especially an old lay woman supporter Daw Thet Yin mentioned about him very often. She said; “I am very old now. Before I die, want to see Sayadaw and listen to his talks.” Therefore, some lay people from Amarapura went to Mogok and invited him. In November 1952, Sayadaw returned to Amarapura. He prepared to teach Abhidhamma lectures to the monks. After Sayadaw came back Daw Thet Yin came to the monastery for everyday that he had to arrange a time for her to teach vipassanā. In the beginning there were over 50 or 60 monks came for the Abhidhamma lectures. Even some lay people came for it. So he told them what he taught to the monks were the profound parts of the Abhidhamma. And he arranged the foundations of Abhidhamma talks for lay people at 4 p.m. And then these talks were slowly including the ways of vipassanā practice. Therefore, more and more people came and at last became vipassanā dhamma talks.

From 1954 to 1956, Burma celebrated the 6th Saṅghayana—Saṅgha Council to edit and correct the Tipiṭaka. 1956 was fallen into the 2500 years of Buddha Sāsana. And at the same time people were more and more interested in practice, mostly in vipassanā practice. Every evening Sayadaw went for a walk after Dhamma talks. That year Sayadaw became ill and stopped giving talks. He needed a proper treatment that a lay couple living in Mandalay invited Sayadaw to their place for treatment. These couples were U Chit Swe and Daw Ma Ma. They were business people and very close disciples. The relationship between Sayadaw and them was like a father and children. Not very

long his health was restored. So he told them that he would deliver talks. Many people came to listen to his talks every night from 7 p.m. to 8 p.m. More and more people came and they requested Sayadaw to give talks everyday as in Amarapura. So Sayadaw divided his time as follow:

During the raining season between July and November gave teaching in Amarapura for four months.

During the winter season from November to March in Mandalay for four months.

During the summer season between March and July in Mogok for four months.

Also in 1956, a businessman U Kyaw Thein came to Taung-ta-mun Lake for pleasure, it was in Amarapura. This lake was a tourist spot. In the evening on the way back he passed through near Maṅgala monastery. He saw a lot of cars and people there that with curiosity went near and observed. He saw and heard Mogok Sayadaw was giving talks. The talk subject was about Santati Minister who was like him in drunk. The difference between them was Santati became arahant, but he was not. He listened to it to the end. On that day onwards he came for the talks every day from Mandalay. After sometimes he approached Sayadaw and later became a very close disciple. For him Sayadaw was like a father figure, not only for him but also for his wife Daw Tin Hla. They owned the Aung Myanmar Paper Company and no children, pouring their wealth to support Sayadaw. Later they left their business for others to take care. And

most of the time they stayed in the meditation centre to help and look after Sayadaw. It seemed both of them were quite developed in their practice because U Kyaw Thein could predict his time of death six months earlier.

In 1959 Sayadaw was 60 years of age and had 41 rains (vassas). At these periods he pushed himself to do a lot of works for disciples. Giving a lot of Sacca Dhamma talks. Maybe he knew himself that there was not much time for him. From 1959/60 to 1961/62 he did not take free times and continued to give a lot of talks. It might be very tired for him. If he met people exhorted them that “Do the practice! Do the practice! There is not much time now. It becomes less and less.” A merchant from Mandalay came to ordain for a short period in Mahā-Gandhāyon Monastery. This place was very well known in Burma and outside Burma. Even many westerners went there for observations. Every day in the early morning Sayadaw U Janakābhivaṃsa gave the exhortations. This merchant became aware of the view of Sayadaw. He told to U Gosita, a disciple of U Janakābhivaṃsa as follow; “I come to ordain here. But usually I go to listen to Mogok talks. Now I am aware of their differences. In one of his morning exhortations, Sayadaw U Janakābhivaṃsa had said this. How long we will go in Saṁsāra, we don't know yet. For doing well in Saṁsāra we have to live well with a good heart. Observe the sīla and respect the vinaya. He also gave this example. Let's say you go to Rangoon (Yan-gon) from Mandalay by train. Do you want to ride in an ordinary class which is with many passengers, dirty and smelly with difficulty? Or in the upper class, clean and tidy, with chair and table, electric fan and light, with clean toilet and water, completed with food, with clean and tidy passengers? Ask yourself. How will you answer? You will be answered: I want to

go happily in the upper class. All right even if you want to go happily for this small journey, it needs more happiness for the longer saṁsāric journey. Can be taken by in this upper class, you have to pay the proper fee for it. In the same way, if you want to wander happily for the saṁsāric journey, you have to pay a large amount of proper deposits. These deposits are dāna, sīla and bhāvanā. Live your life in the wholesome ways, keep a good heart and take care of your virtues (sīla).”

But Mogok Sayadaw did not talked in this way. He was different, and said; “Don't go slowly on the long saṁsāric journey by taking pleasure in happiness. It's better arriving to safety (i.e., Nibbāna) as quicker as possible. Don't be choosy and go with whatever you get. Don't wait for good carriage. If you get the upper class, then just go with it. With the ordinary class, then be just with it. With the cargo carriage, then go with it. At last if you get only in the carriage of coals, and then go with it. It's better to arrive there as quickly as possible.”

At that time the disciples could use tape recorders extensively to record Sayadaw's talks. One time Sayadaw said to Daw Phom; “Daw Phom, you have to record all of my talks. In the future it will be more valuable than gold.” (Daw Phom was from Mogok and a strong supporter and had gems business.) This prediction also became true, after Sayadaw passed away. On 12th November 1960, U Tan Daing and U Tun Yin came from Rangoon (Yan-gon) to visit Sayadaw for Dhamma. Next day, Sayadaw started to give them talks. And then more people came from Rangoon (Yan-gon). They were politicians and businessmen. For the people of Rangoon (Yan-gon), he arranged a special day time talk for them every day. (Among the Rangoon (Yan-

gon) disciples, U Tan Daing and U Tin were very important. After Sayadaw passed away, U Tan Daing was the first one who preserved and propagated Sayadaw's Dhamma talks. U Tin later became a monk with the name of U Dhammasara and a well-known meditation teacher.)

In Mogok's teachings it is emphasized to have right view and understanding of Paṭiccasamuppāda. In the beginning of the teaching of Dependent Co-arising Sayadaw did not have the chart of 12 links of paṭiccasamuppāda. For this purpose, he only used the betel nuts for the 12 links one by one placed them in front of his table. When U Tan Daing and U Tun Yin visited Sayadaw from Rangoon (Yan-gon), Sayadaw was still using the betel nuts. U Tun Yin was the owner of an art design company and had artistic view. He discussed with Sayadaw and suggested the small drinking plastic cups instead of betel nuts. So it changed from betel nuts to plastic cups which were clearer. Later with more discussion with Sayadaw the chart cycle of Paṭiccasamuppāda came into being. It became very popular and spread to everywhere. During the 1960, winter talks in Mandalay a lot of people came to listen to his talks everyday from 7 p.m. to 8 p.m. These people were not only from Mandalay, many were from other cities. They came by cars and train. Wanting to know how many people came, Daw Tin Hla offered 6000 paper fans to one for each person. Even these numbers were not enough for each person.

Mogok talks were very right and true, because these were sacca dhammas. It's never out of date and never enough for listening again and again. A Mogok yogi in Rangoon (Yan-gon) (i.e., U Min Swe) mentioned on it as follow; “I have listened to Mogok Sayadaw's talks

in volumes—1 to 10 for 13 times already. But it's never out of date and boring for me. It's increasing my knowledge every time. With the increasing of knowledge comes more understanding and better in reading the talks."

In southern Shan State the yogis of a Mogok Centre also had the same view on Mogok talks. They always read and listened to these talks in serial. These were: 33 volumes of Mogok talks, two volumes of the 16 meanings of truths (i.e., four noble truths), seven books of Dullaba Desanās (These were seven small volumes which were extracted from Sayadaw's talks, beginning with Dhamma verses (poems) by yogi U Myint Swe). They arranged a fixed time everyday to listen to the talks. And everyone had to come. A person with good and clear voice had to read the talks for the group. Had to listen quietly and then sitting for meditation. They had been finished these 42 books for many times already. But it never became out of date, never enough for listening. These Dhamma talks were true and real. It can be experimented and increased knowledge with every reading.

In 1962, in the beginning of summer Sayadaw arrived at Mogok for teaching. This would be the last time for him in Mogok. By the study of his talks in this period, we might find that there had been some significant differences; talking about things more concerned with death and exhorting yogis to work hard. These talks had the taste of saṁvega and sadness. He left Mogok a little earlier than usual. Because he had some matters to do in Rangoon (Yan-gon).

His last talk in Mogok was based on Kosambī Sutta—about the nature of a sotāpanna (stream winner). It was 1st July 1962. It can be

said Sayadaw gave the standard of measurement for his yogis in Mogok. Because he would know that this was his last time and would never come back again. Next day he left Mogok for Amarapura. He had to go to Rangoon (Yan-gon) for receiving the title of Aggamahāpandita. For receiving this title his disciples had to request him many times. But he did not want to receive it. He said, “Now, I am working for the Sāsana (i.e., pariyatta and patipatti), not for getting the Aggamahāpandita title.” Some of them responded him that even though it did not make any different for him. But it needed for them in the future to continue his teachings. With Sayadaw permission on the 5th of July they hired a whole carriage to Rangoon (Yan-gon). People heard about this news. Therefore, people from every city at every train station along the way were coming to see and pay respects him. It was quite amazing experiences.

Next day (i.e., 6th July) the train arrived at Nyaung-lay-bin at 10 a.m. The whole train station area was packing with people. (He had been stopped to give talks there for sometimes ago.) People offered him foods and requisites. Sayadaw took his meal there. Out of respect for Sayadaw the train officers stopped the train there for more than half hour. They requested him that in the future came to teach them every year. What he responded was; “if my mind and body are not falling apart, and if the cause allows me, I'll come to teach you all. All of you should work hard for realization. My khandha is galloping towards death.”

The train arrived at Rangoon (Yan-gon) at 2 p.m. on the same day. U Tan Daing and other well-known politicians and businessmen were waiting to welcome him. One of the amazing thing was there

were a lot of citizens welcoming Sayadaw inside and outside the station between 5,000 and 6,000 numbers. During the journey of the train, Sayadaw was thinking to deliver many talks within the short period in Rangoon (Yan-gon). At that time a disciple came near him and talked about the title of Aggamahāpandita. Sayadaw told him that he came to Rangoon (Yan-gon) not for the title and also it's not an important matter. His intention was for Rangoon (Yan-gon) citizens who had the potentiality for the Dhamma. It was very true. The year 1962 was his last year of life. He had never been to Rangoon (Yan-gon) before. This would be the first and the last one. This episode was very important for his Dhamma propagation in the future.

U Tan Daing and others took Sayadaw to U Tan Daing's big house. U Than Mg—a businessman had bought a modernized and the most expensive car for Sayadaw in this occasion. He put Sayadaw into this car and Sayadaw exclaimed instantly as; “Your palanquin is quite suitable for my corpse” (It could have some hidden meaning behind it.) Sayadaw arranged two times for Dhamma talks everyday; from morning 7 a.m. to 8 a.m. and evening from 7 p.m. to 8 p.m. Next day on Sunday morning Sayadaw started to give talks. In the afternoon he went to receive his Aggamahāpandita title. The reason the government offered it to him was; well known in teaching Abhidhamma, writing text and teaching Dhamma on practice. Even though he had made arrangement for talks twice on daily, he did not have much time for rest because close disciples and Dhamma listeners came in groups from morning to the late night for inquiring Dhamma—giving them Dhamma exhortations and guiding in meditation. The people requested him to come and teach them every year. He only said to them that his khandha would give the answer. They took the opportunity to ask

Sayadaw some difficult matters on Dhamma. Sayadaw also patiently answered them to their satisfaction. Among them, Christian U Pe Win's questions and the Tax Office Governor U Loon Pe's questions were interesting.

U Loon Pe asked questions concerning with insight practice from the points of Abhidhamma which seemed impossible for it. But Sayadaw from his direct experiences and rich knowledge of Abhidhamma answered them to U Loon Pe's satisfaction.

Sayadaw cleared away U Pe Win's doubts. (13th July 1962)

U Pe Win, an educated man, was from southern Shan State, he believed in the Christian teachings. As an import/export businessman, he traveled abroad many times. He came to see Sayadaw for some of his doubts in religion.

U Pe Win: Venerable, I am a Christian.
Sayadaw: Yes.

U Pe Win: Please, let me explain my doubts.
Sayadaw: Yes, as you wish.

U Pe Win: Christians are talking that one can’t reach Nibbāna with practice. (Here the Christian's Nibbāna is represented permanent Heaven, which some Buddhists also have this view.) It can be reached only by faith or belief.

Sayadaw: There are two kinds of faith; believe in others and believe in yourself.

U Pe Win: Yes, Ven.

Sayadaw: Believe in others is ending at their mouths (i.e., words). For example, if in God, they were only ending at God. Good or bad (i.e., wholesome or unwholesome) he accepts it. Therefore, it's not including of one's knowledge.

U Pe Win: It's true, Ven. As you said it is without one's own knowledge. Their God said; “Believe in me without any exception.”

Sayadaw: Yes, please continue.

U Pe Win: If you believe in me without any exception, I'll save you.

Sayadaw: Do you know with your own knowledge? Or does the knowledge come from Him?

U Pe Win: This was the knowledge heard from Him.

Sayadaw: Then, it's ending at other mouth (words).

U Pe Win: Yes, Ven. Then, how it can be true?

Sayadaw: With your own knowledge (ñāṇa), look into your khandha (body). What can you find? The khandha will tell you. Observe them with your own knowledge. And after knowing about it whether right or wrong, make your own decision. This is to know with your own knowledge. It can be said as believe in you yourself.

U Pe Win: All right, Ven. Could it be possible without a teacher?

Sayadaw: Yes, there are two kinds of teacher; wrong and right. You have to check out what the wrong teacher has said. And also what

the right teacher has said. Take your own khandha as a scale to measure and check it out.

In this way he asked Sayadaw in many matters. Sayadaw explained to him with many examples and similes. Later U Pe Win had satisfaction and stayed with Sayadaw for some times. He practiced meditation under Sayadaw's guidance and had faith in the Buddha-Dhamma.

The time for the rain retreat (vassa) was very near. So, on the 14th July 1962, Sayadaw gave his last talk in the morning. In the evening returned to Mandalay with reserved carriage. On the returned journey there were also many people coming to pay respects Sayadaw at the stations along the railway line. Next day at noon he arrived at Mandalay. But Sayadaw did not take any rest and started his talks next day. On 17th July 1962, he spent his last rain in his life in Maṅgala Vihāra, Amarapura.

It was like swallowing what others spit out foods:

It happened at one of kaṭhina ceremonies (Robes offering). As usual the duty monk piled up all the requisites which lay people offered on this occasion. The materials were more than the Saṅgha numbers distributed. So the duty monk sorted out the best things for Sayadaw. After Sayadaw knew about it and said to him; “Don't leave out anything. Share out all of them.” He asked Sayadaw for the reason. His respond was; “These things are offered by lay people who cut off their clinging taṇhā. If we are attached to these things; is it suitable for

us? It was like swallowing what others spit out foods.” (it's a very good teaching for monks.)

Non-clinging:

Sayadaw had great spiritual power. At that time, he was offered by influential and very rich people with expensive robes, blankets and requisites. There were over numbers. He just received them out of compassion. But he did not have any attachment to these expensive and excellent things. He offered them to any monk who requested for them to his satisfaction. If no one came he would share all of them with his monks and other Vihāras. All the big offerings came before the rain and after the rain. With his relinquishments and more and more donors appeared. This was the power of dāna and relinquishments.

Rangoon (Yan-gon) disciples came very late:

During the 1962 rain year, sometimes Sayadaw mentioned to lay down his burdened khandha (always indirect ways). But disciples did not understand what he had said. One time in the evening he went for a walk with a disciple near the surrounding of Sa-gaing Bridge. Sayadaw walked fast like a youth. Behind him was U Saw Mg (a coffee shop owner) and said to him; “Last year you had a heart attacked and suffered badly. With the medical treatment, and now you seemed to be very well. I am quite happy about it.” Sayadaw without turning backward replied to him; “Mg Saw Mg… Medicines are only for temporary.” He stopped and continued the walking. After some

moments said it again; “The body nature is always degenerating. You should remember this profoundly. Do you hear me?” U Saw Mg responded with only “Yes, Ven.” Sayadaw continued his speech; “You must listen to me seriously. I do not talk this without reason.” After with some pauses and mentioned again; “Rangoon (Yan-gon) disciples came to me very late indeed.” U Saw Mg asked him; “Yes, Ven. Will you go to Rangoon (Yan-gon) next year?” He answered; “My body will tell the answer.”

It was near the end of September, 1962. He asked U Kyaw Thein to come Amarapura from Mandalay. U Kyaw Thein and Daw Tin Hla couple had strong faith and respect for Sayadaw as children to parents. He told him; “Mg Kyaw Thein, you have to come and stayed here. Leave your business for a while. Here is more important.” And then he took him to check some of the buildings which were still under construction in the vihāra. He checked some of the unfinished cement works and said to U Kyaw Thein; “Let the workers finish the buildings and jobs as quickly as possible. I want to see them finished before I leave.” After the checking of the works, he mentioned to him again; “I want to see all the buildings finished and ready for use before I leave.” But Sayadaw seemed to be very healthy and fresh. So U Kyaw Thein was thinking that Sayadaw might go to Rangoon (Yan-gon). The above incidents were just a few of them. But no one was aware and understood what it meant. Sayadaw himself never had checked the buildings around the Vihāra before. And also never concerned and mentioned about them. Now it was very strange indeed.

The strange light:

It was 11th October, 1962 at midnight. Near U Chit Swe-Daw Ma Ma Dhamma Sālā had a big tree. Every night thousands of sparrows slept there. During that midnight suddenly a strange loud sound arose, as like the whole sky collapsed. All the sparrows were frightened and flew away instantly in groups. U Kyaw Thein came out to see the situation. Above that big tree he saw a big light as bright as day light for two minutes and then disappeared. From that day onwards all the sparrows never came back to rest on this tree.

Speaking to whom?

14th October, 1962, Sunday at midnight, a bright light appeared inside Sayadaw's bedroom. U Hla Bu was outside the room entrance and saw this light because he slept there. He waited there for a while and heard Sayadaw was talking to someone in the room. He had no idea of who was speaking. All the doors of the room were also closed and no any disturbance. He could not think anything. What it was? Who came here? Three days before (11th October) at night, a strange big light came down from above the big tree. He heard about it from U Kyaw Thein. What it was tonight? With this thought suddenly he remembered the verses in the discourse of the blessings (Maṅgala Sutta). All the deities with their body lights lit the whole Jetavana Vihāra. They came to see the Buddha and asking questions.

Who came for doing about?

15th October, 1962, Monday at night time, as usual some lay men (very close disciples) were helping to massage Sayadaw. At that time Sayadaw was always discussing and talking Dhamma with them. After

finished he told them; “Sleep with sati, viriya and alertness.” At midnight seeing a bright light coming out from Sayadaw's room. This time U Hla Bu who slept outside his room suddenly opened the door and looking inside. He saw Sayadaw was sitting on his bed. But saw no one there. Then U Hla Bu asked him; “Sayadaw! I have seen a big light before. And also heard your voice. Who are you speaking to?” Sayadaw responded was; “Hla Bu, you know it.” Only mentioned this much and kept quiet. (Sayadaw had the ability of reading people mind. U Hla Bu already knew what it was.)

You know, but asking again and again:

16th October, 1962, at Tuesday night, some were expecting the light appeared again. So they reminded each other about it. True it appeared at midnight. Some people in the surrounding also saw it. It went down to Sayadaw's building. U Hla Bu also saw it and heard voices inside. So he opened the door and asked Sayadaw. He responded; “Hla Bu, you knew it and why asking me again and again.”

The last day, the end of dukkha:

17th October, 1962, Wednesday; morning time—in the early morning Daw Tin Hla and a nun offered Sayadaw Quaker Oat meal. After he finished his meal he had some talks with them. He asked Daw Tin Hla to call U Kyaw Thein to him. U Kyaw Thein arrived and Sayadaw said to him; “Listen carefully what I say. After I have gone, you will encounter different worldly conditions. So you have to practice to overcome them. You have been recorded my talks and have to listen it. If you did not understand, you have to listen to it again and

again. Following with what I have been said.” U Kyaw Thein thought that Sayadaw's exhortation was strange. Maybe he would go somewhere. After his morning Quaker Oat meal, Sayadaw went to the Maṅgala Vihāra which was not very far distance. (He slept and ate his oat at the meditation centre.) There were over 200 invited monks having their morning meals. (This was a Kaṭhina Ceremony day—robes offering.) Sayadaw went to a table where his brother like monk U Nāgavaṃsa was. He greeted them and sat there talking with them. After they finished the meal and were ready to leave. At the moment, Sayadaw bowed to U Nāgavaṃsa's feet and talked as follow. “Ven. Sir, this prostration will be my last one to you.” Monks and lay people around saw and heard about this. Most people would think it as a custom for a junior monk bowed to a senior. For Sayadaw it was a profound prostration. After all the monks consumed their meals and offered all the requisites to them.

The body load became heavy:

After all the guest monks left, Sayadaw with U Hla Bu went back to the meditation centre. At the entrance of the Centre, Sayadaw made a groaning and said; “My body load is becoming heavy.” U Hla Bu did not understand it and replied; “Sayadaw! I don't understand what you say.” Sayadaw only responded as; “you are so thick.”

The situation was changing—11 a.m.

Sayadaw was sitting on an armed chair and only with U Kyaw Thein near him. He said to him; “Mg Kyaw Thein, after I have gone continue your practice. Don't do any selling and buying. You have enough to eat.” And then, U Kyaw Thein asked him; “Ven. Sir, when will you go to Rangoon (Yan-gon)?” “Where I'll go and do, my khandha will tell you. You only listen what I have told you. I am not so well.” Then, U Kyaw Thein said to him; “I'll go to Mandalay and invite a doctor.” Sayadaw:” Never mind, I am ok.” But U Kyaw Thein continued to say it again; “I think it's better to invite a doctor.” “All right, if you want to invite a doctor and go at 1:30 p.m.” After saying these words Sayadaw closed his eyes and kept quiet. (Note: Sayadaw laid down his burdened khandha at 1:20 p.m., so it was no need to invite the doctor after this time, i.e., at 1:30 p.m.)

Started worrying:

U Kyaw Thein was running down from Sayadaw's kuṭi very quickly. He went to the lay sālā (lay people dwelling in the centre) to discuss the matter with yogis (some from Rangoon (Yan-gon) and others from Amarapura). All agreed to invite doctor.

Tormented vedanā arose (11:30 a.m.):

At 11 a.m. Sayadaw consumed his soup brought by Daw Tin Hla and others. After his soup, he exhorted the yogis with Dhamma. At that moment strong tormented vedanā arose from the body. So Daw Tin Hla went quickly to the meditation hall and called the people there. They came and treated him. Suddenly Sayadaw looked at U Than Mg and told him; “U Than Mg, help me to release my stomach. The

khandha load is so heavy.” With this groaning he went into his bedroom which was at the south-eastern corner of the kuṭi. Accordingly, U Than Mg used the instrument to release his stomach. The toilet was near the bed room and he went in without anyone help. Sayadaw's manners were as usual and stable and did not show any sign of changing in voice and tone.

At noon time (12 p.m.):

The group went to invite doctor; brought Dr. Soni to Amarapura (Dr. Soni was a well-known Indian doctor in Mandalay). After arriving he checked Sayadaw's illness and injected some medicines and asked them to invite Dr. Saw Mya Aung the Head Doctor at Government Hospital in Mandalay. Professor U Nek (Mandalay University) went to invite doctor at 12:30 p.m. Dr. Saw Mya Aung took with him complete instruments and medicine (as informed by Dr. Soni on Sayadaw's situation). Both tried to treat him.

Surrounded by monks and disciples (1 p.m.):

The time was 1 p.m. The saṅgha surrounded him with worry. Some lay people from Rangoon (Yan-gon) and Amarapura who were looking after him without stop. Some were from Mandalay, including U Chit Swe-Daw Ma Ma couple and U Kyaw Thein-Daw Tin Hla couple. They, the monks and all the lay people, were very sad and their hearts were painful, because they could not do anything for him. But it seemed to be that Sayadaw could endure the pain with strong and stable mind. Therefore, he told them; “Whoever has khandha will experience pain. So look at here, look at here.” And then he asked U

Thit who was near him; “Is it ready for Dhamma talk?” (This was the Kaṭhina Ceremony day and Sayadaw had been requested to give a talk on this occasion.) “Yes, Ven. Sir, it's ready now. But Sayadaw is not in a suitable situation to give talk.” And then Sayadaw asked U Pandita who was near him; “You go to the Dhamma Sālā and give the talk.” To Kundala; “And you do the sharing of merits.”

Cannot escape from the dangers of aging, sickness and death:

Time was changing second by second. In the same way people were worrying for him with the seconds of time. At last, Sayadaw with calm and turning towards the doctors and said; “All right, if you still have to inject me with medicines and do it now. No more time anymore. Your medicines also can’t do anything for it. This is the danger of aging, sickness and death.” At that moment, U Chit Swe and Daw Ma Ma were pushing through the crowds and coming near Sayadaw and prostrating him. Sayadaw exhorted them; “Mg Chit Swe, this time is impossible. Ma Ma! Look at here. For everyone who has this khandha will encounter vedanā like this.” (Before Sayadaw had some treatments in Mandalay and cured the illness.) After that Sayadaw gave the last teaching in his life, surrounding by monks and lay people who were bowing to him.

The last Ovāda—Exhortation: (time: 1p.m: 15 minutes)

“ Everyone who has the khandha will suffer with pain. Contemplate to overcome them. (i.e., to discern the ending of impermanent vedanā—Nibbāna.) Staying with diligence.” After the exhortation, he was inclining towards the right side and staying with

the Dhamma. The people were very quiet with their añjali.[3] Sayadaw's in-breath and out-breath became refined and the whole body calmed down. At last everything stopped and peaceful. This time was 1 p.m:20 minutes.

"Bhāra nikkhepanaṁ sukhaṁ"[4]

Putting down the khandha load forever is attaining the great happiness. In accordance with this desanā, Mogok Sayadaw's khandha load came into cessation. This was on 17th October, 1962, Wednesday 1 o'clock and 20 minutes in the afternoon time.

(Note: The cause of the sickness was one of the main blood stream had been clotted with a solid lump of blood.)

Arrangement for the cremation ceremony:

Saṅgha and lay people organized a funeral committee, and made the decision for the funeral ceremony as follow:

From 3rd Jan. to 9th Jan. 1963; i.e., seven days for paying respects to the body. On 9th Jan. 1963 at 2:30 p.m. will cremate the body.

The cremation place was over 50 acres wide field at south-west of Amarapura City.

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3 añjali: lifting of the folded hands as a token of reverence

4 bhāra: a burden or duty;
nikkhepana= nikkhepa: putting down, laying down, casting off, discarding, elimination, giving up, renunciation
sukha: agreeable，pleasant，blest

The committee had two and half months for the preparation to build the cremation platform and other buildings for this occasion.

(Note: On the same day Sayadaw passed away; at 9 p.m. at night, injected medicines to preserve the body for short period before the cremation. This procedure found out the cause of Sayadaw's death. They injected for seven days. Every time of injection made the affected area sprouting out with fresh blood. Everyone saw it. After the injection the body became tight. On the first day of injection brown spots appeared on the body. After that the whole body became bright with yellow colour.)

The body inside the ruby studded coffin:

The Mogok lay people took Sayadaw's body as a lump of ruby gem. For them it was priceless. So they made a coffin studded with ruby gems and other precious stones. For placing the coffin, they build a small pavilion made from an alloy of silver and aluminum. (Some of these close disciples were gem mine owners and gem merchants.)

From the hall of Meditation Centre to the cremation field:

On the 3rd Jan. 1963, Sayadaw's body inside the jeweled coffin was carried to the cremation field at 12 a.m. It was a very grand ceremony and very rare indeed. Along the way, both sides of the road were full of people waiting for paying their respect. The coffin was placed on a big vehicle with the statues of three flying horses. It looked like carrying the coffin in the sky. Following behind with full of people. At the center of the field was a sālā for the coffin. It was

surrounded by six pavilions; three on the right and the others on the left. Also in the field was a cremation ground built with concrete. They placed the coffin at the central sālā for 7-days ceremony. For 7-days each of the six pavilions took their turn to carry the coffin from the central sālā to their place for veneration.

Bees made home for the 3rd time:

On the 8th Jan. 1963, U Kyaw Thein and Daw Tim Hla's pavilion had the chance to invite the coffin for veneration. It was 3 p.m., and when it was carried to their place from the central sālā, a strange thing happened. Many bees were flying above people heads along the way to U Kyaw Thein's pavilion. Before the coffin arrived there they made home inside the pavilion. Two minutes later the coffin arrived. Inside was full of people.

The last cremation day:

It was on 9th Jan. 1963, 2:30 p.m. The body was carried by people on their shoulders along the way by changing hands. After the body was laid down on the cremation shelf, it did not look like a corpse. Because the body was soft and yellow bright and it seemed Sayadaw slept there peacefully. The place was encircled with three layers of people; i.e., inner layer was with monks, the middle with firemen and the outer with policemen. Because some lay disciples were planning to take Sayadaw's body away for preservation, instead of cremation. And then it was covered by white and red sandalwoods (i.e., included 1,000 woods in number) and became a ceti mount. It was spread with liquid butter and put fire on it. It did not catch up with

fire for sometimes. So a monk sprayed petrol on it and lit the fire. With a sudden “boom” sound the monk fell on his back with a big sooty smoke arose. And then it flared up suddenly that the monks had to run down from the platform for safety. It was finished around 9 p.m. at night and cooling the fire place with coconut water. And then put all the ashes and charcoal into two silver pots, sealed with two bags, and sent to the meditation centre. Next morning some people found body relics (sarīra) on the cremation site. After three days passed the bags were opened and checked the ashes in the silver pots. What they found were:

One pairs of eye relics.
Hand bones with hooked joints.
Some bones were attached with groups of rounded relics like fish eggs or grape fruits.
Different sizes of relics changed from bones and different colour relics.
Red colour relics changed from blood.
Molar teeth and other teeth relics.

Some of the relics were enshrined in the Maṅgala Dhamma Dhātu Ceti which was built on the cremation spot. It took two years to finish. Before to end the short biography of Mogok Sayadaw here; I want to present two well known Burmese Sayadawgyis' views on Mogok Sayadaw's teachings and his wisdom. They were; Shwe-hin-tha Sayadaw U Pandita, Sa-gaing Hill Range and Tipiṭaka Sayadaw U Vicittasarabhivamsa, Min-goon. Both of them were very well known and respected in the whole Burma.

Shwe-hin-tha Sayadaw mentioned on Mogok Sayadaw as follows.

“I had been followed Mogok Sayadaw's lectures before. At that time, he was lecturing Paṭṭhāna—Conditional Relations (the 7th text book of Abhidhamma). He was a person with great and sharp knowledge. Paṭṭhāna Abhidhamma is like an ocean. It is very wide, deep and difficult. To swim across to the other shore is very difficult indeed. He could help the students to cross to the other shore. He had this ability.”

Tipiṭaka Sayadaw's view

A lay supporter asked Sayadaw; “Ven. Sir, nowadays Mogok Vipassanā Dhammas are everywhere. Do these teachings are in accordance with the suttas, commentaries and sub-commentaries?” Sayadaw not answered them as right or wrong. Instead he said as follow; “If the Buddha still alive will give him the title of foremost in teaching the Burmese people in Burmese language for understanding Dhamma. He could get the foremost title for Burmese Commentator.”

Mogok Sayadaw' skill

Every time when there were conditions and chances, Min-goon Tipiṭaka Sayadaw mentioned as follow; “Mogok Sayadaw had the

ability or skill to take out all the meanings in a Pali verse of the Buddha. He had this amazing skill. These Pali verses were also explained by commentators and sub-commentators before. But what Mogok Sayadaw's explanations of them were more natural and complete. He had the skill of taken out all the meanings without leaving any trace of meaning behind. Even he could express other meanings which were still not including in the commentary and sub-commentary. With Burmese language he had the ability to give the exposition in complete ways." This might be one of the reasons he referred to Mogok Sayadaw as a Burmese commentator should receive the foremost in title.

(Note: Min-goon Tipiṭaka Sayadaw U Vicittasarabhivamsa was not an ordinary being. He had full of energy, power and skills in the Tipiṭaka. After Sayadaw passed away, ten of his Tipiṭaka disciples compiled his life for a biography for over two years. After reading on his life and knew about the extreme difficulties of becoming a person like him.)

Five kinds of Dhamma-listeners

On 13th June, 1977, at Gyo-pin-kauk City. At 7:30 p.m., Sayadaw U Vicitta started his Dhamma talk as follow. There are always many people in my Dhamma talk. Also now, here is full of people and over-crowded. There are five kinds of Dhamma-listeners. It was mentioned in the Aṅguttara Nikāya. These people are:

1. There are people having faith and respect in someone with good voice. This kind of people can't attain Nibbāna.

2. There are people having faith and respect in someone with good looking. This kind of people also can’t attain Nibbāna.

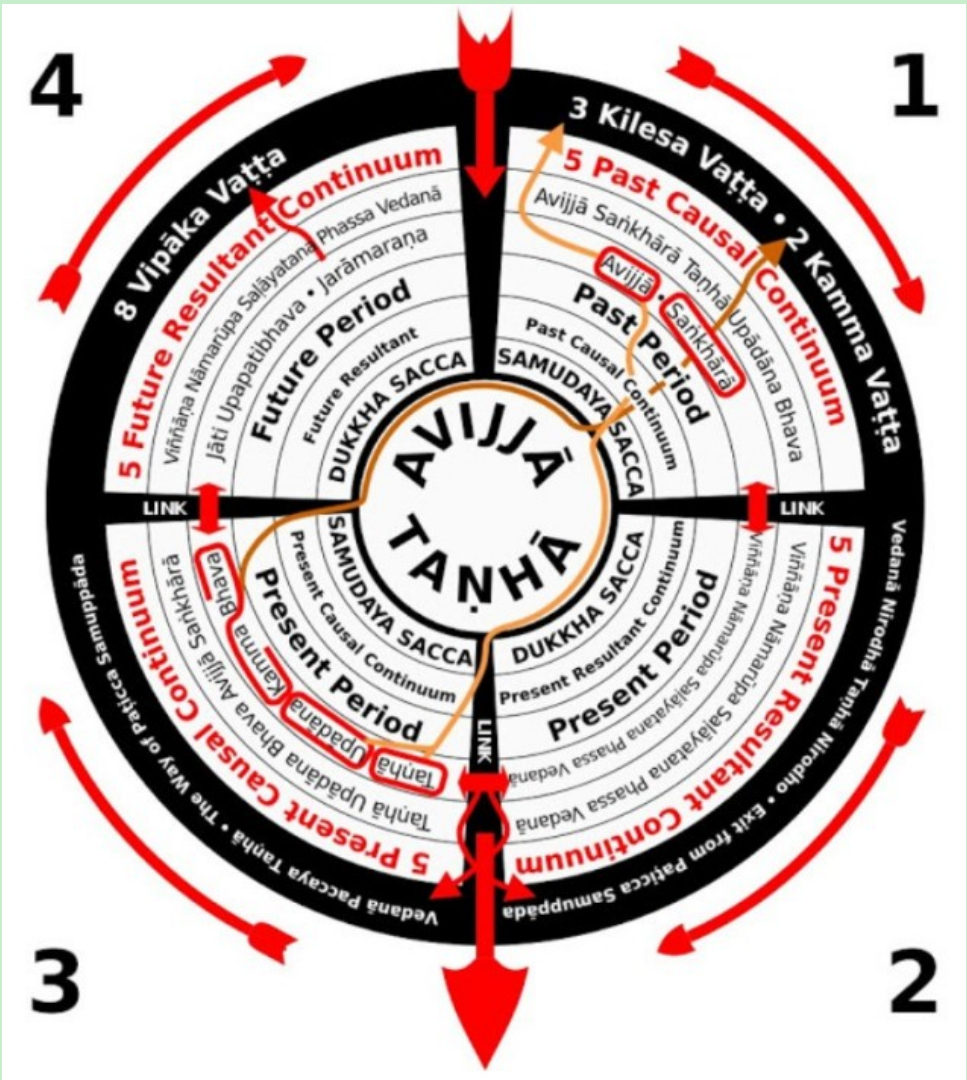
3. There are people having faith and respect in someone with qualification and fame. Take me as an example. I am a Tipiṭakadhara monk with high qualifications. (It seemed there was no one like him with many titles and qualifications before and now. Even may be in the future.) Even worship by very high classes of people. Tipiṭakadhara person is very rare. So these people have faith and respect in me. They can’t attain Nibbāna.

4. There are people having faith and respect in someone who has few wishes and few things (as example, Ven. Mahākassapa or forest monks). This kind of people can’t attain Nibbāna.

5. There are people having faith and respect only in Dhamma. They don't care about the voice, nor concern about the appearance, not for the qualification and fame and not care about few wishes and few things, but only have respect and veneration in the Dhamma. Only this kind of people can attain Nibbāna in this life. Their numbers are not many. If I have to give example in this day, they are the listeners of Mogok Dhamma. Mogok Sayadaw U Vimala's talks were this kind of Dhamma. It can send one to Nibbāna in one sitting. People who respect this kind of Dhamma can be praiseworthy. And then Mogok Sayadaw U Vimala's Dhammas were two armed-lengths higher than my head. (His knowledge on the Tipiṭaka was from perception. Sayadaw can recite them by heart and even can tell the page

number of a subject. Mogok Sayadaw knowledge came from wisdom or penetration of the khandha process.)

D. A. Process



The Chart of Dependent Arising Process (D. A. Process)

Here onwards will use the short form D. A. for the Dependent Arising Process. Mogok Sayadaw's talks were based on the D. A. process.

For this purpose he constructed a chart which is called the circular chart of the D. A. process. This chart was based on the suttas and commentaries. Therefore to understand more clearer on his talks have to understand this chart. He wrote some verses and explained the teaching systematically (Note: paṭicca-samuppāda is translated in different ways: 1. Dependent co-origination; 2. Dependent Arising; 3. Dependent Origination).

The verses on the chart of D. A. process

First verse: Two roots (mūla), two truths, four groups of layers and 12 factors with its meanings. Three connections, again two roots, three rounds for existence (vaṭṭas), three periods of time, 20 factors of causes and effects, and have to study these eight points by heart and realize it with practice. This is the liberation from saṁsāra.

Second verse: Base on ignorance (avijjā) and craving (taṇhā), clinging (upādāna), action (kamma) and mind-body arise. Like a tree from a seed, and a seed from a tree, which are connecting without break. With the cause of kamma and mind-body; and with mind-body and kamma arises. In this way these are arising again and again. Contemplating with knowledge as many humans, gods and living beings appear are not by the Mahā Brahma's or God's Creation.

First it needs to learn the eight points, just mentioned in the first verse, and then to study the 12 factors of D. A. process. By itself it can be a long lecture for many hours. Here only give a short introduction for it. After having the basic ideas on it and we can contemplate to find out more by ourselves. The Buddha's Teachings are always practical and developing wisdom faculty. Faith without wisdom is blind faith and leading to sufferings.

Study of the eight points

D. A. process is the khandha process. Paṭiccasamuppāda, khandhas and saṁsāra are the same thing.

1. Two roots: Ignorance and craving, these are the beginning of the 12 links of the D. A. process. It doesn't mean that it is the first cause. These also have their causes. These are the roots of saṁsāra (rounds of existence), or the root causes of the khandhas. Written in the middle of the circle is like a wheel axle in bold letters as avijjā and taṇhā. They are turning the samsāric wheel on and on non-stop.

2. Two truths: It was written in the 1st section bottom layer as samudaya sacca, in the 2nd section as dukkha sacca, and then in the 3rd and 4th section as samudaya and dukkha. saccas respectively. Combine the same together and become two truths; i.e., samudaya and dukkha saccas.

3. Four groups of layer: In section ①, it's the layer of the past causes. In sec. ②, it's the layer of the present results. In sec. ③, it

is the layer of the present causes. In sec. ④, it is the layer of future results. All these are only in different periods of time. With combination become two layers of the causes and two layers of the results. Sec. ③ also can be written as the layer of the future causes.

4. **Twelve factors:**

Section ① includes avijjā and saṅkhāra—(ignorance and volitional formation).

Section ② includes viññāṇa, nāma-rūpa, saḷāyatana, phassa, and vedanā (consciousness, mind-matter, six sense-bases, contact, feeling)

Section ③ includes taṇhā, upādāna and kammabhava (craving, clinging, existence)

Section ④ includes jāti, jara, maraṇa (birth, ageing, death)

There is an arrow from the top of the circle running through to the bottom and separated the circle into two halves. On the right hand side half are the seven factors of avijjā, saṅkhāra, viññāṇa……. vedanā. These are leading by the past root of avijjā. On the left hand side half are the five factors of taṇhā, upādāna, kammabhava, jāti, jara-maraṇa.

These are leading by the present root of taṇhā. Leading by the past root of avijjā are seven factors and leading by the present root of taṇhā are five factors. And totally all are 12 factors. These 12 factors with its meanings will be discussed later.

5. **The three connections:**

① The 1st connection; sec. ① saṅkhāra with sec. ② viññāṇa.
② The 2nd connection; sec. ② vedanā with sec. ③ taṇhā.
③ The 3rd connection; sec. ③ kammabhava with sec. ④ jāti.

As **the causes and effects connections**;

① The past five causes connect with the present five results. (i.e., avijjā ….. bhava viññāṇa … vedanā)
② The present five results connect with the present five causes. (i.e., viññāṇa…. vedanā taṇhā…. saṅkhāra)
③ The present five causes connect with the future results. (i.e., taṇhā… saṅkhāra viññāṇa…. vedanā)

As **layers connections**;

(1) The past cause layer connects with the present result layer.
(2) The present result layer connects with the present cause layer.
(3) The present cause layer connects with the future result layer.

As **truth connections**;
(1) Samudaya sacca and dukkha sacca connection (i.e., sec ① to sec ②)
(2) Dukkha sacca to samudaya sacca connection (i.e., sec ② to sec. ③)
(3) Samudaya sacca to dukkha sacca connection (i.e., sec ③ to sec. ④)

6. **Three rounds of existence (3 vaṭṭas)**:

The three rounds show the cyclic pattern of existence in Saṁsāra. Written at sec ① are kilesa vaṭṭa and kamma vaṭṭa. At sec ④ is vipāka vaṭṭa. Kilesa means it makes beings become tired, defiled and suffered. Also it is burning beings like fire and destroying wholesome dhammas.

Vaṭṭa means round of event, moving round in a circle or round of existence. Therefore kilesa vaṭṭa means oppressive dhamma which afflict or torment beings with tiredness and suffering in a circle. In see ① and sec ③ kilesa vaṭṭas are indicating by arrow as avijjā, taṇhā and upādāna.

Kamma vaṭṭa means actions are going on in a cycle. In sec ① and sec ③ the two kamma vaṭṭas are indicating by arrow as saṅkhāra and kamma bhava.

Vipāka vaṭṭa means results are going on in a circle. In sec ④ the eight vipāka vaṭṭas are indicating by arrow as viññāṇa … vedanā, jāti, upapattibhava, jara–maraṇa. In some places not including upapattibhava and mentioned seven vipāka vaṭṭas only. upapattibhava means khandhas arise or cause by kamma. It seemed to be kammabhava and upapattibhava both related to the Abhidhamma. A Burmese teacher said that jāti must take kammabhava.

Kilesa vaṭṭa and kamma vaṭṭa are the causes for round of existence. And vipāka is the result of the round of existence. The most fundamental round is the round of defilements (kilesa vaṭṭa).

7. **Three periods of time**:

Section ① is past life. Section ② and ③ are present life. And section ④ is the future life.

8. Twenty factors of causes and effects:

① Sec. ① has the five past causes. These are avijjā, saṅkhāra, taṇhā, upādāna and bhava.

② Sec. ② has the five present results. These are viññāṇa…. vedanā.

③ Sec. ③ has the five present causes. These are taṇhā, upādāna, bhava, avijjā, saṅkhāra

④ Sec. ④ has the five future results. These are viññāṇa…. vedanā. Therefore all together are 20 factors of causes and effects.

Have to study these eight points:

① two roots ② two truths ③ four groups of layers ④ 12 factors ⑤ three connections ⑥ three rounds of existence ⑦ three periods of time ⑧20 factors of cause and effect

Learn by heart:

Study the D. A. process with its chart is called pariyatti—learning/studying. Learn it by heart and can use it any time in need.

To realize it:

To understand them with practice is called patipatti—direct knowledge.

This is the liberation from saṁsāra:

It's called pativeda—realization of Nibbāna, the ending of dukkha. All these three stages are also can be described as follow.

With full understanding—pariññā:

Learn by heart is ñāta pariññā—full understanding by study.

Practice is tīraṇa pariññā full understanding by contemplation.

Pahāna pariññā—full understanding with abandoning of kilesa.

With truths (sacca):

Learn by heart is sacca nyan (ñāṇa)—knowledge of truth comes by listening talks. Kicca ñāṇa—functional knowledge of the truth comes by contemplation, in accordance with the truth.

Kata ñāṇa—the knowledge of the ending of the practice.

The ending of the first verses are about the three sāsana (Buddha's Teachings). These are called pariyatti, patipatti and pativeda. As pariññā; ñāta pariññā, tīraṇa pariññā and pahāna pariññā. As knowledge (ñāṇa); sacca ñāṇa, kicca ñāṇa and kata ñāṇa.

These are the duties which have to fulfill them.

① For learning by heart is the teacher's duty to teach and talk.

② Practice is the yogi's or student's duty.

③ Realization is the Dhamma's duty and it comes by itself with the practice.

Study of the 12 factors of D. A. process

① Avijjā (Ignorance)

Avijjā means not knowing. This is not knowing of the Four Noble Truths. These are:

(1) Not knowing the noble truth of dukkha (Dukkha Sacca).
(2) Not knowing the noble truth of the origination of dukkha (Samudaya Sacca).
(3) Not knowing the noble truth of the cessation of dukkha (Nirodha Sacca).
(4) Not knowing the noble truth of the path of practice leading to the cessation of dukkha (Magga Sacca).

It's also not knowing what should be known and knowing what should not be known. Avijjā is also called delusion (moha). It has the function of delusion, and also has the nature of covering up.

Therefore avijjā is darkness. Also not knowing what is right and wrong. So it's also called wrong knowledge (micchā ñāṇa).

② Saṅkhāra (Volitional formation)

Here Saṅkhāra means actions condition for khandhas to arise.

1. Saṅkhāra conditioning for the five khandhas to arise, i.e., mind and body.

2. Saṅkhāra conditioning for the four mind khandhas to arise, i.e., nāmakkhandhas.

3. Saṅkhāra conditioning for the body khandha, i.e., rūpakkhadha to arise.

There are three **kinds of saṅkhāra**.

(1) Puññābhisaṅkhāra—wholesome volitional formation

It has two kinds; kāmāvacara puññābhisaṅkhāra—sense sphere of wholesome volitional formation, and rūpāvacara puññābhisaṅkhāra—fine material sphere of wholesome volitional formation.

(2) Āpuññābhisaṅkhāra—unwholesome volitional formation.

(3) Āneñjābhisaṅkhāra—volitional formation of immaterial jhāna.

Khandhas arise by different kinds of saṅkhāra.

(1) Puññābhisaṅkhāra

(a) With kamavacara puññābhisaṅkhāra; human beings, heavenly being

(b) With rūpāvacara puññābhisaṅkhāra, rūpabrahma khandhas.

(2) Āpuññābhisaṅkhāra

Beings in the four woeful planes (apāyabhūmi)

(3) Āneñjābhisaṅkhāra

Ārūpabrahma khandhas

The 31 planes of existence:

(1) Kama sugati—sensual good destinations
one human plane + 6 heavenly planes = 7 planes
(2) Rūpabrahma planes = 16 planes
(3) Ārūpabrahma planes = 4 planes
(4) Woeful planes = 4 planes
(Hell, animal, peta, and asura) 31 planes

③ Viññāṇa (consciousness)

Viññāṇa is knowing. There are two types of viññāṇa: patisandhi viññāṇa (rebirth-linking consciousness, consciousness during the pregnancy) and pavutti viññāṇa (consciousness arises in this present life, while still alive). Rebirth-linking consciousness had already gone. Now, we're living with these pavutti viññāṇa.

These are six types:
(1) Arising in the eye is eye-consciousness—cakkhu-viññāṇa.
(2) Arising in the ear is ear-consciousness—sota-viññāṇa.
(3) Arising in the nose is nose-consciousness—ghānaviññāṇa.
(4) Arising on the tongue is tongue-consciousness—jivhāviññāṇa.
(5) Arising in/on the body is body-consciousness—kāyaviññāṇa.

(6) Arising in the heart is mind-consciousness—manoviññāṇa.

Nearly every living being is alive with these six consciousnesses. Except non-percipient beings (asaññasattā) and immaterial beings (arūpabrahmas), they are a little different from the mind-body beings. In every mind moment, it can only arise one consciousness. Because two consciousnesses can't arise together at the same moment.

④ Nāma-rūpa/ (Mind-matter)

Nāma—mind has the nature of inclining towards objects. And rūpa has the nature of change. Some examples of mind-matter are:

Wanting to eat is mind and eating is matter.
Wanting to move is mind and moving is matter.
Wanting to sit is mind and sitting is matter.
The master is mind and the slave is matter.

In nāma-rūpa, nāma has four groups and matter has one group.
The four groups of nāma are:

(1) vedanā—feeling
(2) Saññā—perception
(3) Saṅkhāra—Mental formation
(4) viññāṇa—consciousness.

⑤ Salāyatanaṁ (6 sense-bases)

The meaning of āyatana is dhamma extending the saṁsāra. Therefore the six sense-bases; eye, ear, nose, tongue, body and mind bases are extending the saṁsāra. Eye, ear, nose, tongue and body are five material bases. Heart or mind is mind base. Combine both of them become mind and body.

⑥ Phassa (Contact)

There are six contacts:
(1) Eye contacts with physical form—cakkhu samphassa rūpam.
(2) Ear contacts with sound
(3) Nose contacts with smell
(4) Tongue contacts with taste
(5) Body contacts with physical object
(6) Mind contacts with mind object

⑦ vedanā (Feeling)

There are six types of feeling according to the six sense-doors. Feelings arise in the eye, ear, nose, tongue, body and mind doors.

Analysis of feeling

(a) Feelings in the body

(1) In the eye just only seeing is neutral feeling (upekkhā vedanā)
(2) In the ear just only hearing is neutral feeling (upekkhā vedanā)

(3) In the nose just only smelling is neutral feeling (upekkhā vedanā)

(4) On the tongue just only tasting is neutral feeling (upekkhā vedanā)

(5) In the body, pleasant and unpleasant feelings (sukha and dukkha, vedanās) arise.

Therefore with the whole physical body, pleasant and unpleasant and neutral feelings can arise.

(b) Feelings in the mind

(1) With the pleasant feeling in/on the body and pleasant mental feeling (somanassa vedanā) arises.

(2) With the unpleasant feeling in/on the body and unpleasant mental feeling (domanassa vedanā) arises.

(3) With equanimity to things and neutral mental feeling (upekkhā) arises.

Therefore in the mind, pleasant, unpleasant and neutral feelings can arise. Combine all the body and mind feelings together only have three kinds of feelings i.e., pleasant, unpleasant and neutral feelings (sukha, dukkha, and upekkhā vedanā)

⑧ taṇhā (Craving)

Taṇhā means wanting, craving; and has three types:

(1) Kama taṇhā—craving to the five cords of sensual pleasures.

(2) Bhava taṇhā—craving for existence.

(3) Vibhava-taṇhā without knowledge and not wanting any existence.

The differences between (1) and (2) are; craving for external objects is kamma taṇhā and for the internal khandha is bhavataṇhā. Their nature is greed (lobha).

⑨ upādāna (Clinging)

There are four kinds of clinging;

(1) Kāmupādāna—clinging to the five cords of sensual pleasure.

(2) Diṭṭhupādāna—clinging to the 62 kinds of wrong views.

(3) Sīlabbatupādāna—clinging to rites and ceremonies (One Burmese teacher said, clinging to wrong practices are the right meaning, e.g., such practices as behave like a dog, a cow, etc. as mentioned in some suttas)

(4) Attavādupādāna—Clinging to the doctrine of self, 20 types of identity views (sakkāya diṭṭhi).

Four clingings, and combine together only has two. (1) is clinging with taṇhā. (2), (3) and (4) are clinging with diṭṭhi (views). taṇhā becomes stronger is upādāna. Both of them are lobha nature.

⑩ Kammabhava (existence)

Kammabhava means kammically active process of existence or actions conditioning for existence. In the diagram of the D. A. process, kammabhava at sec ③ was written with incomplete form; such as:



It means Kamma and Bhava could be connected or disconnected. They are still connected for worldlings to sekhas (sotāpanna to anāgāmin); but not for arahants, pacceka-buddhas and Buddhas. Why is that? Because upapattibhava and kammabhava combine together only become completion (upapattibhava—passive or resultant process of existence). For an arahant it's only functional kamma and no more existence. In the original 12 factors of D. A. process was written as bhava only. Under the influence of clinging one engages in actions that are accumulated as kammas.

There are three types of kamma;
(1) Bodily action
(2) Verbal action
(3) and Mental action.

Bodily action has three kinds:
(a) Taking life
(b) Stealing
(c) Sexual misconduct.

Verbal action has four kinds:
(a) Telling lies
(b) Malicious Speech

(c) Harsh speech
(d) Frivolous talks

Mental action has three kinds:
(a) Covetousness (abhijjhā)
(b)Ill-will (Vyāpāda)
(c)Wrong view—not believing in kamma.

All these ten negative kammas are called ten unwholesome dhamma (akusala dhamma) or ten duccarita dhamma (misconducts) or ten apuññābhisaṅkhāra (black kammas). These dhammas can lead to bad destinations (dugati). To avoid them become ten wholesome dhamma (kusala dhamma) or ten good conducts (sucarita dhamma) or ten puññābhisaṅkhāra, (white kammas). These can lead to good destinations (sugati).

The three wholesome mental actions (mano kusala kamma)are:
(1) Anabhijjhā—joy and gladness in others' successes.
(2) Avyāpāda—has metta (loving kindness) on others.
(3) Sammādiṭṭhi—right view, here is believing in the law of kamma.

The differences between saṅkhāra and kammabhava are:

(1) Saṅkhāra was past kamma and kammabhava is the present one.
(2) Saṅkhāra had given the result and kammabhava not yet.

(3) The result of saṅkhāra had already arisen and can't do anything about it. The result of kammabhava is not arising yet. So with the help of a good teacher and practice can make it becomes fruitless.

⑪ jāti (Birth)

Getting a new life or khandhas.

There are four kinds of births:
(1) Born from a mother's womb—jalābuja.
(2) Born from an egg—aṇdaja.
(3) Born from inside the woods, bamboos, moss, decomposed meats and fishes, these beings attached to these things saṁsedaja (many kinds of worms and can be regarded as natural cloning).
(4) Spontaneous births—opapātika (e.g., heavenly beings)—having their full grown sizes with births.

The differences between (3) and (4) are: saṁsedaja beings were rare and small and grown up slowly, e.g., lotus born human.

Beings also can have different numbers of khandha. Some have five khandhas, some have four mind khandhas (e.g., arūpabranma) and some only have the physical khandha (e.g., non-percipient beings).

⑫ Jara, maraṇa (Ageing and death)

There are four kinds of death

(1) Die after kammic energy has consumed—kammakkhaya maraṇa.

(2) Die after life span has consumed Āyukhaya maraṇa.

(3) Die after with both kammic energy and life span have consumed— ubayakkhaya maraṇa.

(4) Die after the physical process is cutting off with destruction—upaghātaka maraṇa. (e.g., killed by accident).

Note on Kammabhava:

On the factor of kammabhava and has mentioned about the bodily action—kāya kamma. It doesn't include taking intoxicants (liquors and drugs). Also, we can’t find it in the ten unwholesome kammas. In the five precepts the last one is abstinence from intoxicants.

We know that it's very harmful to human beings and society and no doubts about it. If we break this one precept and can break all the other four. Even the Buddha mentioned about its future result was not good. So why don't we find it in the ten unwholesome kammas? A Burmese teacher said that it was including in the sexual misconduct.

But he didn't explain the reason. Truly, sexual desire is intoxicating. Because of sexual desire, some had done unlawful and wrong sexual practices. Such as adhamma rāga and micchā dhamma mentioned in some suttas, moral of humans was degenerated when the time came. Nowadays we can see more and more these things in society.

Part 1

By Listening to Emptiness Dhamma; and Emptiness Nibbāna

11th September 1961

It's beneficial to listen to emptiness (suññatā) dhamma. With emptiness and realize emptiness Nibbāna. This is important. The Buddha taught Mogharāja, if you could see emptiness you would realize Nibbāna. One time Ānanda requested the Buddha to explain the emptiness of the world (suññatā loka). Contemplate a dhamma as empty of I and mine. What are the things to contemplate? Contemplate the eye, form as not I and not mine. With the contact of eye and form, and eye-consciousness arises. This also is not I and not mine. eye-consciousness and feeling arise by contact (phassa). All three of them also are not I and not mine. If you can contemplate in this way and will be free from the kingdom of death. Today I'll talk about this short and effective dhamma. Why should I teach emptiness? Because it will disappear with Nibbāna. Even now in this Buddha's Teaching, it's nearly disappeared to talk about mind-body (nāma-rūpa) and people don't understand it because there's no person or living being. If talk about the 5-aggregates (khandhas) are arising and passing away, only few people want to pay attention to it. Khandha, āyatana (base ~ six internal bases and 6-external bases; 6-sense doors and 6-sense objects), element (dhātu) and truth (sacca) are empty phenomena (suññatā dhamma). In the future no one will teach about it. Even find fault with

someone who talks about it. In the aggregates there are no I and mine means it's empty of a person or a living being. The arising and passing away of aggregates are empty of me and mine.

(Here Sayadaw used feeling to teach emptiness) I am in pain is wrong view (diṭṭhi means view, but it always means for wrong view without adding right or wrong in front of it). And then it follows by clinging to view (diṭṭhupādāna) and action (kamma). (See the 12-links of Dependent Co-arising). Because of feeling and becomes I feel. The 3-causes for the "future becoming" come into the process (i.e., diṭṭhi, diṭṭhupādāna and kamma). (Because we can’t view it as emptiness. Without emptiness Dependent Arising process is continuous and becoming the round of existence (Saṁsāra). If this dhamma disappears, the teaching will disappear. Without the penetration of emptiness, I and mine will follow everyone all the time (I is wrong view and mine is craving). It happens because we can’t see emptiness and leads to bad destination (duggati). Someone will say "not I" is a difficult thing. In reality, not I lead to Nibbāna. To Nibbāna you don't need to choose a place for practice (It can practice anywhere, not the same as samatha practice). I'll show you the practice. By seeing the feeling is arising, and the concept of "I" falls away. By watching and observing the arising of feeling; its life span is only one and two. One is arising and two is passing away. By seeing of passing away, the mine does not exist anymore. By seeing impermanence, both "I" and "mine" fall away. In the 31-realms of existence only impermanence exists. Other things are only given names. Feeling only has the job of to feel and not my business.

Insight meditation is the work of watching and observing. Feeling arises and disappears. It disappears because it's not mine. And then craving has fallen away. Then you know the emptiness of feeling. Contemplative knowledge (ñāṇa) becomes the knowledge of emptiness. Craving is the cause of dukkha and the aggregates. With the truth of dukkha is gone; there is the arising of the Path Knowledge and the ending of dukkha. Therefore, the Buddha said that by arriving to the emptiness so as not to be seen by Death means Nibbāna. Here are the important points to note. By knowing a dhamma is arising and wrong view fall off, and with the passing away craving fall apart. Not realize the first Nibbāna is not understanding of emptiness. Not from book knowledge but by directly. For example, a pleasant feeling arises in the body. By knowing directly of its arising, then the I-ness falls away. It's not me, just only feeling, and it becomes empty of me. It's not mine that it passes away.

Therefore, seeing impermanence is without the I-ness and mine-ness. This is the knowledge of emptiness. Contemplate more and more it becomes the Path (magga). The arising is dukkha and the passing away is also dukkha. By fully understanding (pariññā) of this and then from the insight knowledge it becomes Path knowledge. Then all these arising and passing away come to an end. Dukkha nirodho Nibbānaṁ~ the cessation of dukkha is Nibbāna. Taṇhā nirodho Nibbānaṁ~ the cessation of craving is Nibbāna. The Path knowledge understands dukkha and sees Nibbāna. (With the truth of the path, the other truths are fulfilled. The Commentary gave the simile of a boat carrying people and crossing the river from this shore to the other shore. This side is the truth of dukkha, the river is the cause of dukkha and the other side is the end of dukkha. The boat is the truth of the path which

done the other jobs.) Impermanence is the dhamma of not I and not mine. Therefore, by contemplating impermanence, wrong view and craving fall away. Emptiness mainly destroyed wrong view, but also including craving. By seeing the arising of phenomena overcomes the identity view (sakkāya diṭṭhi) and annihilationism (uccheda diṭṭhi). And seeing the passing away overcomes eternalism (sassata diṭṭhi).

Wrong View and Emptiness

22nd October 1961

Dhamma has general meaning. Actually it's truth (sacca) or function rightly. When greed and anger happen, mind-body has to follow them. Mind with greed creates greedy form (lobha rūpa), etc. On the highest level of vipassanā meditation, bones become hooked-joints. It happens by its own dhamma. Mind and mental states can make the physical body without decomposition. The Buddha's bones became chained-joints. Wholesome, unwholesome and kammically indeterminate dhamma (abyākatā) create their own physical forms respectively. Therefore, this physical body has to follow the nature of the dhamma. Unwholesome dhammas create unwholesome bodies in woeful planes etc. The body is an assemblage of dhamma. Turn the mind into the body will see wholesome and unwholesome dhammas arise without a person or a being. It's only the dhamma assemblage of wholesome and unwholesome mental states and its form. This is dispelling wrong view leading to woeful planes. If we don't observe and it becomes a problem. By seeing in this way we become the disciples of the Buddha. Today I'll give the emptiness teaching of no personality and being. Without this knowledge wrong view will not fall away. A person, a being is only in speech but without an essence. With this firm decision, at the same time, the taints of wrong view (diṭṭhi-āsava) are ceased. By knowing it as the dhamma assemblage taint of ignorance (avijjāsava) also ceased. Analyzing the dhamma carefully will find out that it's conditioned and impermanent; seeing only the replacement and the passing away. For example, eating is

replacement and defecating is passing away. Therefore, in this body only replacement and vanishing exist. It’s only conditioned phenomena and impermanence.

Anicca vaṭṭa sankhāra ~ conditioned phenomena are truly impermanent; this is the function of the aggregates. The whole day this is their duty. Continuously replacing is conditioned dukkha. Impermanent dhamma destroy it. Every time the deer gave birth, it was eaten by the tiger (A Burmese Proverb). It happens in this way. Don’t you become disillusioned with it or not? You all turn your mind to the businesses only and not to the aggregates. If you turn the mind to the aggregates, you’ll want to end the conditioned phenomena and impermanence. The noble beings see this and take no interest in it. Therefore, the Buddha said that no replacement and change is Nibbāna. It’s the greatest Happiness. People think about Nibbāna in many ways, but none of them is true. By direct experience Nibbāna is no replacement and change. I want you all to see this, but don’t think you can see only this much. Why? By seeing this process more and more, it becomes disgusting and displeasure and not wanting anymore. These replacing and changing process become quicker and quicker, later only seeing the passing away. Take this as your knowledge is rising up: at first seeing a lot of the arising and the passing away of phenomena. By continuous effort the mind becomes sharper, and can’t see the arising but only the passing away.

After sometime without seeing any of the arising and passing away, then it's free from the khandha. You can’t find the khandha (in reality, the mind does not see the khandha). The observing mind see or experience freedom of the khandha. I am talking about these for the

yogis. Seeing the dissolution of the formations (khandhas) more and more it develops to the knowledge of fear (bhaya ñāṇa), and then the knowledge of danger (ādīnava ñāṇa) (① bhanga → ② bhaya → ③ ādīnava; By seeing ① a lot and become ② fear—this is developing into fear). From the beginning of his full enlightenment, Sāriputta wanted to leave his body behind. There was no pleasure and freedom at all by carrying around this burdened khandha. Therefore, he wanted to put down this heavy load and entered Nibbāna. You all are not like this. You're wanting to go here and there by carrying the heavy burden around. You can't see the fault of it, but very happy to be a coolie man. Isn't quite different? It's like carrying a burning load. Tanhā wants a big load. If you have many children, it's like carrying more rice bags, similar to a coolie. So the coolies at the ports don't like others do the jobs (competition for getting money). Even some lay people wanting to carry the khandha of heavy burden that they are making prayers in front of the Buddha's images (as long life, beauty, fortune, good rebirths etc). It's like carrying a heavy burden of load on the very rugged road. Sāriputta mentioned that even at the time the world came to an end, he would be free from carrying Mount Meru on his back (if he had one), but never from the life of a khandha bearer (even the world ended). Nibbāna is the ending of saṅkhāra and anicca (arising and changing). Tesaṃ vūpasamo sukho~ the ending of them is happiness. Saṅkhāra and anicca are our contemplation. It means the arising and passing away of your khandha. In the end, not seeing any of them is arriving at the first stage of Nibbāna. As mentioned in the First Sermon (Discourse), i.e., seeing the Dhamma. Anyone not seeing impermanence is still blind and crazy. Go to see a lot of them and become a normal person!

The Buddha said that in ending one's own dukkha, it's quicker and better. There are 4-piles of excrement in the room if you want to clear up later, it becomes smelly. During realization of Nibbāna kammic resultant body still exist, but in the mind of the yogi does not see it. People around see the body, but the yogi himself is not. Because the defilement sends one to the lower planes is eradicated. When the Buddha in fruition state couldn't see his own body. Yogi own experience and other around him are different. If someone still has defilement, others can't bear his smell. Before the first council, Mahā Kassapa made a remark on Ānanda, "We have a smelly ram among us." (At that time Ānanda was still a stream enterer, Sotāpaññā). It does not bother you, but to the Ariyas (nobble beings). Sankhārā and anicca are the same as arising and passing away."Anicca vaṭṭa sankhārā, Uppada-vaya-dhammino; Uppajjitava nirujjhanti, Tesam vupasamo sukkho"~ "Formations are truely impermanent, their nature is arising and passing away; after arise has to cease, their ending is happiness.")

If Nibbāna has no khandhas, it can be mistaken as nothingness. Don't take it as nothingness. For example, you have an ulcer and unbearably painful. You have the desire to be cured, and everybody has to be. Your body is the place of diseases (rogato), ulcer etc., all of them are there. With the noble one's eye can see them. When it was cured, the yogi has any satisfaction or not? So he is in the state of no disease. Therefore, Nibbāna is exist. Only people have ulcer wanting to be cured. No disease (roga) is Nibbāna. Knowing that there is no disease is Path Knowledge (Magga Ñāṇa), and then Fruition Knowledge (Phala Ñāṇa). Nibbāna exists that Path and Fruition Knowledge can be arisen. So Nibbāna exists (atthi).

“There is monks, an unborn, unbecome, unmade, unfabricated. If there were not that unborn, unbecome, unmade, unfabricated, these would not be the case that emancipation from the born, become, made, fabricated would be discerned. But precisely because there is an unborn, unbecome, unmade, unfabricated, emancipation from the born, become, made, fabricated is discerned.” (Sayadaw quoted these Pali verses from the Buddha in the Udāna).

Questions and Answers by Visākha and Dhammadinna

Talk one to six, 11th to 17th December 1961

(I condense the story of Visākha and Dhammadinnā told by Sayadaw. It was based on Cūḷa-Vedalla Sutta, Sutta No.44 of Majjhima Nikāya.)

T1 (Talk 1):

(King Bimbisāra invited the Buddha to his place and he gave talks there. Visākha, the merchant of Rājagaha listened to these talks three times separately. And each time he realized the Dhamma and the last time became a non-returner (anāgāmin). Later his wife Dhammadinnā, asked him permission for entering the bhikkhuṇī saṅgha. She went to a quiet place for seven days and practiced there and became an arahant. After she came back from the retreat, Visākha went to see her and asked questions on dhamma.)

You'll have the chance to hear the questions and answers between Visākha and Dhammadinnā from identity-view (sakkāya diṭṭhi) to Nibbāna. (Then Sayadaw told the story of them.) Therefore, the Path Knowledge (magga ñāṇa) surely has the power of energy to destroy defilement (kilesas). What is sakkāya? It's the 5-aggregates (khandhas). The real existence of mind-body is sakkāya. People here (the audience) understand sakkāya diṭṭhi as a combination. It's the natural qualities of the aggregates (paramattha dhamma of the five

khandhas) and they really exist, and you can call it sakkāya. (It's important to understand that the Buddha's Teaching is for practical purpose to end dukkha. Not for the philosophical thought games like later tradition.)

Some people say that you have a lot of sakkāya. It is wrong to use it in this way. Sakkāya is not a fault. It means mind-body, only wrong view is wrong. Form (rūpa) is sakkāya. If you take it as "I or me", become wrong view. People don't know that form is truth of dukkha and think it as I or me. Then it can lead to the woeful planes. I am cold, I am hot etc., in this way the "I" is interfering with sakkāya. Knowing form (rūpa) as form, and it becomes knowledge. "I have a good meal", this is "the I" interfering with feeling. So, viewing sakkāya in the wrong way becomes wrong view. "I perceive it", this interferes with the perception. "Don't misunderstand my intention", this interferes with the volition. At here, one has to remember that "I in speech" is not a fault but only take it as the real me. People already clear about this point and by using only in speech is not in fault with it. It's a relative truth and we need to use it for communication. The Buddha himself used it. People have wrong view not in this way, and they think it as real. If nobody explains for it, these thoughts are over run through in countless times. For the one who knows this point, they know that their speech and the reality are different things. "Don't test my mind"; it becomes wrong view in consciousness. If someone comes in and tests him what will happen. Then they become in a quarrel. The cause of wrong view is sure enough in this case. Regarding with wrong views, people are quarreling and fighting among them. If interfering with wrong view in anyone of the aggregates, it can become the view of the annihilation (uccheda diṭṭhi). For example, "If I die, I also die".

"When my mind comes to an end, I also end". These are the ideas of totally cut off. "I'll die with this vedanā". This include both identity-view and annihilationism.

If you have wrong view and clinging to view will follow. Still alive we have view of permanence and near dying view of annihilation. When business is going well sassata diṭṭhi, and during illness uccheda diṭṭhi, not knowing about these things is living a bad long life. Wrong view is the seed of hell. Why? With it follows by clinging to view. I will never give up my view (become clinging) and do what I think (become action). Is it action (kamma) or wrong view (diṭṭhi) leading one to the woeful planes for rebirth? You may think beings fall into these planes are because of unwholesome actions. It is not so. Wrong view is making the programming and action has to follow it. (The same as craving—taṇhā, the Buddha mentioned wrong view as great taṇhā and greed—lobha as small taṇhā). "I can’t overcome this vedanā", this is the I-ness go and mixed up with vedanā. Vedanā is arising and passing away by itself. Have to observe it like a stranger. Painful feelings come and go. Good feelings also come and go. Neutral feeling is also in the same way. The observing mind is also the same. This is dispelling wrong view. Feeling arising on the body and the observing mind is happening inside. So, don't mixed up. If you don't mixed up these things, then wrong view can’t come in. Take it as a stranger. Then you know it as not-self.

The knowledge of not-self comes into being. You must observe in the khandha, it appears as a guest and dies as a guest. It's equal to prato (stranger) (There were ten contemplations in the suttas mentioned by the Buddha and Sāriputta. How to contemplate in ten

different ways on khandha? Prato was one of them). I will teach you the contemplation of not-self. The Buddha also had dukkha vedanā on the body but no mental feeling in the mind. This was different from the common beings. The Buddha only had bodily pain and no mental pain. Why is that? That is because he had the ability to observe or see it as a guest. All the 5-khandhas and whatever arising are guests. (It was just like guests come and go). Take it as the host, you will suffer. As an example, "If my son dies, it will hurt me". In reality it's nothing to do with you, he is only a guest. He came to you but not you wanted him. If you want him to go and he will not. If you are in tears, and already mixed up the guest with "the I". Most women are in tears, because they making the guests as hosts. In the words, "my daughter", "the mother's I" and "the daughter's I" are intermingling. The daughter's mind-body is nothing to do with the mother's mind-body. We are in tears is not because of misfortune, but the cause of intermingling. The mother's wrong view and the daughter's identity (sakkāya) become mixed—up. When it shows its not-self nature and it hurts me. The mother's string of wrong view goes and connects with the daughter's aggregates, and then clinging to view arises (diṭṭhupādāna). There will be no tears to fall without mixed—up wrong view with sakkāya. "Whatever changing in the world, my mind is not moving", this is someone does not have wrong view. Ariyas' mind is not moving when they encounter with the eight worldly winds; no connection with the string of wrong view. Someone here will be in stressful when something happens to one's own child in England. This is 6000 miles away. Too long is the string of wrong view. You are in tears because someone had tortured you or you went to mix thing up. Bind two oxen together with a rope. If one of them is falling into the cliff and the other is also. Without wrong view whatever happen to the mother, the daughter is all right. In

the same way to the daughter, the mother is all right. In this way no painful rebirths will come to be and in this life also no suffering. Don't mixed—up one's own khandhas with one's wrong view. The Buddha said that there is no fault greater than wrong view. It can lead to commit the five heavy kammas. Killing one's own father is diṭṭhi; there is nothing it can’t do. In the unwholesome dhammas, wrong view is the most fearful one.

If I die, vedanā also die, when the fire go out, the light also die out. So take the fire and light together. Fire and light are different things. Fire is heat and light is brightening. Different types of feeling arises in turn, these reveal its unstableness. So try to see the arising and passing away. In this way, no "I-ness" mixed up with the process. There is no I in the arising and also no I-ness in the passing away. Take all these as stranger. Living beings fall into painful rebirths are not by feeling but wrong view. Feeling is conditioning wrong view—vedanā paccaya diṭṭhi.

T2 (Talk 2):

Cūḷa-Vedalla Sutta is the answers to the questions of Dhamma. (Here Sayadaw told the story in brief) After became an anāgāmin (i.e., Visākha), his faculties were calm and serene. His Dhamma attainment was not suitable to this sensual world. By contemplating impermanence, the defilements become thin. Arriving at the knowledge of disenchantment, it becomes thinner. At the end it's eradicated. Therefore the practice is never wasting. Only this medicine can free someone from the danger of old age, sickness and death. This is the only refuge you can rely on. If you have samudaya (taṇhā—

craving) dukkha will follow. Even knowledge of impermanence (vipassanā ñāṇa) is quite effective.

What is sakkāya? It's only asking for sakkāya and not including the wrong view yet. It's the clinging of the 5-khandhas. What are the 5-khandhas? These are form aggregates, feeling aggregates, perception aggregates, fabrication aggregates and the consciousness aggregates. She answered it as the present 5-khandhas. Still he did not believe it, because it could be answered by book knowledge. It's important for you all to understand that. This present 5- khandhas is sakkāya.

What is the cause of sakkāya (khandhas)? It comes from craving (taṇhā), craving for sensual pleasure (kamma taṇhā), craving for becoming (bhava taṇhā) and craving for non-becoming (vibhava taṇhā).The cause of mind-body is coming from craving. Khandhas arise from taṇhā, upadhā and kamma. The main source is craving. Without taṇhā dying out and sakkāya khandha will exist. With the khandha the dangers of old age, sickness and death follow behind it. All those arise by the craving of becoming and surrounded by many kinds of dukkha. Because of the fish smell flies are coming. In the same way because of sakkāya (the 5-khandhas) dangers are coming. By wind blow suffer from the danger of wind. Because of heat suffer from the danger of heat. The cause from wicked dhamma only brings wicked things. Only these are arising. If you can see the impermanence of sakkāya, you will transcend its empire. Sakkāya is the truth of dukkha. Seeing dukkha sacca and taṇhā samudaya must thin out. After thinning out taṇhā, dukkha become less and less. Someone with affection will encounter dukkha and hurt himself, with more affection

more harmfulness. When sakkāya changes and samudaya also changes; then sorrow, grief and lamentation come in.

Tell me the ending of sakkāya. If craving ends, it will end also. In short with the ending of samudaya and dukkha ends also. Taṇhā nirodho Nibbānaṁ appears—the cessation of craving is Nibbāna. The Buddha could enter into the Nibbānic state even during the Dhamma talk, within the period of in-breath and out-breath. He also started it from impermanence (arising and passing away) and instantly turned towards Nibbāna.

Tell me the practice to the ending of sakkāya. It's the Noble Eightfold Path. If not entered any of the Path yet it has to contemplate with the five path factors (i.e. sammā-sati, sammā-vāyāma, sammā-samādhi, sammā-diṭṭhi, sammā-saṅkappa; right mindfulness, right effort, right concentration, right view, right intention; it's called pañca maggaṅga or kāraka maggaṅga (the working path factors).

After the first Path, proceed with the eight path factors (i.e. from sakādagamin to arahantship). Why these factors called maggaṅga (i.e., the five path factors)? That is because it cuts off defilement temporary. If it can cut off defilement, and then become the dhamma to Nibbāna. Just contemplate impermanence and without doing anything, you are temporary in Nibbāna. Dāna, sīla and samatha are supportive factors for the maggaṅga. They are decisive support condition (upanissāya paccayo) and maggaṅga is path condition (magga paccayo). (i.e. the far and near causes) The Noble Eightfold Path is sīla, samādhi and paññā. Paññā is the leading factor.

Tell me the clinging aggregates (upādānakkhandha). The 5-khandhas are the objects of clinging.

Clinging and clinging khandhas are the same or separate? It's neither the same nor separate. How to understand it? For your clear understanding I have to come in. Khandhas exist by itself, as examples the khandhas of son and wife. If it's only sakkāya, then it becomes the sense objects and not the sense objects of clinging. The clinging from here goes to connect the other side of the khandhas and become the clinging khandhas. The other side is 5-khandhas and this side is craving, and these two connect together become clinging khandhas. Without connection it is not. It's only contact with the sense object and the sense organ (ārammaṇa and ārammaṇika). The khandhas and taṇhā are not the same. People have craving become clinging khandhas. We can’t bear even mosquito bite. Therefore, it's connected. It's unbearable when it hurt our beloved khandhas. Khandhas are the place of clinging. Some people mix up with it and some are not. Noble persons (ariyas) are not in it. When we are happy or unhappy we connect it. They are connected as cause and effect relationship. They are different nature that not the same (khandha and taṇhā). For someone who connects these not separate.

Tell me sakkāya diṭṭhi. No intellectual knowledge and not listening to ariya's dhamma and then take the khandhas as me. With knowledge only sakkāya and not becomes wrong view. The khandha is sakkāya and wrong view is interfering with it. It's difficult to dispel wrong view without listening to dhamma. Therefore the causes for becoming a sotāpanna are:

1. Association with the wise
2. Listening the dhamma
3. Wise reflection on it (yoniso-manasikāra)
4. Practise according to the dhamma (dhammānu dhammappaṭipatti)

Where is intellectual knowledge come from? From listening to the dhamma, fulfilling these four factors will realize the Dhamma. Every day in talk I had mentioned sakkāya diṭṭhi as the seed of hell. It's more dangerous than greed, anger, delusion, envy and avarice. If sakkāya diṭṭhi is eradicated; 1/4 of greed, anger and delusion are destroyed, including envy, avarice and whatever combined with it. If you don't want to fall into painful rebirths have to destroy it first. Even you don't fear other kilesas must fear this one. Dāna, sīla, samatha can lead someone to good rebirths, but later pull one downwards to painful rebirths by wrong views. If you are not destroyed it only temporary rising upwards.

Nothing is more fearful than wrong view; because of this someone can kill one's own mother and father. The 5-heavy kammas come from it. In sotāpanna these kammas are never happened. People said they fear unwholesome dhammas. Don't be fear! If you destroy wrong view, no need to fear any unwholesome dhammas. It's leading other unwholesome dhammas and sending beings to the 8-great hells and 120-small hells. If you see sakkāya it dispels wrong view. Why? It becomes right view and the wrong view has to go away. Wrong view must exterminate by right view. Any illness has to be cured by its own medicine. Dāna, sīla and samatha can’t overcome it. It's better to do wholesome kammas after dispel wrong view, if not will fall

downwards again. The Buddha preferred the kinds of dāna, sīla and samatha enrich with vipassanā. There are 8-kinds of dāna and the best one is enriched with vipassanā. (Mentioned in the Aṅguttaranikāya) Sakkāya diṭṭhi arises because of not knowing the reality. Therefore, knowing the differences clearly and then do the merits. As an example, you shoot a bird with a poison arrow and hit the skin only. It continues to fly as long as the poison not spread enough to the whole body, and then spread enough it will fall down. In the same way any merits done with wrong view going upward temporary and later pull downward by wrong view.

T3 (Talk 3):

Why does sakkāya diṭṭhi arise? At the time of the Buddha there were noble beings. People had identity-view because they didn't approach them and listened to their talks. Now a day people have this view because they don't have chance for hearing the Dhamma. Not hearing the Dhamma will never dispel this view. Nothing is more important than sakkāya diṭṭhi. When the 5-khandhas arise and don't know become sakkāya diṭṭhi. For example, there is stiffness in the body. Take the air, wind element as I am in stiffness. Someone who knows, it's just the alteration of wind element. Don't mixed up with the I-ness. Wind element is just only wind element. Heat and cold also become, "I am in cold.", "I am in hot." It's just heat elements. Someone has diarrhea, "I don't know what happen to me." Take water element as me. Take the 4-great elements as me. "My body is itchy." Not knowing the aggregates of feeling arising and passing away become identity-view. "I forget." is making the I-ness to the lost memory. "I want to sleep." makes the I-ness to sloth and torpor, the aggregate of formation

(saṅkhārakkhandha). "Don't test my mind." takes consciousness as me. Every time the phenomena of ultimate reality (paramattha dhamma) are arising become wrong view. How many times a day? Uncountable!

Why there is no sakkāya diṭṭhi? Whatever arising, contemplate as this is not mine, not I am, not me, then dispel sakkāya diṭṭhi. Contemplate the arising of feeling, mind and mental states as impermanent, suffering, not-self. Someone who had dispelled sakkāya diṭṭhi will not fall into the 4-painful rebirths.

What kind of dhamma can destroy sakkāya diṭṭhi? Developing the Noble Eightfold Path will overcome it. Are there any differences among them? Yes, they have. The differences are sīla, samādhi and paññā. (Explained the three sīlas) These are sīla maggaṅga (path factors of the precept). Why are there three differences in the samādhi factors? They can’t do the job separately. With the help of mindfulness (sati) and effort (viriya) samādhi develops. The commentary gave this example. How do you take (pluck) a flower, which you can’t reach out? One person (1st) has to bend his waist and gives his back to another person (2nd). This 2nd person has to climb on his (1st) back. A 3rd person standing beside the 1st person and gives his shoulder for the 2nd person to hold on it. In the same way in vipassanā the 1st person bends his waist and back is liked viriya. The 3rd person standing beside is similar to sati. Samādhi is like the 2nd person who plucks the flower. Sati and viriya support samādhi. In vipassanā, not putting effort (viriya) and no mindfulness (sati) are impossible. In vipassanā, not putting effort (viriya) and no mindfulness (sati) are impossible. Only then samādhi can go straight towards the object. Wanting to develop samādhi don't let go of mindfulness and don't reduce effort. Only then

samādhi can catch hold of impermanence. If you can’t discern impermanence, one of them is lacking for the mind going straight away towards the object. These 3-factors are important. Viriya is pushing from behind and sati is helping it to pluck there. It happens only by combining three together. If one of them is lacking, you must know the situation. If you can know and correct it, your samādhi will go towards the object of impermanence. Samādhi can’t see impermanence, only leading towards it. Can plunge the mind towards where one's need is samādhi. Only wisdom (ñāṇa) is seeing impermanence. It is also not seen by sati, only pointing towards it. Three of them combine together and point towards a sense-object. They can’t see impermanence. You must know this point. It's important for the yogis. Samādhi only reaches to the flower. It can’t choose good or bad. Why is that? It's only pointing to an object. This one is impermanent (anicca) and conditioned phenomena (saṅkhāra). These are not concern with samādhi only helping the wisdom factors.

Tell me wisdom factors. It's Right View and Right Thought. Why these are together? The eyes are in good shape. But to choose a thing for good or bad, there need to be something to turn around the object to be observed. For example, you look at an object and see only this side. It can’t see the other side. For seeing the other side, you need to turn over the object. This side is like this and the other side is like that. Right Thought providing the view, the view of impermanence.

Wisdom is observing the object. Arising is something and passing away is another thing. Someone has to provide this for the seeing. Seeing only the arising and not the passing, and only the passing and not the arising, and then right thought is poor.

Sammā is right and saṅkappa is thinking (turning around) or providing the view. The example I want to give is: using the power glasses for the poor eye sight. In this way will see like a young boy, will see clearly with the help of the glasses. Without the glasses you can see but not clear. Here the eyes are sammā-diṭṭhi and the glasses are right thought. In this way can see the whole process. If you can't see clear, then helping with right thought. It means vitakka, and it gives strength for the contemplation. Therefore samādhi and paññā factors need helps.

Then why sīla factors have 3-diffenent nature. If one of them exists, other two are not included. Right speech and right action each do its own different jobs. Therefore, one can't help the other during its performance. They have different actions (kamma). Because of their abstaining, they have the same name as sīla but different in jobs. For the yogi who is practicing, sometimes with 5-factors and sometimes with 6-factors. Samādhi and paññā can be come in together. But sīla can't come in together, and can't help each other. During vipassanā contemplation they can't include. If one is included the other are not. When are they coming together? It is at the time of inclining towards Nibbāna element. It's not never coming together. During meditation you keep the sīla only. Unstable sīla is one of the reasons that cannot come together. Not become right view that sīla is unstable. Right view develops vipassanā. Someone has wrong view can't rely on sīla and easy to break it. Monks who had sīlas but they couldn't dispel wrong view were born as nāga (a type of magical snake) and louse (the 1st one was from the Buddha Kassapa's time and the 2nd one was during the Buddha Gautama). Freedom from the 4-painful rebirths is by

destroying wrong view. It's the seed of hell which I mention to you every day, it is becoming clear.

If you can get rid of sakkāya diṭṭhi, sassata and uccheda diṭṭhis also gone. Both of them originate from this one. Only diṭṭhi dies out that you realize the First Path (magga). Diṭṭhi nirodho Nibbānaṃ—Cessation of wrong view is Nibbāna. After it had gone there are no dhammas can prevent or hinder for the higher Paths. The Dhamma will lead onwards. One also wants to continue. After destroyed wrong view no need to teach him for the higher Paths. The Buddha only taught the 4-causes for stream entering (sotāpanna) and not for the higher Paths. After diṭṭhi is gone and doubt also. Therefore, basically preventing all the Paths is diṭṭhi. After destroyed diṭṭhi no one will continue for more then seven life times. It's easy to dispel diṭṭhi. Every time seeing paramattha dhamma (conditioned phenomena) contemplate as this is not mine, not I am and not myself. Contemplate as impermanent nature.

Where is wrong view stuck in? It pierced inside of each 5-khandhas as latent defilement (anusaya kilesa). If you see the impermanence of any khandha and it can’t come in. As an example; the dukkha vedanā that you are in pain for a long time happens because you can’t see the impermanence or cut through the continuity (santati). You take the khandhas as permanence and it comes in. If you can observe the impermanence in details and it will nearly fall away. Seeing it as now arising and now passing away, diṭṭhi cannot come in. Seeing the impermanence without a gap is very important. If not, diṭṭhi will come in. Therefore, I am asking you that do you see impermanence more and more. What do you think why I am asking at

you? I am worry that diṭṭhi will come in. If you discern anicca such as you can’t put the tip of a needle inside the whole body. Then diṭṭhi cannot come in. If you see this way, it becomes weak and becomes right view. By its nature the body is packing with impermanence and without gaps. In a second, the mind is arising and passing away at the speed of 10^{13} times (hundred thousand billion times). So it's without a gap. Form is at the speed of 5×10^{11} times/sec. (five thousand billion times). If wrong view has the strength impermanence will become intermittently. If right view has the strength impermanence becomes more accelerated. They are combating each other. Don't think what's happening to me today. It was influenced by diṭṭhi. If diṭṭhi is too strong even can’t see it. If right view is too strong even in the beginning of sitting can see it. May be you want to ask me: “with only to discern the speed of impermanence in 10^{13} and 5×10^{11} times/sec, can someone realize Nibbāna?” You can realize Nibbāna without this kind of rate. It's depended on your own power of discernment. Why? These were the view of someone who had finished the path.

They talked about it by their own discernment. It's not for the one who is still in practice. Discernment comes by one's own right view. These were the discernment of arahants. With one's own discernment will realize the path. If you ask can other discern in billion times. Again, the answer is it's the view of completion. How can it be the same, the views of worldlings and the noble ones? Why? We have a lot of defilement come in, therefore a lot of life continuum (bhavaṅga cittas) between the processes. The Buddha's discernment had only 2-bhavaṅga cittas between. Sāriputta's discernment had only 16-bhavaṅga cittas between. Our discernments have many bhavaṅga cittas between for each seeing. Bhavaṅga cittas are not the problem, because

not kilesa—cittas. If kilesa comes in it will become problem. Therefore, in the Aṅguttara Nikāya, the Buddha said that if kilesa not came in between, practicing in the morning and would realize in the evening. Not mentioned about the bhavaṅga citta. Bhavaṅga cittas are normal and the law of dhamma. The numbers of bhavaṅga cittas are depending on the root of the mind (hetu dhamma).

T4 (Talk 4):

The Noble Eightfold Path is the middle way. We had never been on the middle way in the whole round of rebirths (Saṁsāra). If we had been, would never return. On the path samādhi is important.

What is samādhi? It's called one—pointedness of the mind (ekaggatā citta). It can take one object. What is one object? If on feeling and it’s only feeling, on the mind and it’s only the mind and not all together. Pointing towards on an object and it's called the mind is in one—pointedness. Concentrating on an object is ekaggatā. If you can concentrate on an object defilement can be overcome.

What is the sign of samādhi? It's the 4-Satipaṭṭhāna, contemplation on the body, feeling, mind and dhamma. Samādhi follows sati towards an object. If it's on feeling, it will fall on feeling straight away. In this way know about feeling. If one—pointedness is on the mind and sati fall on it. One—pointedness must work with the Satipaṭṭhāna objects. The sign of samādhi is the body disappeared and knowing the feeling or mind etc. As examples, in the contemplation of feeling it just falls on feeling, and on the mind and it just falls on the mind. Then it becomes the sign of Satipaṭṭhāna. If discern

impermanence, it's also the sign (nimitta). Sati fall on the object and its permanent sign disappeared and impermanent sign appeared in the mind also the sign of Satipaṭṭhāna. By seeing the impermanent sign appeared, the form and shape of man or woman is disappeared. Therefore, by seeing the sign of impermanence is the sign of Satipaṭṭhāna. Can it be by itself alone leads to realization? It must include the other member of Satipaṭṭhāna. It's effort (viriya). By putting effort towards the object the permanent sign disappears and sati—paññā see the sign of impermanence. This seeing is helping by effort. Viriya and samādhi are the factors of samādhi. Sati and paññā are the factors of discernment (wisdom). Its qualities we are talking in different ways and in discerning anicca all factors are there. Can it be realized Nibbāna in this way? It needs to be contemplating for many times (bhāvetabba). Why? Kilesa impurities are like a copper bowl, it can be shone only by polishing. From births we had impurities with us like the copper bowl. By not doing the Satipaṭṭhāna practice, one-pointedness practice and not putting effort for practice, then the mind becomes more and more defiled like the bowl. To do this kind of task, you have to meet a teacher and has the kind of ear to listen to the Dhamma. From the days of birth, we are grown up with craving mother and ignorance father. We are grown up on their hands and care. They are very worry that we realize the Path and Fruit and liberate from their hands. Ignorance covers up the Four Noble Truth and craving teaches us for affection to mother, sons and properties. We are doing things what they want us to do.

So impurities pile up every day. How long it had been? In the whole round of existence it had not been polished before. Between them we also have body guards of wrong view. Diṭṭhi always control

us and tell us this is your dad and this is your mom. Normally we leave it and never wash and polish it. So it piles up with impurities. This is the reason we can’t realize Nibbāna. The volume of ignorance, craving and diṭṭhi are increasing. Therefore, it needs to contemplate for many times. By polishing again and again the copper bowl which we left for a long time is becoming shining. Must contemplate for many times and put continuous effort. Contemplate continuously decrease ignorance, craving and diṭṭhi. For insight knowledge to contemplate again and again is needed and not for Path Knowledge. Path Knowledge sees Nibbāna once only. Even though Path Knowledge arises only once; it's similar to cross a river by a boat. The boat—man puts the loads in a boat and rows it to the other shore. The boat is doing 4-jobs. 1. Leaving this shore. 2. Arriving at the other shore. 3. Carrying the loads. 4. Crossing the water. In the same way, the boat liked the Path is crossing the water of defilement only once. Leaving this shore of sakkāya diṭṭhi and arriving at the other shore of Nibbāna is also the boat or the Path. The boat is also carrying the loads of khandhas. Path Knowledge happens once and finishes 4-jobs. From the impermanence of khandhas it sees the permanence of Nibbāna. Cutting through defilement is the Path and crossing towards Nibbāna, which is without dukkha khandhas is also the Path.

During the practice, one—pointedness is important, and also the sign of Satipaṭṭhāna. The helping of effort is also important. All these things happen one time is not enough. It needs to contemplate many times. The Buddha emphasized this point by giving the simile of the mother hen and the eggs. The hen has three duties to do. You also have the three duties of working with anicca, dukkha and anatta. Without these duties, all the eggs become spoiled and your knowledge becomes

blunted. With continuous contemplation the shells of ignorance become thinner. Liquid of craving become dried up. The knowledge of spiked claws (the chicks inside the eggs) becomes sharper. You must spread your body of contemplation on the eggs of impermanence. Only kilesa liquid dries up and the shells of ignorance become thinner. The spiked claws become sharp; the chicks can kick the shells from inside and hatch out. It was like the hen, you have to sit on the eggs very often. If not, it's impossible. Light appears means realize Nibbāna. When the kilesa liquid dry up and the shells of ignorance thin out will see the light. The spiked claws which are similar to knowledge become sharp. The Buddha said that the one who contemplated would destroy the taints (āsavas). With kilesa the mind can’t penetrate. Even kilesa itself is inconstant. It has the power of repetition condition (āsevana—paccaya). Therefore, the mind can’t penetrate. When you go back home observe the body, don't see it as a lump of form. Contemplate feeling, the mind, and if you know how to do it, the form will disappear. If you can’t, the form of hand, feet, hair... etc, the 32 parts of the body can be appeared. Only the form disappears you are reaching the point.

She (Dhammadinnā) talked about the factors of awakening. The analysis of qualities as a factor of awakening (dhammavicaya sambojjhaṅga) is the path factors of right view (sammā-diṭṭhi). She used the factors of awakening there. It is the way to Nibbāna that use it as bodhi (awakening). Bodhi means knowing. It also included contemplation for many times (bhāvita bahulīkata) in the factors of awakening. Therefore, right view and analysis of qualities are the same things. Right view is not enough for seeing only, but need to contemplate for many times as the factors of awakening show it.

People may think path factors are no need to contemplate for many times. So, I talk about them here. Both of them are wisdom factors. If you do the path factors again and again including awakening factors. Why talk about two things? Path factors talk about cutting off defilement and awakening factors about increasing the factors. By contemplating again and again and not seeing Nibbāna yet, but don't take it as wasting time. The Buddha gave this simile—the handle of a carpenter's adze. Using it for one time the handle was eroded once. If you're continuously using it, it continuously eroded. It can’t come to be by prayers (as later traditions). At first the handle becomes smooth out, and then slowly the fingers' print appears on the handle. The thickness of kilesa developed from the round of rebirths is so thick that without continuous contemplation can it be thinned out? Therefore, insight meditation has the outcome of reducing kilesa. Don't be disappointed and giving up. If kilesa thins out, the practice is developing. Every time seeing impermanence every time it's thinning out. Seeing more and more it becomes thinner and thinner. Contemplation is stopping the process of dependent arising to continue. First kilesa thin out and later with its extinction. Effort also has to develop. You might think it's not including rapture (pīti). Already it's inside the samādhi. I am talking about only the leading factor. It's included as association with samādhi. Every good feeling of contemplation includes pīti. Not as the leader of the path factors but as follower. Contemplation without pīti, laziness will follow. Therefore, the Buddha asked to contemplate with joy and interest. Seeing something as you'd never seen before, so contemplate with gladness. I will explain the matter of seeing something never seen before. With the eyes of the Brahma gods can see a needle in the human world. They can see the needle from four

hundred billion yojanas far away (4×10^{10} miles; 1 yojana = 10km). But they do not see the anicca.

They saw it with the worldly eyes (lokiya). Here we see with the supermundane eyes. So your discernment of anicca is better than the views of the Brahma gods. A rock tablet falls from the Brahma world to the earth will take one and a half months to arrive here. Theirs are the divine eyes. The eyes belong to the time of outside the Buddha's teaching. They're samādhi eyes. Here are the knowledge eyes (ñāṇa eyes). It's not easy to have this knowledge. Here it's itching and here it's passing away. Feeling appears and disappears. So it's ñāṇa eyes. Dhammavicaya eyes or you can call it the eyes of right view or knowledge eyes. The worldling gods and Brahma gods don't realize Nibbāna, because they are lacking of this eyes. Therefore after they are passing away will return to the human world and to the animal realm.

Hundred thousand years before the Doomsday, human beings become fear of the day to come. Therefore many people would develop the Divine—abiding (Brahmavihāra Dhamma) and most of them became the Brahma gods. All these are by samatha practice and when the time come will fall back again. Even though this eye can see the small needle from far away can’t discern the nature of the 3-characteristics. They practiced samatha for the craving of becoming (bhava-taṇhā). They also had the unwholesome kammas with them. After falling from the Brahma realms even some of them become pigs (not directly from there but devatas can. See Subrahmā Deva's story). You all had become Brahmas before, and as devatas for uncountable times. But you had never been free from old age, sickness and death; and never had the eyes of insight before. Nothing is more valuable

than this eye. The pleasures of heavenly gods are good but Sakka (king of the Tāvatiṃsa Heaven) himself came down to the earth for practice. He had the kammic eyes and not the knowledge eyes. Discerning impermanence is nobler than Sakka and the great Brahma gods. After seeing anicca, then come the Knowledge of Disenchantment (nibbidā ñāṇa) and the ending of anicca are sure for the realizing of Nibbāna. You must work hard to get these eyes. In the future you can’t meet a good teacher and the sāsanā like this. Comparing with the whole world very few people have these eyes. Therefore, you have to contemplate in order to see more and more and clearer. Don't exchange with them (the status of heavenly gods and Brahma gods). You are gold and they are salt. You must know one's own value. They have to be make wishes for becoming human beings to get this knowledge.

T5 (Talk 5):

Visākha asked Dhammadinnā on the attainment of cessation (nirodha samāpatti). This is nothing to do with you all and useful. So let us continue to another question. How many feelings are there? There are 3-feelings in the body: pleasant, unpleasant and neutral feelings. If one of them exists the other not, and always one of them is there. Every time it needs to catch on with one of them. For our practice, let us extend the knowledge about them. At the physical body pleasant or unpleasant feelings or sensations can appear. From the eye, ear, nose and tongue are neutral feelings. Why? In the seeing just seeing only, because it is neutral feeling. After seeing, it's better not to continue. In hearing just hearing, do not become pleasant or unpleasant

about it. In smelling just smelling and also stay neutral. If you react to it as disappointment then the mind arrives at the active phase of cognitive process (i.e. javana citta). It becomes the mind with aversion. In the beginning state it was neutral. In eating just eating is also neutral. Reacting to it as I like or I don't like and it becomes a javana citta. There are itches, aches, and pains etc. These are happening at their own places. When the body is cold, unpleasant feeling arises, and by warming with fire become comfortable → → (i.e. pleasant feeling).

Today, we're using feeling on practice. If you have some satisfaction in the heart, it's pleasant mental feeling (somanassa vedanā). No satisfaction is unpleasant mental feeling (domanassa vedanā). Whatever happening, it is all right and become neutral feeling. All the feelings which I had just mentioned; if one of them is there then the other are excluded. Why the Buddha called them the feeling aggregate? It's because feelings are happening all the times. Do you need to look for feeling or don't know their arising? On the body pleasant and unpleasant feelings (sukha and dukkha), and in the heart pleasant and unpleasant mental feelings (somanassa and domanassa), exclude the tips of the hairs, tips of the finger and toe nails, and everywhere feeling can arise. Feeling is conditioned phenomena, e.g. feeling arises in the eyes is by the contact of the eyes and form. If the eyes are blind can’t arise. It is only saṅkhāra and fall into anicca. Sabbe saṅkhāra anicca—all conditioned phenomena are impermanent. Its arising is conditioned by others. If you can contemplate anicca, it becomes mindfulness of feeling. If you don't, after seeing it becomes wanting, then continues to craving, clinging and action (taṇhā, upādāna, kamma). [Note: Sayadaw always uses the Dependent Arising in his talks; therefore, we need to understand the 12-Links of

Paṭiccasamuppāda.] Seeing the thing as disgusting, then the anger of dependent arising process continues. Seeing without mindfulness become unknowing which lead to the dependent arising of ignorance. No insight meditation from the eye door creates the 3-ways of dependent arising for the round of rebirths. By not knowing these we think that it doesn't matter.

But to the Buddha not knowing the dependent arising, it's better to use the hot iron bar to poke the eyes. This makes for dying once. Every time seeing without knowing leading to painful rebirths and will die for many times. While seeing contemplate quickly as conditioned phenomena and inconstant, then the dependent arising is cutting off the 3-unwholesome dhammas to arise (i.e. lobha, dosa and moha).

Dhammadinnā answered the question and I show you how to use it for practice, then it becomes clearer. Knowing the arising and passing away can be freed from the taints (āsava). From seeing if craving arises, it becomes the taint of sensual pleasure. Not knowing is the taint of ignorance. It's easy to talk. In the real contemplation it becomes late. Can you stop at just seeing? If you can’t stop, then contemplate impermanence quickly. The Buddha said that by contemplating impermanence of feeling near death could become arahant or destroyed the taints. Sāriputta realized the first Path (magga) by contemplating on the body and the later 3-Paths by feeling. His realization came by during the time of listening to the Buddha's talk. The mind became sharper by contemplating on the inconstancy of feeling. This is contemplating of feeling and at the same time by following of the Buddha's Teaching. Realization can’t come by just listening to the talk. Listening and contemplation together can become

stream-enterer to arahantship in stage by stage. Therefore, I taught you very often that the ears listening to the talk and the mind observing the khandhas. Just by listening only and without contemplation can’t develop the enlightenment. The mind can’t sharp, can’t see the truth, can’t erode defilement and can’t see Nibbāna. By listening and put effort in practice. Don't listen only just for merits. In the suttas it mentioned that by listening and also contemplating. Without this can’t stop craving and wrong view.

In hearing, also the same, it's conditioned phenomena. Without knowing conditioned phenomena can’t know anicca. In the body whatever arising is conditioned phenomena. Their nature is ending with impermanence. Its arising is becoming and passing away is dying. If you can contemplate in this way, it is pajānāti—means knowing. What do you know? Knowing the inconstancy of conditioned phenomena.

Dīghanakha listened to the same talk and contemplated impermanence and then became a sotāpanna. (He was Sāriputta's nephew. Both of them listened to the talk on vedanā given by the Buddha.) You can contemplate in this way and three ways of dependent Co-arising will not arise. Tongue and taste are also in the same way. Yadā paññāya passati—observe with wisdom when they're arising. The contact of the physical body and outside objects are also in the same way. Body sensitivity (kāyapasāda) comes into existence by kamma. If a being is still alive, this kamma is not finished yet, and then body sensitivity will continue to exist. "It is too cold", then become aversion to it. Therefore, if you know it is cold, then instantly —Yadā paññāya passati—contemplate it as impermanence. You know

the conditioned phenomena is arising, it has to be arising (samudaya) and passing away (vaya). In reality you see the truth of dukkha (dukkha sacca).

Seeing is the truth of the path (magga sacca). If you discern dukkha completely, then it becomes the Path knowledge. Not complete discernment is only insight knowledge. Why were Visākha and Dhammadinnā talking about feeling? Because it is the quickest way to arahantship. It was also mentioned by the Buddha (Sayadaw quoted the Pali verse from a sutta). Therefore, contemplation on feeling was included in Satipaṭṭhāna Sutta because it can reach the goal by itself. Sāriputta and Dīghanakha finished the practice with feeling and no other contemplation. By contemplating feeling others also include. In contemplation take it as a main contemplation. Not knowing the arising does not know the passing away, and then it conceals the truth of dukkha. The Buddha also mentioned that all phenomena arising from the body are the truth of dukkha. Not seeing saṅkhāra can't contemplate anicca. In the Q and A of Visākha and Dhammadinnā, they talked about the types of insight only (Both of them already knew the details). Here I use it for describe the practice. Contemplate impermanence of whatever feeling is arising. They are arising all the times. I only concern you of not knowing the arising. Not knowing is ignorance. Whatever arising is dukkha sacca. Dukkhe aññāṇaṁ—not knowing dukkha is ignorance.

Ignorance does not stay in this way, and will do something according to its own power. Physical action, verbal action and mental action will follow behind ignorance. I'll talk about it later. If ignorance comes in, one will become shameless and fearless of consequence like

an animal. These words came from the Avijjā Sutta of Mahā Vagga Saṃyutta (SN 45. 1, Avijjāsuttaṃ). How bad it is? Not knowing of whatever arising at the 6-sense doors, doesn't know the truth of dukkha. In this way one is creating actions (kamma), mostly unwholesome actions every day.

In short insight meditation is contemplation of the truth of dukkha. The contact of thought and mind sensitivity (mind-door) create pleasant or unpleasant feelings. These are conditioned phenomena. If become Dukkhe ñāṇaṁ (knowing dukkha), then it is knowledge. Avijjā nirodha saṅkhāra nirodho—with the cessation of ignorance, volitional formation also ceases (wholesome and unwholesome actions). And then saṅkhāra nirodha viññāṇa nirodho—with the cessation of volitional formation, consciousness also ceases. Birth is ended. It is the cessation of birth. Ajāti (without birth) is Nibbāna. It is clear that contemplation has the benefit of cutting through dukkha. By doing the job of knowing dukkha, craving (samudaya) is ceased, and realizes the cessation of dukkha (nirodha). Every time knowing dukkha is factors of the Path (magga), it done the duty of the Four Noble Truths at the same time. By contemplation of impermanence knows the others. (Sayadaw continued to talk about neutral feeling of the mind.) Every moment of contemplation realizes the momentary Nibbāna. It is worthy of doing it. You have to contemplate the five kinds of feeling. The Path Knowledge appears after craving ceases. One clears up one's own dangers by contemplation. Greed, anger and delusion are inner enemies. If you are giving many reasons for not doing it, you are following the reasoning of the defilement of craving. It is just for your own suffering.

T6 (Talk 6):

Visākha asked, "Not contemplate pleasant, unpleasant and neutral feelings, what will happen?" Not contemplate pleasant feeling latent defilement of craving will follow. She answered shortly. But you must know that craving, clinging and action will follow. It continues to becoming (existence) which birth will follow. This is the natual law. If died with the pleasant feeling, so called "peta jāti" (the birth of hungry ghost). From the point of taints, it's followed by taint of sensual pleasure (kāmāsava). It refers to greed. With kāmāsava and bhavāsava (taint of becoming) will follow behind. It is very rare to find someone with contemplation. People are smiling with pleasant feeling. Not contemplate unpleasant feeling anger will follow. This anger arise from ignorance will lead to animal birth. This is followed by the taint of ignorance (avijjāsava). This taint follows up to the highest heavens (i.e. Arūpa Brahma Gods) and the knowledge of change of lineage (Gotrabhū ñāṇa) in insight meditation. When these feelings are arising, make effort to contemplate. If not, it is the path to peta and animal realms. Not contemplate neutral feeling the taint of ignorance will follow. This feeling is subtle, only for someone who has knowledge can know about it. Mostly it leads to the animal rebirth. Is it not frightening? Even performing merits without surrounded by insight and then ignorance following with it. It gives advantage to craving. With ignorance that people perform prayers with craving. Then follow by the taints of sensual pleasure, becoming and ignorance. Therefore, there are more merit makings for the continuation of rebirth than liberation from it. These are not the results of merits. It is the cause of ignorance without knowing and continues with one's own wishes.

Indeed, it is rare to find a teacher who can teach people what the Buddha intended for.

Visākha asked, "Do these three latent defilements follow behind feelings all the time?" The answer was not always. A person who practices insight meditation is not followed by them if he contemplates impermanence. This is one way of admonishing. I have to admonish you the second way the Buddha mentioned that merits could give the results up to jhānas, paths and fruits. But wrong knowledge becomes the cause of repeated births. It is the cause of the merit makers. Generosity (cāga) is giving up so it is killing the craving (taṇhā). It is giving up mine, so killing wrong view. Therefore, dāna is the dhamma of killing taṇhā and diṭṭhi. If you don't know how to do it; it becomes I have so I give, then diṭṭhi come in. I give it so I will enjoy the fruit and then craving come in. (So, knowledge and wisdom are very important in our daily lives.)

It is depending on the guidance of a wise teacher. Must know how to choose the teaching and always think about that these teachings are reaching to the heart or not (connection with the Four Noble Truths). If leading to the truth it is precious. The Buddha admitted that he himself did not know the truth before had to wander for a long time in the round of rebirth. Someone has moral virtue (sīla), what should he do? Have to contemplate anicca, dukkha, anatta… etc., the 11 contemplations (disease, tumor, dirt, misery, affliction, alien, disintegrating, empty, anicca, dukkha and anatta). It was questioned by Mahākoṭṭhita (or Mahākoṭṭhika) and answered by Sāriputta. Someone has sīla and practice vipassanā can realize the path and fruit.

Dhammadinnā described on the practice. When pleasant feeling arises it is pleasant, and passing away it is dukkha. Therefore, contemplate as dukkha sacca, and then it cut off the taint of sensual pleasure in the dependent Co-arising. When unpleasant feeling arise it is painful, and passing away it is sukha. For neutral feeling, someone has sharp faculty discerns anicca. Unpleasant feeling is the opposite of pleasant feeling. We have to contemplate when they arise. Only one can arise. When sukha arises contemplate sukha, and dukkha arises contemplate dukkha. Contemplate both as the truth of dukkha. What is their opposite? Neutral feeling, it means when it arises the other two are not there. When upekkhā arises must contemplate upekkhā. If not, we think that nothing is there. One of them is always arising. Don't say we can’t find anything to contemplate. It is similar to say as there is no impermanence. It is also like seeing Nibbāna. All the feelings cease is Nibbāna. Therefore, continue to contemplate until all feelings are ended. When the mind can’t penetrate these 3-feelings it can be mixed up because the mind follows late. The khandha arise quicker than the mind which is observing. That means defilement come in between them. This makes the realization slower. During contemplation sometime sukha or dukkha or neutral feeling continuously arising. For example for sukha vedanā—as with one sukha and with one knowing (i.e. ñāṇa) etc., each feeling with each contemplation defilement cannot come in between them. For example, if pain arises and it's continuously painful, then the mind can’t penetrate it. And aversion comes in between them. If pleasant feeling continuously pleasant the mind can’t penetrate it either. Kilesa comes in between them. For the yogis this point is very important. If neutral feeling continues, the mind can’t penetrate it. Ignorance comes in between them. Greed

follows behind sukha, anger follows behind dukkha and ignorance follows behind neutral feeling respectively.

It is not easy to talk about these things. In real practice you have to know that kilesa really come in or not. Do your mind able to catch on with each anicca? You have to observe it. If you don't, then increase your effort. You will realize Nibbāna. Not realizing is because of kilesa come in between the practice. Insight knowledge (vipassanā ñāṇa) is the forefront knowledge. The first thing has to develop. The right view of insight knowledge comes before hand. Only then the right view of Path Knowledge, which is seeing Nibbāna, will follow. In these two right views; vipassanā right view becomes sharper and Nibbāna becomes closer. Without laziness in the practice, then you will realize it. Without vipassanā right view the leader of the Path right view can’t arise. It was mentioned in the Sagāthā Vagga Saṃyutta. (SN.1.46; (6). Accharāsuttaṃ, Āditta—Vaggo, Devatā—saṃyutta, Sagāthā Vagga, Saṃyutta.)

The knowledge of conformity (anuloma ñāṇa) is still in the stage of anicca. It conditions the knowledge of change of lineage (gotrabhū ñāṇa) which sees Nibbāna with proximity condition (anantarapaccayo). Why I use it here? It describes the natural process without a being. It will arise accordingly to the natural law. Knowledge of the Path comes only after the knowledge of change of lineage and seeing Nibbāna. Therefore, without the knowledge of insight and Path Knowledge can’t happen, even stand between them is the knowledge of change of lineage. Don't let disappointment and doubt come in. May be I am a 2-rooted person (duhetuka). Had I done something wrong to someone? So I can’t realize Nibbāna. Don't let these mental states come in. The

Buddha guaranteed that if you could listen to the truth of dhamma and discerned anicca, and then you would realize it (from Aṅguttara Nikāya). If no defilement comes in between anicca and contemplation, you will realize it. Don't think about these things. In some people their doubts and remorse lead them into painful rebirths, preventing them from realization.

There comes the knowledge of change of lineage after the insight knowledge; and next comes the Path Knowledge. These are the process of the law of vīthicitta (consciousness belonging to a cognitive process). They are always in this process. Worry and remorse (kukkucca) are very bad dhamma and danger of the path. Yogi will destroy himself. All the practices never become fruitless. The Buddha also gave encouragement. During the dying moment the practicing yogi by putting effort in contemplation can enter the stream to non-returner. If not happen in this way by dying with the mind of insight knowledge will take rebirth in the heavenly realm. As soon as born there and enter the stream. The Buddha mentioned this definitely (Aṅguttara Nikāya). If kukkucca comes in, contemplate its impermanence. After that continue one's own contemplation, e.g. vedanā, mind etc. For someone who contemplates on feeling, worry is unpleasant mental feeling (domanassa). In contemplation of mind, worry is mind with aversion. Don't look for it. It comes for contemplation. This point is very important.

Visākha asked, "What is the opposite of neutral feeling?" Dhammadinnā answered," It's ignorance." It is true, every time neutral feeling arise and not knowing it is ignorance. And then what is the opposite of ignorance. The answer is knowledge or knowing (vijjā). If

one of them there the other is not. Therefore, your contemplation is the path of knowledge. This is the work of true knowledge arising (vijjā udapādi) and discernment knowledge arising (ñāṇa udapādi). What is the opposite of vijjā? It is fruition (phala). Vijjā is ñāṇa (knowledge). Fruition is the free mind (vimutti citta). What is the opposite of fruition? It is Nibbāna. Why? For the fruition mind to arise have to practice a lot. It is conditioned phenomena (saṅkhata dhamma). Nibbāna exist as unconditioned dhamma and without cause. So they are opposite. Visākha was very pleased with her answer. And then the Buddha asked to contemplate fruition as impermanence, because it is conditioned (from the Paṭṭhāna). It is saṅkhata dhamma so ending with anicca. For Nibbāna just only incline towards it. Whatever impermanence contemplates impermanence. Those which is permanent just incline towards it. It means stay with the peaceful mind. Therefore I have to mention that incline the mind to the ending of arising and passing phenomena as ending. Don't contemplate Nibbāna. It is not a dhamma for contemplation. It is a reviewing dhamma (paccavekkhana), an investigating dhamma. What is its characteristic and quality? Can it be investigated in this way? It does not matter. The Path is impermanent and Fruition also impermanent. Contemplate conditioned as impermanence (saṅkhata). As for unconditioned Nibbāna, reviewing as "That it's", "That it's".

For ending the dhamma talk, to realize Nibbāna start from the conditioned, conditioned knowledge is not the Path Knowledge, only insight knowledge. The kinds of knowledge which come out from the conditioned are Path Knowledge and Fruition Knowledge. Insight knowledge is taken the objects of conditioned. Contemplate conditioned as anicca is insight knowledge. After the ending of the

insight knowledge, you will see the unconditioned, i.e. Nibbāna. Why? It is free from the conditioned. Vipassanā practice is finished when the practice of the conditioned is ended. Then the knowledge incline towards the unconditioned will happen. You can’t find Nibbāna inside the province of conditioned. If it is possible, it must be Diṭṭhi—Nibbāna (wrong view Nibbāna). Eating is good, drinking is good, and people take these things as momentary Nibbāna. It is wrong view Nibbāna. Therefore, if you want Nibbāna, have to come out from the province of conditioned. If you don't know the condition, then can’t find out the exit. The arising is conditioned and the passing away is anicca. If you can’t see, this then it is impossible. First make oneself from blind worldling into right view worldling (kalyāṇa puthujjana). And then realize the Path Knowledge of noble view and you will see Nibbāna. Blind worldling does not see the conditioned but good worldling see it. If he sees the unconditioned then becomes a noble person must develop in these ways. Before encountering a spiritual friend, everyone is blind. If you find one, you'll become a good worldling. For example, when Sāriputta and Mahā-Moggallāna met Sañjaya (their first teacher), they were blind worldlings. They became good worldlings after met with Assaji (one of the first 5-disciples of the Buddha), later becoming noble persons. Don't take the blind worldling as 3-rooted or 2-rooted person (tihetuka or duhetuka) only as without a good spiritual friend. Before not met the Buddha, all were in blindness. Therefore, don't have doubt about it.

Nandaka’s Exhortation

18th to 19th December 1961

[Note: Sayadaw based his talks from the suttas not necessarily the exact serial ways or took all of them as mentioned in the suttas. He only used the points from the suttas to explain the dhammas and about the practice.]

I condense the story of Nandaka and the bhikkhunīs told by Sayadaw. It was based on Nandaka’s Exhortation, Suttas No.146, Majjhima Nikāya.

T1.

The Buddha sent monks to teach the bhikkhunīs regularly. Everyone did it except Nandaka; he was never willing to give his service. Every time when his turn arrived, he gave various reasons not to go because they were his consorts in some of his past lives as kings. At the time of the Buddha many arahant had psychic powers to know people's past lives. Then one day the Buddha asked Ānanda who had been arranged to teach the bhikkhunīs. After the Buddha knew the situation, he ordered Nandaka to teach the bhikkhunīs.

Concern with the practice of vipassanā, I'll talk about Nandaka and 500 bhikkhunīs. There are two types of intimacy. In the past lives one had intimacy with one another. And then in this life one knows each other and become close relationship. He invited them that if they

did not understand and not clear about what he said and could ask him. If he asked them they should answer. He talked about feeling by the sense doors. Here is form (visual object). It is particle element. These particle elements are formed by eight fundamental elements. These are elements of earth, water, fire, air, color, smell, taste and nutriment. "Are the visual form permanence or impermanence?" "It is impermanence." "In that which is impermanence easeful (sukha) or stressful (dukkha)?" "It is stressful." "And is it fitting to regard what is impermanence, stressful as: 'This is mine, This is myself, This is what I am'?" "No, Venerable sir." "Why is that?" "Because we have already seen it well as it has come to be, with right discernment." "Even you all know it before, by hearing again is more beneficial." (After this Sayadaw continued to the other five sense objects, from sound to idea=dhamma ārammaṇa)

(Sayadaw continued to talk about the six sense doors after the six sense objects.). The eye is nicca or anicca and sukha or dukkha? It is anicca and dukkha, Venerable sir. If anicca and dukkha, can you say, this is mine, this I am and this is myself. No. Venerable sir, we had practiced and knew this before (The other five doors are also in the same way).

(After the six sense doors, Sayadaw continued to talk about the six consciousness arise from the contact of six sense objects and the six sense doors) When the eyes meet the form, eye consciousness arises. The eye consciousness is nicca or anicca and sukha or dukkha? It is anicca and dukkha, Venerable sir. If it is anicca and dukkha, can you say, this is mine, this I am and this is myself. No. Venerable sir, we

had practiced and knew this before (The other five consciousness are also in the same way).

Feeling arises from eye consciousness is permanent or impermanent? It is impermanence, Venerable sir. If impermanent sukha or dukkha? Dukkha, Venerable sir. If it is anicca and dukkha, can you say, this is mine, this I am and this is myself. No, Venerable sir. There are six kinds of feeling. Feeling arise from the eye, from the ear, from the nose, from the tongue and from the mind door. Contemplate the impermanence of feeling is come from these Pali Suttas. If you extend them, it's six kinds. These are only in brief. You can extend more than that, 18 kinds also true (6 sense doors x 3 types of feeling=18). Nandaka gave examples for his talk. Put oil and wick in a container and then lit the fire. Because of the fire, light arises or appears. There are four objects: oil, wick, fire, light. Feeling arises from the three impermanent objects. Therefore, feeling is also impermanence. Here eye, form, eye consciousness and feeling are similar to oil, wick, fire and light. The elements inside the eight material phenomena are impermanent (form and eye sensitivity). Eye consciousness is also impermanent. Feeling arising from them is also impermanent. Therefore, it can’t make feeling which comes from the three impermanence become permanence. Why? The three causes are impermanent. You can say feeling is anicca, dukkha and anatta. If the fire dies out, the light has to be dying out first. Why is that? Because it has to rely on the other three. In the eye when eye consciousness arises, it arises together with feeling. Contemplate eye consciousness as impermanence. Can you say this is mine, this I am, this is myself. Don't say I see it. Feeling arises from the eye is by three causes. These causes are impermanent, so feeling must be impermanent. For

example, a son dies, because the parents themselves are impermanent. Can you say why it happened to me? If you said this, then wrong view had followed you. Then you have permanent perception, knowing and view. With wrong view when a child dies or opposing us, then we are in sorrow, lamentation and stress. Now, you yourself are impermanent. You all are still alive because of the continuation of the impermanent conditions. Without these continuations you'll die. It is liked stopping the dynamo. If you can’t move the conditioned out never see anicca. Anicca is covered up by continuity. Continuity means continuous replacements from behind. So can’t see anicca. The replacements are so quick that can’t see the inconstancy. Look at it in this way. Water is flowing from the north to the south direction. Drop colour paints of white, blue and yellow respectively. Stay a little below of the droppings and watch. After the white colour paint flows down and the blue one arrives, and then the yellow one. If you ask is it the same water? The first water is already flowing downwards by the evidence of the colour changes. If the water is always there then white, blue and yellow paints would never flow downwards. Here also the same way, eye consciousness is replacing the feelings. It is not the first feeling, but the later feeling. The first seeing disappears and replacing with the later one.

The same seeing means can’t overcome the replacement that saying as seeing the same things. Then you can’t leave (move) out the relationship. Seeing the same thing is view of permanence. This is the view to painful rebirth. If you want to dispel this view must know the differences of the replacement is one thing and the passing away is another thing. I'll explain the contemplation of the eye door. On the wall there are the numbers of 1,2,3,4. After you had seen number 1,

and you see number 2. After you see number 2 and then you see number 3. If not in this way, you'll only see number 1 continuously. Do you see only number 1? After number 1 disappears you see number 2. After number 2 disappears you see number 3. In the same way you have to know that after the old ones are passing away and the new ones are arising. If not you can’t even count the numbers, number 1 only. The first feeling can’t feel the second feeling. We see it passing away, passing away… etc. Another seeing is here, also passing away here etc. It can’t move away from the place. Contemplate insight here. As an example, pain arises on the body. It is paining. It arises and passes away; another pain arises and passes away. It is passing away that has to replace; it is passing away that it has to replace...etc. Never forget this point. If you are watching at it, the knowledge of "It is not the same one before; It is not the same one before...etc." will develop. If you know it is not the same one before, you are seeing the impermanence. It is the method of uncover the continuity (santati) which covering up the anicca.

Nandaka was handling the point of the cause as impermanent, so did the result. After sense object, sense door and sense consciousness arise, that feeling can happen. Three causes are impermanent, so the result is impermanent. Before the concept of continuity arises, but it is impermanent. So contemplate anicca. His instruction was this way. With feeling on seeing, hearing…etc. never take them as permanence. The causes are impermanent and the results are also impermanent. What is the benefit of this way of knowing? During the seeing, affection does not arise. Therefore, clinging, action and birth are not happening. After seeing and follow by knowing which cut off dependent Co-arising. This is not included in the Sutta. Without this

point you may ask the question of why they became arahants. With seeing and become wanting, then craving comes in and follows the law of nature (dhammaniyama) to birth (jāti). If you can contemplate you will have the benefit to Nibbāna. Nibbāna becomes near with contemplation and far away without it. Vedanā nirodha taṇhā nirodho—with the cessation of feeling craving also ceases……jara-maraṇa nirodho—old age and death also cease. Becoming a Buddha was cut—off the Dependent Co-arising with the Path Knowledge. The Four Noble Truths arise together. Impermanence of feeling is dukkha sacca, contemplation knowledge is magga sacca, dying of craving is samudaya sacca, not becoming of birth, old age and death is nirodha sacca.

Taṇhā nirodha khandha nirodho Nibbānaṃ—the cessation of craving is the cessation of the aggregates which is Nibbāna. In the teaching process it is different, but in practice they happen together. Finished off the future dukkha to come is Nibbāna. This is the real Nibbāna. Nibbāna has peaceful characteristic. In contemplation eradicate craving and extinguish heat. If craving extinct heat also extinguishes. Is there any dukkha created by it? Without fire the heat also gone. The fire is gone out with the fuel. With fire and fuel, it is burning. Who had the experience of without fire and fuel? The one who contemplated had. Nibbāna is the job of a knowledge man (ñāṇa) and not an action (kammic action) or kamma. It is the duty of knowledge (ñāṇa). Therefore, is Nibbāna the way of action or knowledge is evident by this. Action (kamma) is the far cause (upanissāya=decisive support) and knowledge (ñāṇa) is the near cause (magga—paccayo=path condition). The Buddha said that the dhamma destroys defilement is the dhamma to Nibbāna. The Path Knowledge

destroys kilesa and it companions; birth, old age and death will not come. The Path Knowledge experiences Nibbāna. Magga is ñāṇa. Therefore, if you do this job, not necessary to have doubt about can I realize Nibbāna or have any perfection (pāramī) If you can cut off kilesa and you will. Kilesa cuts off is Nibbāna. Samudaya (craving) forbid Nibbāna. What is the characteristic of samudaya? It has the nature of forbidding (palibodhato). Therefore, if he comes in, just forbidding. It can even forbid wholesome matters, even more so for Nibbāna. Only Path Knowledge overcomes it. Dāna and samatha can’t do it. Even it can be given encouragement for the plenty in next life to come. Keeping precepts (sīla) are also for long life. It can interfere in these matters. It can be followed up to the knowledge of change of lineage (gotrabhū ñāṇa). It becomes sure that if you don't kill him (taṇhā) can’t realize Nibbāna. It can do to living beings upside down in the 31 realms of existence. The bhikkhunīs only knew impermanence before. Now Nandaka taught them that impermanence gave birth to impermanence. The three causes are impermanent and the one result is also impermanent. Take this into your heart. He gave another simile. Tree has root, because of it the tree come into being. After the growth of the tree, its shadow appears. After the tree is destroyed, can the shadow of the tree which is created by it be survived? Which one is perished first? It's the shadow. Why? Tree still had the characteristic of continuity but the shadow doesn't. Here feeling (vedanā) is liked the shadow. It has been relied on the other three. If it has to be perished, has to be the first one.

I will explain in the way of conditional relations (paṭṭhāna). It becomes more profound. The material form (rūpa) is happening beforehand (purejāta=pre-nascence condition). Eye sensitively also

before the feeling, therefore purejāta. Feeling arising depends on them. If these two not happen before, is there any contact (phassa)? Then instantly eye consciousness arises. It's pleasant to see it, and then the pleasant feeling arises. These two material phenomena arise before are pre-nascence condition. Mind and feeling are arising together (sahajāta=co-nascence condition).

If the two died before could they left behind? When the tree fell the shadow could not survive, it is become clear. Eye—sensitivity is the root, form is the tree, branches are consciousness and the shadow is feeling. If the tree fell can shadow be existed? The tree is older and easy to be old and die before. Explain by way of conditional relations is to dispel your doubt (vicikicchā). If you think why it is happening, then doubt comes in. It will hinder the Path Knowledge. In today talk, 3-causes are impermanent, so that the result is also. You must know this point clear. This instruction is for knowing. In practice, contemplate as after seeing, it is passing away. If you know directly it is not there and then dispel wrong view. After overcoming doubt and by contemplation and know that it is arising here and passing away here. Then it kills wrong view. By the way of conditional relations dispel doubt and contemplation of impermanence dispels wrong view. You must remember this point. After dispel wrong view and doubt by way of teaching, the practice can be completed. Without it, it's impossible. If something happens, then doubt will come in. In practice no need to use cause and effect. Just only arising here and passing away here. Not explaining these things before hand and during vipassanā practice it can be a hindrance. Not knowing the causes have doubt, and not knowing inconstancy (impermanence) have wrong view and all these will not die out. Any kinds of feeling only have these 3-

causes. People think to know the Four Noble Truths have to work through one by one. It is not so. If you discern anicca, all these are working together. It's as the simile of a boat crossing a river. Each of the contemplation involves four together. By listening and knowing these things not fall into painful rebirth for one life.

T2

Encounter with the Buddha's Teaching was a decisive support condition (upanissāya). These people had done merits to transcend round of existence (vivaṭṭa dānas) in this Buddha's dispensation (sāsana). (Sayadaw mentioned the past lives of Nandaka and bhikkhunīs). Very long in saṁsāra is not good. Now, you all are having the supportive conditions of your past lives that met me. Now, it needs to develop the path conditions (magga paccayo). Don't misuse the chances and opportunities of meeting with the Buddha's Teachings and a good teacher. (From here mentioned the difficulties of born as human beings, encounter the Buddha's Teachings, hearing the teachings on truths (sacca dhammas) and understanding them. The Buddha compared these with two similes. The first one is dropping a needle from the Brahma World and hitting the other needle in the human world is very difficult. But the above mentioned chances are more difficult than that. The second one is a blind turtle in the ocean come to the ocean surface only once in every hundred years. There is a wooden yoke with a hole on it, and floating on the ocean water. In these kinds of situations, even one day the turtle's head can catch up in the hole of the wooden yoke. But the above mentioned chances are more difficult than that.)

Now you all come up to this place (mostly from painful rebirths) with a lot of difficulties. If you lost these chances you will encounter more difficulties. You come here in your old age (referred to old disciples in the audience) but with the ignorance father and craving mother wasting all your precious times before like a happy blind and crazy person. If you continue to do things for the growth of saṁsāra, you will go back to difficult situation. Don't live your lives carelessly. Try to practice for the knowledge of the khandha. Done away with your dukkha before and don't live a cold life. This is foolishness and under the sway of ignorance and craving. With ignorance is wrong knowledge. It is at the bad side and used it as knowledge. It covers up the good sides. For example, the knowledge of making atomic bomb (Sayadaw also mentioned the cruelty of meat industry), you all think it as outstanding. Use it in worldly matter is ignorance and transcending the world is wisdom. Under the influence of worldly or wrong knowledge, take materially progress as fortunate development in foreign countries without the sāsana and progress in materials. May be you think that they are clever. It's not praiseworthy. It is with the development of wrong knowledge and degeneration of right knowledge. (Today world situations support this point.)

Regarding on feeling someone who is sharp wisdom faculty contemplates the neutral feeling in seeing. Those who has slow faculty is able to do it later at the active stage (i.e., vīthi cittas). Generally speaking, sharp person is at the eye-consciousness while slow person at the later stage of pleasant or unpleasant phenomena. Whatever phenomenon is suitable for contemplation. That is sharp witted person (khippābhiññā, khippa—ābhiññā) at eye-consciousness and slow—

witted person (dandhābhiññā, dandha—ābhiññā) at cognitive process such as lobha, domanassa etc. It depends on sharp and slow vipassanā faculties. It can be done it at the eye-consciousness with the experienced practice. (continued the Sutta, the simile of tree and shadow). Feeling (shadow of the tree) arises later but disappears first because it depends on others. Whatever feeling arises you have to contemplate. Greed, anger and delusion will arise without contemplation. If you contemplate they will die away. Combine all feelings only three kinds, with extension six kinds and 18 kinds. The benefit of contemplation of feeling is as follow. There is a dead cow. Suppose a skilled butcher carve it up with a sharp carving knife. There is skin, muscles and connective tissues between the outer hide and inner flesh. These connect the hide and inner flesh. After the carving, the hide and the cow are separated. The concept of cow disappears or not? These are attached to each other before by skin, muscles and connective tissues. Cut them off by using the knife of the path factors or enlightenment factors. Craving pulls the external base (āyatana) and internal base together. Therefore, the concept of cow does not disappear. You don't need to afraid the internal and external bases. Have to be afraid of craving which attached to them. It is important to cut off craving. To cut off others also depend on craving.

It is better to cut off craving directly. You all take things outside as mine, and inside also mine. Attachment to inside and outside is craving. Therefore, have to cut off craving. Nandaka talked about the cutting off craving. At the same time bhikkhunīs were listening and contemplating. By the contemplation of impermanence of feeling, craving cannot come in. Let us cut off the craving of tissues and muscles by enlightenment factors.

In this sutta, talking about the factors of enlightenment only (Bojjhaṅga), and without mentioned factors of the path. But note it in this way. Talking about factors of enlightenment is to understand the Noble Truth. Path factors are to arrive at Nibbāna. They are the same idea. Don't take it as differently. If you practice Satipaṭṭhāna; the enlightenment factors, the path factors, the powers and the faculties are all included. With the 37 Requisites of Enlightenment factors (Bodhipakkhiya—damma) and all the mental factors are in it. Bodhi is ñāṇa (knowledge) and pakkhiya is the groups to know the truth. It's impossible by one only. Only by combination can know the truth, so Bodhipakkhiya. If you ask: Should we have to do each one of them? All are included in your contemplation of impermanence. In the Sutta mentioned differently and people think you have to do all of them. I will explain them. For example, you contemplate the impermanence of feeling; mindfulness (sati), concentration (samādhi), and right view (dhammavicaya) are there. But effort (viriya), rapture (pīti) and tranquility (passaddhi) are together with samādhi. You should understand the equanimity factors of Bojjhaṅga in this way. When you see impermanence, no wanting and no anger arise. You are contemplating with equanimity of insight (vipassanupekkhā). Therefore, it also includes upekkhā. Just know it with impermanence, no pleasant or unpleasant happening and without confusion (moha). The sense object is neutral (upekkhā). (Outside objects are nothing to do with good or bad, only our reaction to it.) The contemplating mind becomes equanimity of insight (vipassanupekkhā). It is insight knowledge and also equanimity. Where these things come from? It was in the Development of the Faculties (Indriya-bhāvanā Sutta, MN 152, M iii 298, M 3.5.10). Only arriving at the Path Knowledge, it becomes

the Bodhipakkhiya Damma. Vipassanā knowledge are the groups on the way to Nibbāna. Like a journey on the way and to the end. Arriving at the Path Knowledge becomes penetration of the truth. Being enlightened starts from the beginning of the process. The cause for enlightenment is vipassanā bodhi. In the Saṁyutta Nikāya, the Buddha answered that (the question was posed by a monk) the way to Nibbāna was vipassanā (Sayadaw had given a talk on this). Therefore, you will finish the journey by insight. In the Mahāvagga Saṁyutta, with Satipaṭṭhāna practice it becomes bodhi. You don't need to do the Bojjhaṅga specially. It is the Four Satipaṭṭhāna Practice. Observe and see your khandhas as Dukkha Sacca with your knowledge (ñāṇa).

Dependent on the sharpness of your knowledge the phenomena will show itself. In Mahā Vagga, the Buddha said, if monks did the Satipaṭṭhāna all were included. By changing the name don't think it as not include. Sammā-diṭṭhi means right seeing and dhammavicaya means analytical seeing or not mix up in seeing. Both of them are mental factors of wisdom. By doing Satipaṭṭhāna all Bojjhaṅga are included. Their ears listened to the dhamma talk and the mind observed the khandhas. And then the mind became sharp (referred to the bhikkhunīs). In practice also the same. During the contemplation was insight knowledge, after became sharper and came the transcendental knowledge. In the end of the talk the bhikkhunīs realized the Dhamma according to each of their aspiration. If your aspiration is low, the desire and effort are small. With higher aspiration of mind is reaching higher standard. Therefore, practitioners should correct their mind for ending khandha dukkha in this lift time. Without decisive support conditions and path conditions (upanissāya and magga paccaya) can’t end Dukkha.

The Continuation of Dependent Arising

15th November 1960

This body is the continuation of dependent arising from the 6-sense doors. If you know the arising phenomena, you will dispel the view of annihilation. If you see the disappearing of phenomena, you dispel the stability view of permanence, and know that the results are coming from the causes, then dispel the view of annihilation. With the understanding of the arising and passing away phenomena of dependent arising and wrong views fall away. After dispelling wrong view and practice you will appreciate its impermanent nature. This is also in the middle way. The middle way is the Noble Eightfold Path. As U Tan Daing's saying (later became one of his closed disciples), "It happened by itself and gone by itself", seems like a not-self nature. It's still a colloquial language with wrong view (i.e. without causes). The usage by one who has dispelled wrong view is that causes are passing away and also the results are. The causes are arising and so do the results are. Then it clears up views of permanence and annihilation. Arising by causes and passing way by causes is on the middle way. Contemplation without any knowledge beforehand is impossible. Without understanding the dependent arising you never dispel wrong view. This was mentioned by the Buddha himself. The knowledge of rise and fall (udayabbayañāṇa) will come later. Before this there are two kinds of other knowledge. These are the knowledge of mind and form and the knowledge of cause and effect. Without these knowledge you are practicing with wrong views. To give up wrong view should contemplate the mind; and for craving contemplate feeling. According

to the commentary, wrong view is mostly ingrained in the mind. By observing one's own mind no need to find a place for practice.

Whatever mind state arises it is the object of insight. Only need to follow by contemplation. Observe (1) with (2). This is the whole vipassanā. Every (1) arising and following with (2), then no craving and clinging can follow behind. (1) is anicca and (2) is vipassanā knowledge (ñāṇa). Contemplate every mind arise. You can’t know the bhavaṅga citta (life-continuum) and also not necessary. (1) is the mind arising, (2) is the observing mind. (U Tun Yin, a disciple, asked Sayadaw "Is it necessary to find a quiet place for practice?")(Sayadaw answered that it was alright if he could not control his mind.) Practicing vipassanā can be contemplated anywhere. Some were doing their jobs and achieved realization. If you delay your practice and death come earlier will be difficult. As an example, the two samatha teachers of the Bodhisatta died a little earlier that missed the chances for enlightenment. (Sayadaw continued to explain how to contemplate impermanence.) For example, the mind of wanting to eat arises and when you contemplate it, you see that it's not there anymore. Don't take it as the concept of nothingness (abhava paññatti). Without the wanting to eat mind ceases, the observing mind can’t arise (Two cittas can’t arise together and one follows the other.). Vipassanā is to see the non-existence. I'll explain it. People are saying as seeing impermanence. We know that a man can’t alive with two minds. Contemplate (1) with (2) and seeing that (1) is not there anymore. This is contemplating non-existence. We know the earlier mind was not there is insight knowledge (vipassanā ñāṇa). (U Tun Yin said to Sayadaw that it was not clear to him.) Now, you are alive with this arising mind moment. As an example, you are alive with the wanting

to eat mind. The Buddha asked to observe the arising mind. When you observe: "Is it still there?" Vipassanā means contemplate the non-existence, non-existence of the first mind. But don't take it as a concept. Originally, not exist is the concept of nothingness (abhava paññatti). Asking you to contemplate the non-existence is true. If you contemplate the existence, then it becomes permanence. A man should be alive with each arising mind, not with the passing away mind and impossible nature. When the observing mind comes in and you see the non-existence (of the arising mind). Vipassanā means to observe the non-existence. If you observe the existence, it becomes permanence (nicca). Vipassanā is to see the impermanent characteristics. This refinement is leading to Nibbāna element. If it is coarse you can’t see it. Is it contemplating the totally non-existence or the non-existence of the existence? It's to know the non-existence of the existence. If I ask you to contemplate nothingness, then it becomes a concept. It's called tissari paññatti—half concept (i.e. the existence to non-existence). By contemplating the existence to non-existence then the concept of a person disappears. Commentary also explained in this way. (Sayadaw recited the Pali verse) Hutvā—after arising, abhāvattena—and not exist, aniccaṁ—is impermenent. (Hutvā abhāvattena aniccaṁ) (After arising and then not exist, it is impermanent). Therefore, observe the existence to non-existence. Observe oneself dies and oneself does not exist, or oneself dies and totally disappears. The higher insight knowledge also observes (1) with (2). If you don't know the Satipaṭṭhāna, then never mind. Can observe the (1) with (2) is enough.

The meaning of tissari paññatti is the contemplation of the non-existence dhamma. Contemplate the non-existence of the arising dhamma (Tissari—That arising dhamma; Paññatti—of non-existence).

It's arising and passing away. It's called udayabbaya ñāṇa. The meaning of can’t alive with 2-minds is after arises has to pass away. At first I said contemplate (1) with (2). After you understand it, I have to say again to contemplate the non-existence of (1) with (2). People are talking about 10-insight knowledge or 16-insight knowledge. But in the end all are contemplating (1) with (2). To become a Buddha was between feeling and craving. Don't let craving come in. The Buddha was arisen not in India. It was the concept Buddha. The real paramattha Buddha was between feeling and craving. The Path (magga) is cutting actions (kamma). The Path of Stream Entry (sotāpatti magga) is cutting all the kammas to painful rebirths (dugati bhava). Therefore, the Buddha delivered on the 4-types of kamma in The Kukkuravatika Sutta. Neither black nor white kammas are from all the insight knowledge to Path Knowledge. (See MN 57: Kukkuravatika (or Kukkuravatiya) Sutta, Majjhima Nikāya.)

Satipaṭṭhāna Objects and the Contemplative Mind

16th September 1961

The Buddha gave a talk for three reasons. By requesting, not requesting by anyone and depending on the events and situations. Just by compassion gave a teaching without anyone request. This is nothing to do with suitable or unsuitable situations. As an example for the depending on a situation was the quarrel between his 2-sides of relatives for water problem. Without any request he gave the Fool and the Wise discourse. The Buddha had the most disapproving attitude for getting another khandha (rebirth). It would make him happiest if someone did not get it. In the past, because of ignorance and volitional formation, in this life we had rebirth consciousness, mind/body, internal bases, contact, feeling or the 5-khandhas (avijjā → saṅkhāra → viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā). In suttas described as a series. In reality it is happening together (from viññāṇa to vedanā=5-khandhas). In suttas described as a series. In reality it is happening together (from viññāṇa to Vedanā=5-khandhas). In the suttas mentioned 3-types of feeling arise. This is intellectual knowledge (ñāta pariññā). The real thing is contemplation (tīrāṇa pariññā). In practice only each feeling is arising and must know it when arises. Only with tīrāṇa pariññā that pahāna pariññā (abandoning of defilement) can be possible. Whatever arising, know it and observe it. When the observing mind comes in, the arising phenomenon already passes away. Why I say this? Because two feelings can’t happen at the same time. During the observed feeling arising, the observing feeling can’t arise. Two feelings can’t appear together. Why? The arising

feeling is pleasant feeling and the observing mind is neutral feeling. The observed feeling is anicca, and the observing mind is saṅkhāra. Saṅkhāra observes the anicca. The arising dhamma or saṅkhāra (observing mind) is observing the passing away dhamma. (Here it's important to understand the term saṅkhāra. Whatever arising dhamma is saṅkhāra and arise by conditions)

Saṅkhāra observes the anicca. Passing away is anicca. The arising dhamma is saṅkhāra. Here it's arising, when you look at it and already disappeared. The disappearance and the arising mind or observing mind meet together. If I don't explain this, what happen to the yogis? They will think the contemplative mind (observing mind) is constant or permanent. As like saying my mind is fixing on the object become permanent view (sassata diṭṭhi). The contemplative mind is saṅkhāra anicca and also the arising dhamma (both of them are saṅkhāra anicca). Without dispelling wrong view first, vipassanā practice becomes fruitless (Sayadaw in many his talks emphasized this important point very often. We had many evidences from the time of the Buddha to the present day yogis.). The Buddha concerned about was people could not dispel wrong views. Sometime you are saying that we are observing but can’t see impermanence. It seems that the observing mind is permanent. Contemplate the anicca with saṅkhāra. This dhamma is quite difficult but also very true. If not the objects (ārammaṇa) are anicca and the observing mind (ārammaṇika) is nicca. Practice with this wrong view can’t succeed. In Visuddhimagga commentary—saṅkhāra dhamma contemplates the saṅkhāra dhamma (saṅkhāre saṅkhāra vipassanti). In this way wrong view can be fallen off from both sides. If not, it will be like Sāti monk who had permanent wrong view. He took all other dhammas except

consciousness were passing away (MN 38: Mahātaṇhā—saṅkhaya Sutta). With wrong view sotāpatti magga can’t arise. Therefore, teacher is important. Gautama Buddha was a short life span Buddha so he left a lot of dhamma teachings behind him for the later generations. Need to be made more clearance here. The observing mind of (saṅkhāra) is observing the object of saṅkhāra when it shows anicca. An example is a rat comes in from the entrance door, do you see it before entering or after entering? You see it after entering. Here also the same. The dhamma arise and you see it or know it. Before the rat comes in you are not looking at it. After the rat comes in, the seeing mind arises. The observed object is anicca, and the observing mind is saṅkhāra.

The Four Arahants and an Ordinary Monk

19th October 1961

The first arahant contemplated on the 6-contacts (phassa) (The 6-sense objects contact with the 6-sense doors). When the eyes meet the form feeling arises. Contact is phassa and feeling is vedanā. He contemplated their impermanence, became disenchantment and saw their ending. These 3-knowledge developed step by step.

The second arahant contemplated the 5-khandhas and seeing impermanence (anicca). (In the same way as above developed three stages, with the ending of anicca and realized Nibbāna) The third arahant contemplated the 4-great elements and realized Nibbāna. The fourth arahant contemplated whatever arising as impermanence. Seeing impermanence is yathābhūta ñāṇa (the knowledge of seeing as it is), disenchantment is nibbidā ñāṇa and after penetrated it as dukkha sacca, the Path Knowledge arises and seeing Nibbāna.

A worldly monk came to the first arahant and asked him how he realized Nibbāna. Contemplate the impermanence of the 6-kinds of contact will realize Nibbāna. He went to the second arahant and asked the same question. He said to him; "You have the right view. Right view is Nibbāna. Tell me what to contemplate to get Nibbāna right view." The monk gave the answer of his experience. The difference between them was the object numbers of 6 and 5. So it dissatisfied him. Both of them were talking about contemplation of impermanence. He did not take the main point of contemplation of anicca, only aware

of the 6 and 5 numbers of differences. And then went to the 3rd arahant and asked the same question. It's like give a talk to a mathematician. After the 3rd arahant he went to the 4th and asked the same question. He was even worse and only talked about anicca. The worldly monk was dissatisfied with all the answers. He could not take the point. They were all talking about the important of seeing impermanence and not the numbers of 6, 5, 4, 1. The dissatisfaction came from following or chasing the numbers. The main point is impermanence. Have to follow the anicca, dukkha, anatta and dukkha sacca. Nibbāna is only one. Don't be confused. There are 12-links of Dependent Arising but at the end of each one of the link only impermanence exists. Catch hold of this point. The arising and passing away is the Real Way to Nibbāna. Whatever the teachers are talking about the decision to arrive Nibbāna is impossible without seeing anicca. So don't make any accusation to anyone. Their teachings are also right (may be Sayadaw referred to the systems existed in his time). There are differences without holding the main point of impermanence. Dhamma without impermanence will not arrive at Nibbāna. Make this point clear. If you discern impermanence it's right dhamma. Start from impermanence. Masters in the Tipiṭaka also start from anicca. After that the monk went to ask the Buddha. The differences were only on the way of practice. The Buddha explained with a simile. Dependent on the seasons the riddle tree (in Burmese Pauk tree) has different forms. During flowering season it's red. During bearing fruits season like an acacia tree, etc. (SN 35. 245, Kiṃsukopamasutta, The Riddle Tree) There are 5-khandhas. Have to contemplate all the five or their impermanent nature? The Buddha talked for not going wrong. It's important to follow the root and not each of them. Following whatever dhamma arising and they will teach you. They will tell you the Truth, "I am not here anymore", "I am not

here anymore". When it is said "not there" by following with nodding your head, in this way, craving, conceit, wrong view (taṇhā, māna, diṭṭhi) or the papañca dhamma (proliferation) cannot come in. Impermanence is calling you Ehi-passiko—come and contemplate me. Sandiṭṭhiko—you have to follow it by direct experience. The arising dhamma is Ehi-passiko and the contemplative mind is Sandiṭṭhiko. People are suffered for not following the dhamma calling. Dhamma is calling you and also disappearing. It's something like someone is drowning and at the same time looking for water.

Here also the same. If you have khandhas and also have impermanence, you have to blame yourself for not having the Seeing Eye. The teacher needs to fix the eye for you. Don't look for dhamma, but for a teacher who can fix the eye for you. People are asking for dhamma, it is quite difficult for me because the body is dhamma. The 5-khandhas divided by Satipaṭṭhāna become 4-Satipaṭṭhāna. Āyatana, dhātu … etc., all are including in these 4. This is the dhamma taught by every Buddha. It looks like herding for 4-cows. Form, feeling, mind whatever you are contemplating try to discern anicca. All of them are converging at anicca. Therefore, don't be too many dhammas. Although the Buddha entered Nibbāna he left 3-cups of medicines behind, anicca, dukkha and anatta medicines. Contemplate anicca more and more and become mature and then anicca become Truth of Dukkha. At first you are seeing impermanence. After maturing it become disenchantment. At last, arriving at the most mature stage you can make a decision that it's truly dukkha sacca. And then all are ended, and here is not changing. The mind becomes sharp. Why it becomes sharp? By sharpening a knife, there are beginning, middle and the end stages. Which stage is sharper? All three stages are the

same knife. The mind process is also in this way. Just observe. Fulfillment of perfection (pāramī) is not like a bucket overflow with water. It's talking about the mind (ñāṇa) becomes sharp. Therefore, your duty is like sharpening a knife. Continue to sharpen the mind. The first sharpening kills the active defilement (kilesas). The second one kills the defilement arising from the mind. The most sharpened one kills the latent defilement (anusaya). It's the knife can kill all the 3-types of kilesas. Whatever contemplation is, just see anicca.

Samatha And Vipassanā

20th October 1961

(Sayadaw mentioned a monk named Assaji who was seriously ill. The Buddha went to see him and gave instruction for practice.) He had dukkha vedanā and could not develop samādhi and in low spirit. The Buddha told him, in his sāsana samādhi should not be taken as the essence of the teaching. Vipassanā practice was the main one. May be you say we are practicing for quite a long time now, but still don't have samādhi. Never be in low spirit even your samādhi is weak. Samādhi is not the real essence in the Buddha's sāsana. Assaji's mind became in high spirit again. Samādhi is only a supportive dhamma and wisdom is the main one. "Pay attention to what I say." Then the Buddha asked him practising vipassanā. "Here is feeling, mind, the 5-khandhas. I ask you and give me the answer." The Buddha turned his mind to the contemplative object. His samādhi was unstable and also very ill, so the Buddha taught him insight practice on the khandhas.

From now on you all should develop the habitual kamma (āciṇṇaka kamma). Every feeling arising contemplate its impermanence. People have strong wrong view should contemplate the mind and strong craving on feeling. Anytime make it as a habitual kamma. Āciṇṇaka kamma means continuous practice. I really remind you for this. Why? You are searching for wealth with desire. And don't want to separate from the children (sons and daughters). The wealth you have worked for will be left behind including with the children. It will be difficult for dying. All these things are not important. Should

develop the habitual kamma told by the Buddha. Knowledge (ñāṇa) means continuous practice.

Contemplate a lot on the mind and feeling. Impermanence (anicca) and seeing impermanence (anicca ñāṇa) must happen simultaneously (The same meaning as seeing anicca.). Practice every day is āciṇṇaka kamma. With a lot of habitual practice and when the time of death comes, you don't want to separate from your family members. And also don't want to let go of your wealth. All these can come in to your mind at that time. Give an example for the above situation, habitual kamma is like strong flowing current water. The mind which doesn't want to separate with family members and wealth is like a piece of wood come across the current. The current is too strong and striking the wood away. Your everyday vipassanā practice is like strong water current. At that time the habitual wholesome kamma gives the result and the unwholesome maraṇāsanna kamma (kamma come in at the time of dying) shuns away. At the time of dying to be successful urgently make the preparation beforehand.

Āciṇṇaka kamma is everyday training. Maraṇāsanna kamma is the kamma come in near dying. If you don't do vipassanā, maraṇāsanna kamma will give the result. It's frightening. Attachment to family member leads to painful rebirths. Attachment is craving. According to Dependent Arising, it is: Taṇhā → upādāna → kamma → painful rebirth. Maraṇāsanna kamma throw you down there. You all have wholesome kammas and merits. But you are not doing these things all the time. You must continuous training with one of the Four Satipaṭṭhāna. Cars, properties, houses are enemies. They will come to you near dying. These are fearful things. These are maraṇāsanna

kammas close to the dying moment of the mind. They are arising near the death consciousness. Some of the Buddha's disciples (laypeople) and monk disciples took painful rebirths were these maraṇāsanna kammas. That was because they did not possess vipassanā knowledge. With Path Knowledge these kammas can’t do anything to you. You must develop āciṇṇaka kamma. Queen Mallikā at her near dying, maraṇāsanna kamma came in and she fell into hell. She had done the biggest dāna during the Buddha's time. But without Path Knowledge was unstable. Must have the Path Knowledge or develop the āciṇṇaka kamma. Remember these two points. Near dying family and business matters can come in. Without practice, when the time come for separation is not an easy thing. Āciṇṇaka kamma send you to happy rebirth or Nibbāna. Don't be lazy. At the time of dying have to put full energy to contemplate. Why can you put full energy for contemplation? It's because of āciṇṇaka kamma. Without it if you see hell vision will go there as what you have seen. Seeing animal vision will be born as animal. A person who had developed the āciṇṇaka kamma can change all these visions. By seeing hell fire, he knows that he has to go there. He also heard about these things before. At that time he has to put full effort for contemplation.

By seeing anicca, disenchantment for anicca, the ending of anicca and then will realize Nibbāna (i.e., The three insight knowledge mentioned in suttas.). There is nothing to be low spirited. Someone had accinna kamma even could become an arahant at the near dying. (see MN 144: Channovāda Sutta, Majjhima Nikāya) Without this habitual kamma, one has to take rebirth accordingly to the visions. The Buddha explained the difference between prayer with chanting and vipassanā. Prayer with chanting is faith and refuge, only leading to happy

rebirths. Practice is leading to Nibbāna. Let do prayer with chanting to be lesser than practice. If you do a lot of practice, it becomes āciṇṇaka kamma. Don't listen to talks just for merits. The Buddha preferred the practice to cut off all the wholesome, unwholesome and mixed kammas (black and white) (vipassanā kamma and magga kamma cut off all kammas). Practice and stopping can’t become āciṇṇaka kamma. Have to do a lot. If anicca and magga become simultaneously, then you have succeeded. Assaji by practicing accordingly to the Buddha's questions and answered and became an arahant. Samādhi is only a support for the contemplation. Don't think it as that there is no samādhi; there is no perfection (pāramī). Vipassanā is leading by wisdom factors. If you do vipassanā, it also includes samādhi. And if you discern anicca, it also includes samādhi factors. It is also including sīla factors during the practice.

Nibbāna Is Near; Not Far Away

15th December 1961

The Buddha talked about Nibbāna without anyone asking. He wanted to dispel people's doubts. Atthi Bhikkhave Nibbānaṃ—Monks! Nibbāna exists. It's sure that Nibbāna exists. It starts from saṅkhata to arrive at Nibbāna, from conditioned to unconditioned. Someone who wants to leave the conditioned will arrive there. Saṅkhata Dhamma, Asaṅkhata Dhamma—Condition Dhamma, Unconditioned Dhamma (from the Dhammasaṅgaṇi). Nibbāna always exist as a natural phenomenon (Sabhāva Dhamma). It exists all the time and why only with the Buddha's help many can realize it. (Before the Buddha, only Pacceka Buddhas had realized it). He could only teach the way to be there. Couldn't make it happen. Nibbāna is unconditioned and exist as a natural phenomenon. It's existing in nature should be encounter by someone. According to the Buddha it's impossible. Why? It needs to be got on the right train. Only the one who takes the maggan train or who do the work of the path factors will arrive there. The train is called magga paccayo (Path Condition). There are trains from good rebirth to good rebirth (sugati to sugati), good rebirth to bad rebirth (sugati to dugati), and good rebirth to Nibbāna. Without the Buddha appeared all take the first and second trains in turn. Nobody can take the third one. Without the Buddha only Pacceka Buddhas were taking the right train. No one can write about Nibbāna. Not by drawing or showing Nibbāna, even can’t show a fake one (Sayadaw referred to scholars and artists). It's without form, shape and images so can’t be deformed or inconstant. A place without deformity

and inconstancy is the best place. All living being are living inside the province of conditions and never have the chance for living with safety.

Asking you to contemplate impermanence is to want you seeing the conditioned; wanting you for disenchantment to conditioned; wanting you to transcend or get out of conditioned; wanting you to sharpen the knowledge and to get out of conditions by the knowledge. Therefore, I am asking you to contemplate every day. Wanting to arrive Nibbāna have to follow to the end of saṅkhata. So I am asking U Than Maung (one of his disciples in the audience) as; "Are you arriving at the end of inconstancy yet?" At the ending of saṅkhata you will find it. It's close to the ending of saṅkhata. In the Saṁyutta the Buddha said: Nibbānass'eva santike—Nibbāna is not far away, very near (SN.1.46/ (6). Accharāsuttaṃ). Therefore, the Buddha taught to Rohitassa Devaputta to look for Nibbāna at 2-armed-lengths body (everyone's height is only 2-armed-lengths of his/her own hand) (AN.4.45 Rohitassasuttaṃ). Contemplate this 2-armed-lengths body back and forth will see inconstancy and disenchantment of it. After that make a firm decision as it's truly dukkha sacca and then come to an end. It looks like you are watching a movie when it ended the white screen appear before you. Before it ending the screen was complicating with moving pictures. Here also the movie saṅkhata ends and Nibbāna white screen appears. The meaning is it's closing behind. If you are going by maggan train only short moment. I encourage you to make effort. With the khandhas disappear and Nibbāna appears here. It's near but far away for someone who cannot overcome the saṅkhata. Don't say overcome it even very few people see impermanence. One cannot arrive at nicca Nibbāna because of not seeing anicca. If you say

far away, people are retreating. Saying near they don't know how to look for it. Some heard from others said that Nibbāna was far away. And also don't know how to look for, so they decide to develop perfection (pāramīs) slowly. It's not pāramī but to have maggaṅga (path factors).

In Petakopadesa (a commentary, and also said by the Buddha), it mentioned that listening to the Sacca Dhamma (talks on Noble Truths) with proper or wise attention, by practicing in this way would penetrate the Truth of Dukkha and realize Nibbāna. It did not mention about the pāramīs. This maggan train can be ridden only by one oneself and it can't carry his family members. Each person rides with one's own train. Therefore, Path Knowledge can't share with others. (Not the same as merits) Paccattaṃ veditabbo viññūhī—each person enjoys the happiness or peace by oneself. Magga paccayo—Nibbāna is Path Condition, it came from the Paṭṭhāna (law of conditionality). In the whole of saṁsāra (round of rebirth), we were taking the wrong train and suffered by it. Don't look for the culprit. People are talking as making money to feed your family is encouraging to ride the dugati train from the sugati (sugati—good or happy, dugati—bad or painful). Even may be you will think it as he is friendly to me. Some encourage others to ride the sugati train for the betterment of next life. This is for your old age, sickness and death. If you ride the middle train (maggan), they will say you are still so young. Do you see the disadvantages make by your good friends? This is reminding you for the future.

You want to follow the middle way because of the appreciation of Nibbāna. And want to follow it after you have dispelled uccheda

diṭṭhi. Ehi passiko (come and see)—Dhamma is calling you. Sandiṭṭhiko (observing or contemplating)—you are following it and Paccattaṃ veditabbo viññūhī—each person will realize the Path Knowledge. (Sayadaw used the 6-qualities of dhamma to explain the practice quite often.) Realization comes by practicing only, not by prayer or chanting. There are also wrong ways of following with the dhamma (e.g. a mosquito bites and following with the hand). The others are following with craving, anger and delusion. Ehi is sense objects (ārammaṇa), and Sandiṭṭhiko is contemplation (ārammaṇika). If these two are harmonizing you are on the right train. You are seeing the saṅkhata. Ignorance and craving (avijjā and taṇhā) covered on the knowledge. (This is one cover) Again dukkha covers on Nibbāna (the 2nd cover). If you still don't see impermanence, defilement covers on the knowledge. If you are still not in disenchantment with impermanence, and will not make a firm decision as Truth of Dukkha (Dukkha Sacca). Then you will not see Nibbāna. Therefore, to Nibbāna have to go with practice. You can’t have it for free. Kilesa and Dukkha cover up Nibbāna. If you can uncover these two will see it. (First uncover kilesas and see anicca, 2nd uncover Dukkha) The biggest enemy is defilement. It let you can’t penetrate the Truth of Dukkha, so that Dukkha cover up again. You have not overcome defilement if you still have not seen anicca. Not seeing Nibbāna still not penetrate Dukkha yet. If you win kilesa, you will find dukkha. By penetration of dukkha and then Dukkhasa antaṃ karissati—at the ending of dukkha, you will realise Nibbāna.

Looking For Nibbāna at The Right Place

Dhamma Talks by Mogok Sayadaw (no date noted)

(Sayadaw gave a few talks on Nibbāna and explaining with his own similes but this one without it. It was like a puzzle. But instead of thinking and speculation on Nibbāna, it is better to understand what Dukkha is. And then will appreciate Nibbāna and desire to transcend Dukkha. Only by understanding Dukkha can be understood Nibbāna.)

In the khandha there are three Noble Truths. Form (rūpakkhandha) is fuel and Dukkha Sacca, unstable dhamma. Kilesa is fire and Samudaya Sacca, unstable dhamma. Magga Sacca also is unstable dhamma. Therefore, can't rely on them. Today I will talk exactly about Nibbāna. The Buddha asked to look for Nibbāna in this 2-armed-lengths body. But only found the unstable dhamma. Form is rūpakkhandha. Greed (lobha) and path factors (maggaṅga) are saṅkhārakkhandha. All of them are not free from the khandhas. At the present khandha, only the three Noble Truths can be found and without Nibbāna. You couldn't find Nibbāna there. Why? It's because Nibbāna is not connected with the khandha. If including in the khandha, it will be unstable. But the Buddha told us that the Four Noble Truths are in the khandhas. Therefore, Nibbāna is not mix up with the impermanent khandhas. In this case must outside the khandhas. Even the khandhas perish, it does not. Therefore, dhuva (stable) nibbāna and sukha (pleasant, happy) nibbāna. Not everyone can see it. Someone who learns and studies from a teacher will see it. This is the work of a person who works out until not wanting and cessation of the khandhas. After that become one's own property. Understanding Dukkha Sacca

with penetration will realize Nibbāna. It's not mixing up Dukkha Sacca that must be Sukha Sacca.

It will be in safety only by getting there. During the practice by not wanting Dukkha Sacca of the khandhas and then instantly the khandhas disappear and Nibbāna appears. Something is existing and no connection with the khandhas. It appears without the khandhas. The practicer stays with the imperishable thing. Not seeing Nibbāna is don't know how to clear up things which cover on it. As an external nature and not an internal one, Nibbāna is a strange phenomenon. One can’t find it outside the khandhas. The Buddha asked Rohitassa Devata to look inside the khandhas. It exists in 2-armed-lengths khandhas as an external matter or thing and not an internal one. Why we can’t realize Nibbāna? It's because of the affection to impermanence nature; such as one's own khandha, family members, wealth etc. If you don't want these impermanent things will realize it. Ask you to contemplate is to understand the impermanent phenomena. The first step is to discern impermanence, the 2nd its disenchantment and the 3rd its ending. If you desire impermanent phenomena, you will get these things. By not desiring, then you will get the permanent one. If you find the unstableness, you are on the way to Nibbāna. Continue to follow the unstableness to its ending will find out the constant Nibbāna.

Observe The Mind—Body With Paññā

28th Feb.1959

In this body only has mind and form (nāma-rūpa). Whatever you want to do is the mind. Whatever movement and action happening are accordingly to the order of the mind. This is form. You have to place a wise man between them. He can observe the mind and form. Mental factor of discernment (paññā cetasika) is wisdom mind. Now, we have three of them. One observes the two. This is vipassanā. If you have a long tongue and it will be long (A Burmese colloquial language and means as talkative.) In short it's only that much. If you can place or insert paññā between them and it becomes vipassanā. Looking for here and there can’t become vipassanā, only will find the vipassanā records. We are wasting times with records. The mind and form will send you to Nibbāna. Whatever you have loaded inside the boat, it will arrive at the other shore. The boat is mind and form. The boat man is knowledge (ñāṇa). The other shore is Nibbāna. Whoever rides this boat will arrive there. It's easy. Even though it's easy and too close to us we can’t see it. Your eyelashes are the closest to your eyes. Can you see it? You can’t. Why is that? It's because you are looking at far distances. But look at near this time. Is there anything closer than mind and form to you? Look at it without moving. When it moves, observe its movement. When it's calm, observe its calmness. Calm mind and moving mind. Calm form and moving form. The mind and body will tell you. Form will tell you that I am not the form before and the later form. Also the mind will tell you that I am not the mind before and the later mind. If they are talking to you like this a lot, in this body nothing

is owned to you. Before, we thought it as our own was a big mistake. If you see it rightly become right view vipassanā. It will always tell the truth to the yogi who is watching. If you don't believe what others say is all right, but you must believe what the mind-body itself tells you. They will tell you that we are changing all the times. Then you will want to follow them by nodding your head as "that's right", "that's right". Even, if you don't want to agree with what the Buddha and arahants were said also all right. But when the mind-body tells you must agree. Then you don't need to doubt about it as right or wrong. So, no need for the Buddha and arahants told you that it was not yours only anatta. The mind and body will tell you about this. It doesn't stay or behave as you want them. By knowing one's own mind-body very well is the knowledge of the way as It is or as It Really is (Yathābhūta Ñāṇa). If you arrive that much craziness and blindness are gone. You know how to look at it then craziness and blindness disappear. If you know your mind-body very well and will surely arrive at Nibbāna.

Mostly we are wasting our times without any benefits, because this is without a teacher to show the right way. Looking at other things is samatha. Only looking at the mind-body is vipassanā. Instead of watching at what really exists, we are looking at what does not exists. Therefore, we are in suffering. Vipassanā becomes difficult because without a teacher to show the way. The mind and body tell you the truth. Knowledge (ñāṇa) is the believer. The Buddha said that seeing by yourself and making your own decision would realize Nibbāna (Sayadaw recited the Pali verse. He continued to use Sāriputta's Kāyaṃ imaṃ Gāthā to talk about the vipassanā process.). Sāriputta gāthā:

"Kāyaṃ imaṃ sammasatha, parijānātha punappunaṃ;
Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā"
(Milindapañha / 6. Opammakathāpañho / 2. Samuddavaggo / 9. Kammakāraṅgapañho)

Kāyaṃ imaṃ sammasatha: watching and observing this body with knowledge; parijānātha punappunaṃ: contemplate it again and again; Kāye sabhāvaṃ disvāna: will see the impermanent nature of this body with insight; dukkhassantaṃ karissathā: and then will see the end of dukkha. According to Sāriputta by watching at mind-body process will realize Nibbāna and watching with the knowledge given by the Buddha. If you have this knowledge the Buddha exists and without it no Buddha. The day the Buddha enters into Nibbāna is the day this knowledge disappears. The mind-body always tells us that it is anicca, dukkha and anatta. It is never lying to us because they are the phenomena of ultimate reality (paramattha dhamma). It's only telling you these things very often that your ears become bitter (A Burmese colloquial language and it means don't want to hear anymore.) And then you become displeasure in it. You have to follow the khandhas to the end. Watching and observing to the end of it. After arriving at the knowledge of not wanting, all the dying process (anicca or dukkha) disappear. The bad things disappear and the good one appears. Impermanence, suffering and loathsome (anicca, dukkha, asubha) disappear and Nibbāna appears. The reason of you can’t see the three universal characteristics (i.e., anicca, dukkha, anatta) and Nibbāna is looking at the mind-body with the eyes given by the people of the world. With the eye given by the Buddha you will sure to see it.

Observe the Impermanence of Mind—Body as a Stranger

1st March 1959

If you can discern the impermanence of the refined mind-body, then you have the three wholesome roots (Tihetuka=i.e., non-greed, non-hatred and non-delusion). In this life you can realize Nibbāna. If you are two rooted (without non-delusion) you can't realize it. (But still the yogi should not give up his/her practice and practice regularly for their whole life for the root of wisdom to grow. It will bring great benefits to him/her daily life and at the time of dying.) This is an important point. I will make the decision for you. Don't go and ask for anyone. Don't give up your effort and try to practice regularly. Making the decision by practicing is the best right way. If you pray for Nibbāna, I can't take the responsibility for you. (This is a very important point for Buddhist and non-Buddhist.) If you see anicca, I take the responsibility. There were references in the Pali Discourses. The Buddha also said it in the Dhammapada. If you get the Yathābhūta Ñāṇa or Udayabbaya Ñāṇa (both mean seeing impermanence), then it's for sure (But need to practice hard.)(Sayadaw showed an example of seeing anicca by scratching on the hand downwardly with a fingernail. The yogi will know the sensations are arising and passing away by following one by one.). If you see them as a shape or form, you see it very coarsely. Seeing the mind and form (nāma-rūpa) arising and passing away, then you see its refinement. Only ñāṇa can penetrate the refinement. You can't see it with the eye. Then you have the right view. It's yathābhūta ñāṇa. See with the five path factors (maggaṅga). Mind

and form are changing because it's not mine. If you take it as mine then there is no one crazier than that. Don't confuse with the I-ness in the impermanent nature. Taking something not existing as mine is also not a worldly usage. If it's not yours then it is a stranger. Therefore, Sāriputta said it was a stranger (prato) and contemplated as a stranger. Mind and form phenomena are changing accordingly to their own nature. And if you take that as nothing to do with you then you are seeing it as a stranger. It's equivalent to prato. If you view mind and form as a stranger, it's right view. Because craving, clinging and action are cutting off (see the 12-links of Dependent Arising). They are born together. Do they follow the desire of the mind? It doesn't follow. They are arising and passing away according to their nature. If you want to arrive Nibbāna and they are strangers to you. So observing them as strangers will arrive there.

You all had been to the painful existences before which were the results of taking the strangers as your relatives. The big hell cauldrons with a lot of fire were the outcome of your thinking and doing which made them appear. If you want to build the hells just build it from here. Want to destroy it also from here. People afraid of hells but they build it from here. Are hells frightening or wrong view? You have to cure wrong view. Wrong view will lead to painful rebirths. Right view is to Nibbāna. On the day you have right view, the doors to painful rebirths are closed. The causes to painful rebirths and free from it are depending on the wrong and right views. You only have these two ways. If you see them as in shapes of forms it is wrong view, but seeing as arising here and disappearing here is right view. You are seeing the refined phenomena. Seeing as shapes or forms is samatha. Seeing the refinement is vipassanā. They are so-called conceptual view

versus actual view (paññatti and paramatā views); the coarse view versus the refined view.

(Sayadaw was playing a trick by asking a question to the audience. Sometimes Sayadaw's talks were humorous and penetrative.) To see as a stranger, what has to be observed? (And then some of them responded immediately.) It's one's own body. You see people are in troubles because of that. It seems that without me is nothing possible in life. All your parents taught you in this way. You have to observe mind and form as nothing to do with me. (And then Sayadaw was asking another question and answered by himself.) Whose mind and form it is? You will come again with the ME. If someone comes and hurts ME or MINE, you will become unbearable (even in speech). Even you can’t bear the hateful look which someone shows you. If it's a stranger, then no affection comes to be (you must understand why the Buddha mentioned craving—taṇhā is the cause of suffering.). There is also no clinging and action, so dependent Arising is cut off. If you make them as family members and it will continue. Sāriputta said that if you could observe impermanence as a stranger, it was the same as hitting the tip of a hair with an arrow (A beautiful Pali verse with a famous saying by him.) If you can observe impermanence in this way and arriving at this point, you understand anatta (not-self). Because of the resultant body (vipāka vaṭṭa khandha=kammic body), this body still exists. In reality by seeing impermanence you see Nibbāna momentarily (This point is important for contemplation. There are profound meanings behind it.). Therefore, you have to see impermanence as a stranger, seeing its disenchantment and its ending, and then you will see the unchanging Nibbāna. This is Path Knowledge (maggañāṇaṁ).

Part 2

Five Kinds of Right View

26th Feb 1960 to 2nd March 1960 (In Mandalay)

T1

(Sayadaw explained the five kinds of right view one by one.)

(1). Kammassakatā Sammādiṭṭhi—Belief in law of kamma (cause and effect)

(2). Jhāna Sammādiṭṭhi—Right view in jhāna

[(1) and (2) can be existed outside the Buddha's Teachings.)

(3). Vipassanā Sammādiṭṭhi—Right view in insight knowledge (With this knowledge by practicing hard in this life can be realized Nibbāna.)

(4). Magga Sammādiṭṭhi—Right view of the path knowledge (Its result is cutting off the round of rebirth.)

(5). Phala Sammādiṭṭhi—Right view in the fruition knowledge. Only with the Path (magga) that the Fruit (phala) can be possible. From (3) to (5) are the practices of the holy life (Maggabrahmacariya). The practice of the holy life is working on the arising process of Dependent Origination (paṭicca-samuppāda). When the 5-khandhas are arising, what happen to them? Just make this habitual exercise on them. As an example, when you are hearing a sound, it appears in the ear and disappears there. Make this habitual exercise. After hearing

and not existing is passing away. Other khandhas are also passing away with it.(In this talk, Sayadaw referred to the 6-sense doors ~ eye, ear, nose, tongue, body and mind ~ as the six beggars who are always asking for what they want.)

T2

(In this talk, Sayadaw gave the instruction on Vedanānupassanā. According to the Sayadaw, in the Satipaṭṭhāna Sutta the Buddha separated the 5-khandhas into four groups for sati to the suttanta way. Actually they arise and cease together. Yogi usually does not clear about these. We should mindful whatever khandha is clear to us. Sayadaw said: the 5-khandhas always starting from consciousness (viññāṇa) and easy to discern. The first stage of realization (entering the stream) is destroying wrong view and doubt. Most people take the mind as a permanent soul (also most of the religions), so the important of cittānupassanā. Sayadaw taught how to develop insight. By watching and observing whatever arises will discern anicca. But it does not mean that we see the arising and ceasing at the same moment. With sati we see the arising (saṅkhāra) and then by observing or contemplating it’s not there anymore. Knowing the object of arising and observing the object can’t arise together, because two minds could not arise together or at the same moment. Every time seeing anicca is killing the wrong views.)

Vipassanā Sammādiṭṭhi means seeing rightly. Seeing rightly on what? It's seeing the beginning of the Dependent Arising (Paṭiccasamuppāda). If you can’t catch on the beginning must be in the

middle. Do not contemplate the past ignorance (avijjā) and rebirth consciousness (paṭisandhi viññāṇa) but the present moment consciousness (pavutti viññāṇa). The beginning of the khandha is consciousness or the 6-consciousness. In the Satipaṭṭhāna Sutta mentioned separately. I am talking about their combination. When they are arising and passing away not in separately. As an example, when hearing consciousness arises, with hearing consciousness, feeling, perception, volitional formation; the four mind khandhas (nāmakkhandha) are arising together.

If you contemplate the most prominent one and all the other four are included. Why I ask you to contemplate consciousness? Because it's clear and no need to search for. (In this talk Sayadaw was using feeling to explain the practice.) If you are contemplating the arising of feeling will see the disappearance of it. Insight knowledge (vipassanā ñāṇa) is seeing the impermanence of conditioned phenomena (saṅkhāra). By conditioning it is arising and disappearing. In conclusion when you see the arising and passing away, is it like the light going out and becoming darkness? If you see in this way, then it becomes 2-minds. You will see it as not there. It is in this way that using the words arising and passing away (udayabbaya). We are using it because it is arising and disappearing. In reality seeing the arising is not there. You meet the non-existence. The past moment conditioned dhamma is not there anymore. If the yogi sees in this way, the identity view (sakkāya diṭṭhi) to painful rebirth is falling away. The Buddha asked to kill the seed of painful rebirths. Contemplate the conditioned dhamma of existence and non-existence is the right view of vipassanā knowledge (vipassanā sammādiṭṭhi). Seeing it as exist and not exist is without the wrong view. Therefore, wrong view is falling away by

practice. This is seeing the impermanence of phenomena (dhamma) without any person and being. What is the benefit of insight knowledge? Wrong view is falling away. It can dispel the three types of wrong view that insight knowledge is very important (i.e., identity view, permanent view and annihilation view).

T3

Let someone dies after seeing impermanence will not fall into painful rebirths (hell, animal, ghost—peta). Because of the falling away of wrong view and in the next life will realize the path of stream-entry (sotāpatti magga). It was mentioned in the Aṅguttara Nikāya. Analyzing the mind and body is dispelling wrong view by perception (saññā). By discerning of anicca is wisdom (paññā). If wrong view is not dispelled, and it's like a stone has fallen into the water, never come up again. We missed many Buddhas as much as sand grains in the River Ganges were because of wrong view. This is the root of all unwholesome dhammas. In the Saṁyutta Nikāya the Buddha said that the Dhamma to Nibbāna was vipassanā. If you ask why it does so, then the answer is the falling away of sakkāya diṭṭhi. By seeing the arising and passing away and contemplating up to disenchantment of it. Then vipassanā will come to an end.

Now, I will talk about magga—sammādiṭṭhi. It means The Noble Eightfold Path. It's the leader of right view. If you ask what is the difference between No. (3) and No. (4) (vipassanā right view and Path right view). No. (3) is ending up in impermanence (anicca). Its ability is seeing impermanence and the functioning of dispelling sakkāya diṭṭhi. The magga—sammādiṭṭhi is not seeing impermanence and has

the function of seeing Nibbāna. To become No. (4) have to work with No. (3) for many times. Don’t think Nibbāna as like the circular sun and moon, it’s the cessation of impermanence, peaceful and cool nature. The knowing of it is the Path. It's quite a different view.

King Milinda asked Ven. Nāgasena: “Please explain to me the seeing of Nibbāna by practice.” “Nibbāna exists, but not in the three periods of time (past, present, future)” answered Nāgasena. The King responded, “If it’s free from the three periods of time, it can’t be existed.” I’ll give an example. Normally there is no fire in these two pieces of bamboo. But if you are rubbing them together for a longer period of time and fire will come out. In the same way, if you contemplate impermanence for many times, then Nibbāna appears. For the one who is practicing, it exists. You don’t need the pāramīs. You have the qualities which were mentioned in the Aṅguttara Nikāya. First with vipassanā knowledge contemplating impermanence and then later it will mature. At last, ñāṇa (mind or knowledge) is turning towards the no arising and passing away. That’s Nibbāna.

T4

Five kinds of right view came from Aṅguttara Nikāya. Without the No. (3) you can’t get the No. (4). The meaning here is without falling away of wrong view, you can’t get the Path. Give an example; when you do the farming, first you have to clear up grasses and weeds, and then collecting them together for burning. Clearing the grasses and weeds and collecting them are like insight knowledge, and burning them is like the Path (magga). Insight knowledge kill the coarse defilements. The Path kills the latent disposition (anusaya). The insight

right view is more important than the Path right view. Today I'll explain it from the Majjhima Nikāya. Don't take it that without the dawn period the sun will come out. It's impossible. Insight right view comes before Path right view and it will follow later (after). Vipassanā right view is preceding right view (purecārika ñāṇa), the first knowledge has to develop. Have to contemplate the impermanence of the conditioned phenomena of the mind-body process. Wrong view has three stages; the coarse, the mild and the refined stage (active, stimulated, latent). Impermanence can stop only the coarse and the mild ones, can't deal with the refined one. This is leaving for the Path to do the job. (Sayadaw explained the three stages of wrong view with examples.) You want me to knock your head! The angry mother scolds her naughty boy. This comes out from the stimulated one. In the real knocking of the head becomes the coarse one. The one practices vipassanā, the coarse and the mild ones not arise. But the latent wrong view of thinking such as "this is my son" is existing. Only the Path can uproot this one. It's difficult to shave the hairs on the baby head. The hairs on the man are easier to shave. Path Knowledge is like shaving the hairs of a baby. It's like also after clearing up the forest and uprooting the trees. I'll tell you what happen in the body during the arising of the Path Knowledge. Not seeing the arising and passing away of the khandhas. Dukkha nirodho—Dukkha is ceased. It's like using 1,000 pots of water pouring on the body and the heat element is cooling down, experiencing as all the coolness pile—up and a peaceful nature. It seems in this way. You don't know the khandhas exist but happiness only. If, it is appearing in this way, the real Path Knowledge, nothing exists but the existence of peaceful nature, without any kind of burden but lightness only. Seeing dukkha ceases and not knowing the khandhas exist. The reason for the peacefulness is the heat element of

diṭṭhi kilesa (defilement of wrong view) has been extinguished. The view is peaceful and the knowing is cool. Nibbāna is near. It’s far because you don’t go straightly. If defilements come in and deceive you, then it's not straight anymore. Kilesas are burdened living beings by disturbing them on the straight way to Nibbāna. Whatever suffering is the working of defilements. There are 16 kilesas. If you do sitting meditation increase the time span and sit with determination (adhiṭṭhāna). The Buddha mentioned that by contemplating impermanence was the straight way to Nibbāna.

T5

Knowing that the khandhas not exist is vipassanā sammādiṭṭhi. The practice of knowing the khandhas not exist is the function of insight. We had the desire, so we got it. Nibbāna is without the khandhas. If this knowledge becomes longer, Nibbāna is closer. (Insight knowledge seeing the khandhas not exist for momentarily and in the Path Knowledge the khandha is ceased. If khandhas exist in Nibbāna, it will become the Noble Truth of Dukkha (This point is very important for every Buddhist whatever his/her believed system and not to be confused.) Therefore, it was true in the commentary of Saṁyutta Nikāya that insight knowledge was the nearest to the knowledge of Nibbāna. Therefore, vipassanā ñāṇa is seeing Nibbāna partially. Nibbāna and insight knowledge, both of them see the non-existing of khandhas. Their differences are: Nibbāna always do not see the khandhas, and insight knowledge is not seeing momentarily. If you have developed insight knowledge, you can die happily. Continued to practice diligently will realize Nibbāna. Do you need pāramīs? You need only practice diligently with the 4-supreme efforts.

(Sammappadhāna—see in the factors of enlightenment—Bodhi-pakkhiya dhamma) It’s now clear on the ways of seeing. Therefore, insight knowledge disbanding the khandhas is true. In the Saṁyutta Nikāya commentary, it was mentioned more than that. During the seeing of anicca, craving and clinging have no chance to come in. Therefore, insight knowledge is disbanding the khandhas and also craving. It’s similar to carry two baskets with a pole. Disbanding the khandhas is seeing Nibbāna temporarily. Disbanding craving is cutting off the round of rebirth (saṁsāra). So the Buddha said, insight knowledge was many times excellent than ordinary wholesome dhamma. Path Knowledge is abandoning the khandhas and also defilements, and seeing Nibbāna which is without khandhas (3-functions). When the Path Knowledge appears, no need to ask others, you will see no khandhas. Seeing Nibbāna and no kilesa comes. Vipassanā Knowledge cannot see Nibbāna. The differences are 3-functions and 2-functions.

The khandhas disappear when the Path Knowledge appears. It's NOT "there is nothing". Knowing that dukkha is ceased and seeing Nibbāna. Vipassanā knowledge and supramundane knowledge (lokuttara ñāṇa) are quite different. Don’t go and asking for someone. The Buddha taught exactly. In the working process of vipassanā practice only two of the vipassanā knowledge and Path Knowledge exist. The other knowledge between them are the records of appearances and views. In reality all of them are vipassanā knowledge. (In one of the Sayadaw’s talks he gave a simile of sharpening a knife. Beginning to the end is the same knife but it becomes sharper and sharper.)

Now talk about the right view of Fruition Knowledge. There are two kinds of fruition. Fruition follows behind the Path Knowledge, and the other behind the insight knowledge. Fruition follows behind the Path Knowledge is automatic, therefore akāliko—giving the result without delay. It comes by itself—Dhammaniyāma—Dhamma procedure, similar to the kamma and the result. The Path is volitional kamma and Fruition is result. Nibbāna always exists. You will ask, "Does everyone can see it?" It exists for someone with the practice, without the practice not exists. Factors of enlightenment can happen only by practicing with the 4-supreme efforts. After the Path ceases the Fruition appears. What is the benefit for its appearance? What is it disbanding? You can ask these questions, no khandhas anymore so what it is to be disbanded for? The Path kills the coarse defilements and Fruition the refined one. To show an example, you pour a cup of water on a red burning charcoal and it becomes black. Don't go and touch it. It's still possessing with the heat power.

Fruition appears for cooling the heat power. All your defilements are very coarse. It kills the leftover refined kilesa vapour. So Fruition is more powerful than the Path. Seeing Nibbāna and killing the refined kilesa vapour (2-functions). Between the two; fighting at war and making peace, making peace is more difficult. I will tell the Fruition follows behind the Path. Yogi with the weak knowledge (ñāṇa) follows by 3-fruition mind moments. For the sharp one is 2-mind moments. And then followed by bhavaṅga cittas and reviewing knowledge (paccavekkhana ñāṇa). This is the Fruition follows behind the Path.

T6

If you develop to the level of vipassanā sammādiṭṭhi and become a small stream-enterer. And then develop up—to magga sammādiṭṭhi become a sotāpanna (The commentary used the term cūḷa-sotāpanna because both share the same view, but he/she is still unstable.) For the yogis to know what level in their practice, I will tell the mind of a sotāpanna beforehand, so that one can check for oneself. And then I will tell you about entering into the Fruition state. I will use the Saccaka Sutta from the Majjhima Nikāya (MN. 35 Cūḷasaccaka Sutta). “Ordinary people’s views are unstable. So they are changing religions. But the disciples of yours are not in this way. What is the reason of it?” Saccaka asked the Buddha. “My disciples do not hear from what others said but by seeing themselves directly. Therefore, their views are not changing and never convert into other religions.” answered the Buddha. I will tell the right view of a sotāpanna. (Sayadaw recited the Pali verses.) The Buddha taught them that mind/body phenomena were impermanent. They practiced accordingly what had been taught and realized it directly. Looking at one’s own khandhas or others’ khandhas and seeing that there was no person or being. And then they had the clear view and free from doubt—(1) Tiṇṇa—vicikiccho. At first, begin to have this right view. That is during the practice. In everyday activities the usages such as my children, my properties are not matter. People can’t dispel doubt that changing religion. There is no thinking with doubt—(2) Vigata kathaṃkatho. There is no such thinking as a person or a being exists. He can make a desision that it's only dhamma which is arising and passing away. It becomes fixed in destiny (niyata) to Nibbāna only and not anywhere. He becomes brave and has confidence—(3) Vesārajjappatto—making the brave or confident decision that there is no person or being. To get this knowledge is not difficult. You have the good teacher. I always teach you to this point.

Every time mind is arising and feeling arising, it’s only mind and feeling. Is there any person or being with them? Only hearing consciousness is arising and disappearing. Is there anything with them? Every day I am teaching for entering the stream. Even in worldly matters we have to prepare for safety in livelihood. In the same way we should prepare for the supramundane (lokuttara). Even should be more care about it. I am teaching to you that there are only impermanence of mind-body process and the process of cause and effect. Now, you know these by indirectly. Not ending up at other people mouth. (4) Aparappaccayo—means directly experience and not from others. True dhamma is right which had been taught by the Buddha or by me. But it should be right from the personal knowing. One’s own decision is more important. With other saying is ending up at perception (saññā) and not wisdom (paññā). If a person equal to these 4-points, he is stable in the Buddha’s Teaching.

It's impossible to reverse him whatever religion come and whatever ways be used. He just fixes in Nibbāna without any changing. However rich with full of wealth and gems are not the real happiness. Even with these things can be in trouble and suffering. Only enter the stream is completed with the real happiness and gems of faith (saddhā), virtue (sīla), learning (suta), generosity (cāga), shame and fear of wrong doing (hiri and ottappa), wisdom (paññā) (the seven jewels of a noble person).

These 4-points of view are always there whenerver someone becomes a stream enterer. This Dhamma is not difficult. The whole Kuru Country (during the Buddha’s time, and now is the New Deli area) practiced the Satipaṭṭhāna and had the good results. With right

attention (yonisomanasikāra) will fulfill it. Every time when feeling is arising and knowing it as just feeling is right attention. If mind arising as mind and then with this right attention, it’s easy to contemplate impermanence from behind. It’s important to have right attention whatever is arising. The Buddha mentioned in the Aṅguttara Nikāya was by right attention whatever not increasing dhamma (phenomena) increase and whatever increasing dhamma develop. Even if you can’t give a label to the arising phenomenon and knowing that dhamma arising is good enough. By learning (pariyatti) can give the labels. How can you do it without learning? By knowing that dhamma arising is right attention. In the Buddha’s time Suppabuddha (Suppabuddhakuṭṭhisuttaṃ of Udāna, Khuddakanikāya) the leper and drunkard were no learning, but they had right attention. Knowing as dhamma arising is right attention. It’s not a person/ not a being and passing away. By following behind with this knowing is vipassanā. Follow behind the Path are two or three fruitions (phalas). Follow behind vipassanā knowledge are many fruitions. I will explain a little about in fruition state. At the beginning seeing dhamma arising and passing away but without analyzing the Noble Truths such as—this is the Truth of Dukkha (Dukkha Sacca) etc. And then all the impermanence suddenly ceases and changes into Nirodha Sacca. There is no Path Knowledge anymore. Instead the fruition mind stays with Nibbāna. Fruition minds are arising continuously but they are also changing, and seeing Nibbāna unaccountably. This is in fruition state. Yogi is staying with the fruition mind.

Breaking the Shells of Ignorance

20th June to 22nd June, 1960 (In Amarapura)

(In these talks, Sayadaw talked about the 5-kinds of light:

1. Kammassakatā Sammādiṭṭhi—belief in kamma and its result. Good action has the good result etc.

2. Nāma-rūpapariccheda Ñāṇa—knowledge of the mind and body.

3. Paccaya pariggaha Ñāṇa—knowledge of cause and effect process.

4. Vipassanā Ñāṇa or Lakkhaṇa Ñāṇa—knowledge of anicca.

5. Magga Ñāṇa—Nibbāna.)

T1

The 5-layer shells of ignorance are the 5-darkness. In the Discourse of Turning the Wheel of Dhamma, āloko udapādi—"light arose" means breaking away the 5-layer of shells of the darkness. (1) If you believe in action (kamma) and the result of it, the first layer of ignorance (avijjā) is broken. (2) Understanding of the mind and body, the second layer of ignorance is broken. Mind is the master and body is the slave. (3) The third is understanding the Dependent Arising or the connection of cause and effect process appearing from the 6-sense doors. Then the third layer of ignorance is broken. Sāriputta by hearing the short teaching of cause and effect and entered the stream. If the shells of ignorance of (1) (2) (3) are broken and call cūḷa-sotāpanna (Definition by the commentary—small stream enterer, because with sotāpanna both share the same view.) Free from the painful rebirth for

next life. Dispel wrong view by knowing is ñāta pariññā. In next life not fall into painful rebirth, but the 5-layers of darkness can recover up again. Therefore, must dispel it by practice. (4) The fourth is by practice and seeing impermanence and ignorance will break off. If you can't discern it, the process of continuity covers up impermanence. Then you have to go back to No. 3. (5) If the process of impermanence is ended, the fifth layer of ignorance is broken.

T2

[(This is an important talk on vipassanā practice. Talk about more detailed on anicca. Sayadaw quoted from Milindapañha. King Milinda requested Ven. Nāgasena to teach him how to develop vipassanā. He gave a simile. A tiger during hunting a prey, it hides himself in a bush where other animals used to come. When an animal approaches near, it jumps on the prey and kills it. If he is chasing the animal may be never catch it. In this simile, the tiger is yogi, watching is sati, bush is samādhi, jumping on and killing the prey is paññā. Watching and seeing the animal approaching is sati, killing the prey is sampajāna ~ clear comprehension. So the whole process is sati—sampajāna ~ mindfulness and clear comprehension.

After that Sayadaw continued the instruction based on Sāriputta's saying: "Kāyaṃ imaṃ sammasatha, parijānātha punappunaṃ; Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā" (Milindapañha/ Kammakāraṅgapañho) ~ Observe this mind-body process again and again continuously will see it arising and ceasing nature clearly with knowledge. And then strive on until dukkha come to an end. According to Sayadaw, Nāgasena's instruction is for beginners, because in the

beginning of practice samādhi is not very strong enough, so that only can discern the body coarse sensations. After long periods of practice and samādhi develop, that can discern the subtler sensations more and more as it shows its true nature. Discerning more will understand another nature as dukkha; dukkha will come to an end with continue practice. This is Sāriputta's instruction.) Nāgasena's instruction is Sati —Sampajāna. Sāriputta's instruction is bhāvetabba and pahātabba (Developing and abandoning). Developing the insight knowledge and abandoning of kilesas. After discerning anicca, observing again and again continuously (bhāvetabba) until dukkha end (pahātabba).]

Watching is sati. Caught on the prey of impermanence is Sampajāna. Sampajāna means seeing rightly. It is paññā. Samatha and vipassanā are including together. You have sati so you can catch on it. If you can catch on the arising and passing away, the fourth ignorance is fallen away. Of the 5-layers of ignorance it's important for the fourth avijjā to be fallen away. Impermanence is always there. It's also equal to Ehi-passiko. After that no need to watch. Nodding your head at whatever the khandha is showing you. Watching at it is Nāgasena's instruction. After that nodding your head only is Sāriputta's instruction. Bhāvetabba ~ by developing of seeing one's own dukkha and knowing that it's a great dukkha. With this making decision, then dukkha ceases. Watching and catching is for beginner in vipassanā. Sāriputta asked to observe the dhamma which is showing us its nature again and again. And then you will know the story of your khandhas thoroughly. Sāriputta taught up to Dukkha Sacca. This knowledge comes in when you see impermanence again and again. And then suddenly with a blip and there is nothing to contemplate. You will know that the greatest dukkha is not there anymore. It's the Path

Knowledge of Nibbāna. It’s true that no khandha is Nibbāna. Impermanent khandha is vipāka vaṭṭa (Resultant Round of Existence). Impermanence cease is free from the vaṭṭa. Therefore, in the mind it appears like lightness and happiness. This is no need for pāramitās (perfection). Only need for effort (viriya). The fourth ignorance can be broken by watching and catching. The fifth is only by knowing Dukkha thoroughly. When the Path Knowledge arises, what happen in the body? By seeing Dukkha continuously and this Dukkha ending will arise, and then follow by the knowledge of not wanting it. At the time taṇhā (craving) is extinguished with a blip and it ceases. It’s like cooling by pouring with 1,000 buckets of cold water.

T3

(In this talk Sayadaw mentioned in brief the ten insight corruptions when anicca lakkhaṇa ñāṇa become mature.) During seeing impermanence goose flesh can be raised up. Don’t be afraid. Vipassanā Knowledge become sharp with goose flesh and gladness arise. Physical body becomes light. Don’t take care of these things. Contemplate only impermanence. The body seems to be disappeared and rising up. In the process of practice, level fourth is important. The one who discern anicca can make this decision that in this life will transcend dukkha. It needs to see the impermanence without break and don’t relax in your effort. The passing away of phenomenon is before, and the seeing is after. Whatever is arising, have to know it not there, not there. At this level only the last layer of ignorance exists. Your duty is just contemplating impermanence. Nothing has to do. The Dhamma will carry on its own functioning. Without the knowledge of past lives, you don’t know where you came from. But one thing is sure, that was

dhamma sent you to here. In the same way the knowledge of impermanence will send you to the Path Knowledge. The place where its cessation occurs is disbanding or abandoning the ignorance and the craving of the khandha. Khandhas disappear. Not only disbanding the present khandha but also the future one. The fourth level disbands kilesa only, not the khandhas. Path Knowledge does both. By abandoning the khandhas and it disappears because khandha has the body. By abandoning taṇhā and its energy power is gone because taṇhā has no body.

The Five Darkness and the Five Lights

4th May to 8th May, 1961(In Mandalay)

(These five talks are the same subject of the above three talks, entitled Breaking the Shells of Ignorance. But the times and places were different and also the contents.)

T1

[Sayadaw mentioned that when the Bodhisatta meditated on the day of his enlightenment, with the development of vipassanā knowledge, his body emitted a kind of light (obhasa). It was so strong that spreading upwards to the Akaniṭṭha Brahma World and downwards to the Great Eight Hells. All living beings are under the influence of avijjā (darkness), born and die again and again without ending. Sayadaw gave five talks on avijjā and vijjā (ignorance and true knowledge) based on the Suttanipāta. (1) The First light is Kammassakatā Sammādiṭṭhi ~ Right view on kamma: Doing good has good result etc. Even many human beings don't have this light. Sayadaw mentioned some of them, Christians, Muslims and hill tribes.]

How were we be in the whole of saṁsāra? (Round of existence) The Buddha said those who never had the light and covered with only darkness born in the darkness, and were living in the darkness and dying in the darkness of ignorance. (He mentioned the Buddha's

Light.) With the Buddha's Light, living beings knew that a Buddha had arisen. Some human beings had the chances to rely on this Light, but you of all were not having this chance. Under the influence of ignorance, we created kammas. Therefore, these 5-khandhas were never free from the shadow of darkness. We created kammas under ignorance, so born under its shadow. Whoever gets Dukkha Sacca is under the darkness and discerns Dukkha Sacca has the Light. Even you had a happy rebirth don't take it as good luck. It's sure that in many of your lives you did not get the Light. Now with the chances if you don't get it and will never be. (Sayadaw gave two examples for under the influence of darkness with earth worm and butterfly. Many of his talks were foods for the heart.) In talking about the Noble Truth (Ariya Sacca), I can't even spare dāna, sīla and samatha. Whatever worldly happiness, it is still under the avijjā. Brahma Worlds are under its shadows. Some people think human world is not good enough so want to go to the heavenly worlds. All these are changing the names only. (Sabbe Saṅkhāra Dukkha~ All conditioned phenomena are dukkha.) (Then he explained many things in daily life under the influence of avijjā.)

In the Discourse of Turning the Wheel of Dhamma, vijjā udapādi ~ means knowing the Noble Truth. Those who do not become vijjā are under the darkness. The province of ignorance is very wide. In the 31 realms of existence wherever you go, you are never free from its influence (except the five pure abodes of noble being connection with the fourth Jhāna.). Start getting the sotāpatti magga (the knowledge of stream entrance) and start getting the light. If not, you are going like an earth worm. If the 5-darkness covers up, the 5-lights will never come out. There are five kinds of Ignorance, but most people know only one.

(1) Kammassakatā Ñāṇa ~ even this knowledge all the animals and other religions don’t have. Animal rebirths are uncountable; moving around in the 4-painful births. No. 1 ignorance is not a small one. Human beings, heavenly beings and Brahma gods have wrong view. Even you get this right view, still covering with the other four darkness.

T2

[Another meaning of avijjā is not knowing of what should be known and knowing of what should not be known. Sayadaw mentioned modern science and technology developments as wrong knowledge (micchā ñāṇa). He gave examples of atomic bomb and large scale meat productions. We can say any knowledge harmful is micchā ñāṇa. (2) The second light is Nāma-rūpa Pariccheda Ñāṇa ~ Knowledge of the mind and body. (3) Paccaya Pariggaha Ñāṇa ~ Knowledge of Cause and Effect process. (4) Vipassanā Ñāṇa or Lakkhaṇa Ñāṇa ~ Knowledge of the 3-signs of universal characteristics. (5) Magga Ñāṇa ~ Nibbāna. In living beings 5-kinds of darkness (avijjā) covered up the above 5-kinds of light (vijjā). For the first darkness, Sayadaw gave the story of Todeyya Brahman who was stingy and not believed in kamma (Majjhimanikāya-aṭṭhakathā (Papañcasūdanī) / 5. Cūḷakammavibhaṅgasuttavaṇṇanā). Later died and born as a dog in his house. His son Subha treated this dog very well. One day the Buddha passed by his house and the dog was barking at him. The Buddha spoke to the dog that after death he would be born in hell. Subha heard this and met the Buddha. The Buddha suggested him to feed the dog with milk gruel and when it fell into

sleepiness stroke its body gently. Later asked the dog where some of the treasures hid by Todeyya. Subha did what the Buddha said and then found the treasures hid by his father. The dog died and was born in hell. For the second kind of Light, Sayadaw did not mention much about it in this talk, because most of his disciples already had listened many years for his talks. He said simply the desire (chanda) to do something is the mind and the movements of the physical body is material. For the third, he said that understanding of Paṭiccasamuppāda is not enough, because it starts from avijjā > saṅkhāra…etc, it's the letters of Dependent Arising (see the 12-Links). You must understand khandha Paṭiccasamuppāda. Every khandha Paṭiccasamuppāda arising starts from consciousness (viññāṇa) e.g., eye consciousness (seeing), ear consciousness (hearing) etc.]

Avijjā is not knowing of what should be known and knowing of what should not be known. It's very bad dhamma. In the western countries there are many competitions. They know which are not good to know (He gave some examples.) Five darkness and five Lights come from the Suttanipāta and Paṭisambhidā Pali. Christians and Muslims do even not believe in kamma and its result. They only believe in permanent God and Mohammed. Don't talk about the animals. Even in human beings very few populations believe in it. (He told the story of Todeyya Brahman). If you do merits offer with the knowledge of Sacca Ñāṇa (Noble Truth).

T3

[In every talk Sayadaw always started with Saṁvega— sense of urgency to transcend Dukkha. He pointed out wrong views (diṭṭhis), on

craving (taṇhā) or pointed out disciples' mistakes and weakness in worldly life etc.; so that they may develop urgency for practice. And then he started the main point for the talk. He always based on the Truth of Dhamma (Sacca Dhamma) for the practice and realization. Wanting his disciples to remember what he taught, that every talk had repetitions. Sometimes he asked questions for their understanding. His style of teachings is very similar to the Buddha and some of his great disciples. Most of them were an hour talk. If a subject topic was not finished, in next talk he mentioned that again and made them remembered it.]

In our whole round of existence, we were covered up with ignorance that did not get the Path Knowledge. As much as many lives we were jumping into the fire of ageing and death. Therefore, we were always in suffering. Living beings are covering up with the five layer shells of ignorance (He compared it with the simile of a chick inside the egg.) Some had dispelled their wrong views intellectually but when they encountered with problems and difficulties, the second knowledge did not arise. These were evidences for the power of ignorance. Desire to do something is the mind (nāma). Following the desire to act is the body. This is roughly to know the mind and the body. 3. The knowledge of knowing cause and effect—not knowing the process of dependent arising of the khandhas is covering up by the darkness of ignorance. Even you can't see the impermanence; whatever arising in the body is only the 5-khandhas. Knowing it as not a living being and not me is a little better. Every time khandhas arise knowing as it is only khandhas, and No. 2—ignorance fall away. The important of dependent arising is becoming clear. It's not starting from avijjā (ignorance). It's the letters of dependent arising (the12-links). It starts

from sense-consciousness such as seeing, hearing, smelling etc. These are our present moment's processes. After seeing and wanting, then craving (taṇhā) arise. And then become clinging / attachment (upādāna) arises. Causes and effects are connecting or continuously arising. Where is there any person, living being or me? So No. 3 ignorance falls away.

T4

[Sayadaw continued the third Light. He said some of his disciples, after listening to his talks, realized that their parents and grandparents died without knowledge about these kinds of Light. Knowing the khandhas arise and the continuity of causes and effects have these Lights (No. 2 and No. 3). Meeting together of inner and outer sense bases (āyatanas) (sense doors and sense objects), sense consciousness arises and then follow with vedanā, taṇhā, upādāna and kamma etc. So, wrong view and doubt are clear up. It’s the knowledge of cūḷa-sotāpanna and next life will not fall into painful rebirth. But it’s not very reliable and can be lost again in the future. He gave the story of Subrahmā Devata who was born as a deva because of his good kamma in the past (SN. 2. 17 Subrahmāsuttaṃ SA · i · 88f · ; DA · iii · 750 ; MA · i · 190f). But he also knew that after seven days he would die and born in hell. But later with a teaching of the Buddha he entered the stream and changed his destination. For the fourth Light, it's to see the anicca khandha (impermanence of the aggregates). Any khandha arises, seeing its impermanence. The khandhas always show the 3-lakkhanas (anicca, dukkha, anatta). Why don’t we see it? Because of avijjā covers it up. Sayadaw said most of his disciples already arrived

at this stage and was closer to the last Light. They must work hard to dispel this darkness.]

If we talk about the power of ignorance, 31-realms of existence are the graveyards of living beings. Brahma worlds are for wise people, human and celestial worlds are for good people and the four painful places are for foolish people. 31-realms are the provinces of ignorance. These places are his arrangements for them. Even some people are worshipping the Brahma God (The Creator). They are worshipping the ignorance. His directions are cemeteries. Don't choose any of them. All are without blessings (Because of Dukkha Sacca). Among the 31-realms, wherever place you like and it is only foolishness. Ignorance is like a fisherman setting up the 3-nets of kāma (sensual planes), rūpa (material jhāna planes) and arūpa (immaterial jhāna planes) for the fishes (living beings). Whatever living beings come into these nets are beaten to death by his (jara-maraṇa) old age and death men. Which one of the nets is better than others? Even many human beings don't have the first Light. They think foods and drinks are created by God. Births are created by God. They don't believe in kamma and result. Therefore, other faiths are covering—up with all the 5-darkness of ignorance. In the Buddha First Discourse—vijjā udapādi ~ true knowledge arises, ñāṇaṁ udapādi, āloko udapādi ~ Light arose are this fifth Light.

The No. 2 Knowledge of mind and body is similar to the boatman and the boat. With only by the boatman (the mind) can't arrive to the other shore and with only by the boat (body) is also the same. (3) Understanding of the Dependent Arising ~ these are natural procedures (Dhammaniyāma) and continuation of cause and effect phenomena.

There is no me, no person, no living beings. And with this knowledge, doubt is overcome. This third ignorance is falling away. Don't be only satisfied with the 1, 2, and3 Lights. During with these Lights can be fallen back into darkness again. For example Subrahmā Devata arrived in heaven by the first Light. With avijjā, saṅkhāra ~ doing black kamma is sure to fall into painful rebirth. The fourth ignorance covers —up the 3-lakkhanas. So you can't discern impermanence. Here in this group (Sayadaw's disciples) many discern anicca but still avijjā left over. So darkness can be come back, except the practice of vipassanā all other matters are the business of ignorance. I am very glad if you discern anicca. Why? Only dimness is left. If you put more effort, it will totally light up, and sure to be free from the dangers of painful births and 31-realms of existence.

T5

Becoming vijjā is seeing Nibbāna. On the way to Nibbāna by going with the sign posts are better. By knowing the levels on the way are no need to put everything on pāramīs. Only need to fulfill the level. You all start from the fourth level (i.e. contemplate impermanence because most of his disciples know the lights of 1, 2, 3 by listening to his talks for many years already.) You have to contemplate for discerning them. If you see it, don't be negligent and will be realize the fifth light of Sotāpatti magga (Knowledge of Stream Entrance). It's important for the fourth to mature. How to make it maturity? (He gave the example of building a fire by rubbing of 2-pieces of bamboo.) If, it's becoming hot, it's the sign of the fire for coming out. If you are continuing without stopping for rubbing it, and it's sure the fire will come out. For the fire to come out or not is depending on the effort of

that person. Therefore, the fourth is like rubbing the 2-pieces of bamboo, the fifth like the coming out of fire. Without the fourth, then the fifth is impossible. The text of Nāmarūpa Pariccheda (a Pali Text) mentioned that by contemplation and discerning more anicca and the gapping become narrowing between them. Later the contemplative mind disbands anicca and run into the unconditioned Nibbāna. The contemplative mind goes straight towards impermanence means it's becoming mature. At that time don't let any matters come in and continue to do the contemplation. Later with a blip the contemplative mind is discarding the impermanence. The khandhas only have impermanence, so you will only see impermanence. The two aniccas are saṅkhāras ~ conditioned phenomena (i.e., the object and the mind). The mind (ñāṇa) runs into Nibbāna and the ending of anicca. Therefore Nibbāna is near, and not far from us.

Without the fourth ignorance will be discerned anicca. Among the 5-ignorance, the fourth is the important one. It makes you not knowing the reality of existence. It's hiding between anicca and ñāṇa (knowledge). Sometimes you discern it and sometimes not. At the time avijjā is thinner you see it and when it's thick you can't. How to correct it? I am sitting quite a long time now and can't see impermanence. Maybe I have no pāramīs. Don't think it in this way. It needs the method to expel avijjā. Return to the Paṭiccasamuppāda process, the third light. Whatever arises now is for dying. With this knowledge the fourth ignorance falls away. This is important for the yogis. If not, indolence will come in the practice. May be you will think I don't have the pāramīs and get up and run away from the problem. Now, you watch and observe it. If you don't see anicca, it's sure that ignorance is covering up them. You should retreat back to

look for the arising of Paṭiccasamuppāda ~ the third light. As an example return to the breath, there is a wanting to breathe in and out. If you see it arising and ignorance falls away. After that, continue to contemplate all the new arising. These two points are very important. I am concerning that near the end of the practice, you will give up. Even you can't find the newly arising dhamma, the breath is always there. The desires to breathe in and out, both of them are impermanence. After getting the evidence, whatever follow behind are anicca. Return to the third and arrive back to the fourth. Sometimes it seems that nothing is happening. By not knowing how to expel ignorance and take it on pāramīs is wrong.

Without seeing the No. 3, you can't come to No. 4 (not seeing or knowing the arising). Without the No. 3, darkness (wrong view) falls away, by sitting the whole day and it doesn't work. Follow to catch on the arising Paṭiccasamuppāda khandha. If seeing consciousness arises just know it. When hearing consciousness arises just know it. If you can catch on it, ignorance falls away. If not the whole day sitting will not work. If you find out the beginning again will be continued to catch on the arising process. No. 4 is the mind staying with anicca. If you discern the increasing rate of the impermanence, the fourth ignorance has fallen away. But after that don't let the mind to think of "I will get Nibbāna". When this mind—state arises, ignorance comes back. The rate of anicca is going down. In my experience of teaching people, most of them fell back at this place. The wanting taṇhā come in and hinder the practice. Therefore, fall back to No. 3. Whatever the rate of impermanence, the mind (ñāṇa) has to follow it. Don't let any mind—state come in. I am concerning your falling back, if not I will not talk about it. This point is very important. It's a place where the

practice can be gone down. The yogis' duty is to contemplate for maturity. To see Nibbāna is the duty of discernment (Ñāṇa). From near the No. 5 go down to No. 3 is quite a loss. Therefore No. 4 is quite important. By seeing more on dukkha and wanting to escape from it.

It's like sharpening a knife. Continuing to sharpen the knife, it becomes sharper and sharper by itself. It has nothing to do with our wishes. Nibbāna is also the same, nothing to do with prayers. Only concern with the effort (It's interesting to know that in the factors of enlightenment: viriya is 9times, sati 8times, paññā 5times, ekaggatā—samādhi 4times, saddhā 2times etc). Don't forget the simile of rubbing two bamboos to build a fire. The contemplative mind (ñāṇa) is turning towards Nibbāna ~ Is that means khandhas don't have anicca? Not at all! The Buddha already mentioned that, Sabbe—saṅkhāra anicca—all conditioned phenomena are anicca. Discernment (ñāṇa) becomes mature that the fifth ignorance falls apart and Nibbāna appears. If it's not changed into Nibbāna, then it's still not mature yet. Continue to contemplate anicca. After the Path Knowledge (Magga Ñāṇa—Nibbāna), it's not difficult for entering the fruition state. Like a fire which already has the power of acceleration.

Transcending Time

24th August 1958

[This is one of the Buddha's teachings on time and space; it's explained by Sayadaw with humor. It looks like a Buddhist science and philosophy. It reminds us Einstein's theory on time/space. He discovered more than three dimensions. The Buddha discovered directly multiple dimensions and the state of no dimension or timelessness and spacelessness.]

Morning and night times are eating the khandha (eyes, ears, etc.). Every day the body becomes weak and is getting old. Don't stay under the sun and moon. When getting old everything is lost. Whatever khandha you get, it will never free from the sun and moon. So the khandhas are always eaten by them. Good kamma and intelligence are reducing every day. Chickens, pigs, animals are eaten by human beings but they (men) themselves are also eaten by time. Without the sun and moon there will be no time. Chickens in a farm will be eaten by their master is for sure every day. Therefore 31-realms of existence are like chicken cages.

Asking for someone when this person had died is the same as when he had eaten by time. There is no sun and moon in Nibbāna so it's timeless. There is also no four elements (earth, water, fire and air elements), only with happiness and liberation. We were eating by time for uncountable lives and time—span. We must try to re-eat them. First, we have to eat time. Second, must come out from time span. If

you are making prayer to be a rat ~ it means, “May I be eaten by cat!” Praying to become a deva or Brahma is also like praying for a rat. Getting old is eaten by time. Dying is killing by time. After eaten become clean (disappear). (Sayadaw continued to teach vipassanā practice by using the Paṭiccasamuppāda.) As an example a desire to eat something arise (here the mind) and observe it. On the body if itchy sensation arises, don’t follow with the hand. Differentiate them as a little itching, a middling itching and a strong itching. After a little itching and then a middling itching arises. All of them are arising one by one. Observe their differences. Analysing the feelings and cutting of the continuity (i.e., santati). After pleasant feeling (sukha vedanā) ceases, the small unpleasant feeling (dukkha vedanā) arises. After the small unpleasant feeling ceases, the middling unpleasant feeling arises. After the middling one ceases the strong one arises. After the strong one ceases, the pleasant feeling re-appears. (Here Sayadaw gave an example of an unpleasant feeling process and how to contemplate them.) Knowing the spaces between them is the present knowledge. In this way we must eat the future time with Path Knowledge. Then we shall transcend time—span and liberate from their eating.

Nibbāna: The Ending of Dukkha

5th September 1958

Call it in short Nibbāna. Make it in Noble Truth, then Dukkha Nirodha Sacca ~ The Noble Truth of the Cessation of Dukkha. No khandha in Nibbāna. You must ask without a khandha how can we live? There are 2-types of khandha: khandha afflicted by wound and non-afflicted by wound. As an example, you have a wound on your body. After treatment it's disappeared. At first, you are living with the wound; after the cure you are living with no wound. In the same way you are living with khandha dukkha. No dukkha then you are living with none of them. You must say Nibbāna is living with no dukkha, and the disappearance of dukkha. Because you can't discern the truth of khandha dukkha that the problem of how can we live without the khandha has arisen. If you take Nibbāna as nothingness it becomes a concept. It includes in the 4-realities (paramattha dhamma) that its existence is clear. You don't know dukkha and saying Nibbāna is not exist. All of you don't like without a khandha. But khandha is Dukkha Sacca; therefore you must know Nibbāna is without the dukkha khandha. It has no connection with any dukkha. Noble beings (arahants) wanted to leave the khandhas behind because they did not want to live with the great dukkha. They really saw the true happiness that wanting to abandon it. You may ask how it does be.

The process of this body is ageing, sickness and death. There is also a nature of no ageing, no sickness and no death. Only by knowing about the khandha you will know Nibbāna. First, know about the

khandha. You know about khandha and then you know dukkha. What we want to abandon dukkha is by means of knowing itself. If you really want to know Nibbāna, put effort to know the khandha dukkha. Don’t look for a person where he has gone after dukkha has ceased, because it’s different nature you can’t find it. Don’t take it as not exists. If you are in the same nature you will find it. If kilesas are dried up even you are not there yet but you will see it. Only when you get the glasses of right view will you make your own decision. At first even the Bodhisatta knew Nibbāna by speculation. As an example, if there is heat there will be coolness. It exists and so you see it. If not exists and you will not see it. (See the Dhammacakka-pavattana Sutta or Dhammacakkappavattana Sutta) It doesn’t exist as dukkha but exist as without dukkha. Really exists as a nature of happiness. Looking anywhere in the khandha you only find impermanent dukkha sacca. If not, a yogi cannot see dukkha and sukha. A true yogi will find it. You don’t know where dukkha ceases so you don’t go there although you are going towards dukkha without knowing.

Path Knowledge has 4-functions. Like the example of a burning oil lamp, it is the fire that dispels darkness and light appears. Dry up the oil and the wick disappears are also the fire. Here, darkness is discerning dukkha, the light knows dukkha ceases ~ Nibbāna, oil drying up is kilesas, and the wick is the disappeared khandha. Someone who sees the cessation of dukkha will never confuse, because it's followed by fruitions (phala cittas) and the reviewing mind (paccavekkhana) after the Path Knowledge.

The Important of Right Attention

14th January 1959

[Sayadaw started his talk with the 4-dhamma verses composed by him. (1) Any conditioned phenomenon (saṅkhāra) is impermanent and truth of dukkha. (2) Taking impermanence as me and mine become attachment, the cause of dukkha(samudaya). (3) All the impermanent of mind-body cease is Nibbāna. (4) Knowing the ending is Path Knowledge. These 4-verses are about the Four Noble Truths and also describe the practice.

In the beginning of the practice, it is to watch the breath and calm the mind down. Most of his many closed disciples under his training had to develop up to upacāra samādhi (access or neighborhood concentration) for sometime. And then develop insight. But in most of his talks for general public, he asked them to do it for about 20 or 30 minutes. It was depended on people's situations. For vipassanā, by watching the breath, then a saṅkhāra dhamma arises from the 6-sense doors, e.g., a thought, as soon as a thought arises, knowing the breath disappears. By observing the thought it's ceased already.

In this process without the disappearance of watching the breath, thought can't arise. So the observing mind is also anicca. After the thought arises by observing it and also ceases. So the observing mind is seeing impermanence of the thought. The observing mind is yonisomanasikāra—right attention. At that moment it has 5-factors; i.e., sammādiṭṭhi—right view, sammāsaṅkappa—right thought,

sammāsati—right mindfulness, sammāvāyāma—right effort and sammāsamādhi—right concentration. By seeing anicca (impermanence), dukkha (suffering), anatta (not-self), asubha (loathsome), anyone of the characteristics, then the yogi penetrates the dhamma. All of them are dukkha. Sāriputta gave a simile of the foot print of the elephant. (see the Mahā-hatthipadopama Sutta—the Great Elephant Foot Print Discourse, Sutta No. 28, Majjhima Nikāya, MN 28). Any foot print of an animal will fall into the foot print of the elephant. (i.e., similar to dukkha)

According to Sayadaw, yonisomanasikāra is right attention or right contemplation, equal to sammādiṭṭhi. Know anicca as anicca, dukkha as dukkha and anatta as anatta. In Sayadaw's own words ~ "If the reality and the knowing are equal, it's yonisomanasikāra. Then the Truth of Dukkha (Dukkha Sacca) and the Truth of the Path (Magga Sacca) arise. If not equal to the reality, then ignorance (avijjā) and craving (taṇhā) arise—Samudaya Sacca or Dukkha Sacca and Samudaya Sacca arise."]

If you discern impermanence you are a 3-rooted person (tihetuka) and also know the truth of dukkha (Dukkha Sacca) (Tihetuka—a person was born with 3-wholesome roots, i.e., non-greed, non-hatred and non-delusion.). Because, any conditioned phenomenon is impermanent and the truth of dukkha (He recited the first verse as mentioned in the beginning.). A person with yoniso (right attention) is seeing anicca. (Some Pali words became Burmese words but using in short form, such as yoniso=yonisomanasikāra). Having yoniso means knowing impermanence as impermanence, dukkha as dukkha and anatta as anatta, whatever mind arises not noting as mind but as

dukkha arises. At first watch with mindfulness (sati). During the watching, the mind or material phenomenon, one of them will arise. Only the watching mind not exist that another mind can arise. Therefore, the watching mind is impermanent. Again with the watching mind to contemplate the arising mind and then the arising mind is not there anymore. This is not a nothingness concept (abhava paññatti). By contemplating the existence to non-existence is vipassanā. The watching mind is the right attention mind (yonisomanasikāra). Pay attention to the process that is from existence to non-existence. Know the impermanence as impermanence. It is becoming jhānato—passato (contemplation and knowing). In the Saṃyuttanikāya, it explained as a contemplation and knowing person. Doing vipassanā is the task of right attention.

The first watching mind ceases and then another mind can arise. If no mind arises one will die. And then again the watching yoniso mind contemplates the new arising mind. At this time, know the arising mind of its existence to non-existence. Therefore, right attention is vipassanā because of knowing anicca as anicca—seeing impermanence. Ignorance (not knowing), craving (greed), this me/this mine (wrong views) are dying away. Therefore, the Buddha said that yoniso is right view (Sammādiṭṭhi). So, right attention is right view. Every time discerns anicca with the 5-path factors, and then you are in right attention. It becomes developing the contemplation (bhāve tabba). Don’t be in the situation of what I have to contemplate. Even the Buddha taught differently according to different people. Watching whatever arising is becoming yoniso. The beginning of vipassanā is right attention. In some places what the Buddha taught on yoniso was knowledge because the 5-path factors come in together. On the 3-

universal characteristics of phenomena whichever one you discern, in the end, it's the Noble Truth of Dukkha (Dukkha Sacca).

In the Sāriputta's teaching of Hatthipadopama Sutta, all the foot prints of other animals go inside the elephant's foot print. In the same way all conditioned dhammas go inside the Noble Truth of Dukkha. Therefore, in the beginning of practice, we see the truth of dukkha. So we are contemplating the truth.

(Sayadaw recited the 4-verses of the Four Noble Truth composed by him.)

(1) Any conditioned phenomenon is anicca and the truth of dukkha.

(2) Take impermanence as me and mine become the cause of dukkha (samudaya).

(3) All the impermanence of mine/body cease is Nibbāna.

(4) Knowing the ending is Path Knowledge.

By seeing impermanence, knowing the truth of dukkha as disgusting and useless, and then getting the knowledge of the truth (Sacca Ñāṇa). [Usually Sayadaw translated dukkha as duk=disgusting, kha=useless, dukkha=disgusting and useless] By knowing the nature of oppressive (pīḷanaṭṭha), then get the knowledge of functioning (Kicca Ñāṇa). Continue to practice and seeing the ending of dukkha, then getting the Kata Ñāṇa. The ending of dukkha is Nibbāna (Nirodha Sacca). The knowledge of knowing the ending is the Path Knowledge (Magga Ñāṇa).

In the Suttas and commentaries there were including many ways for practice. In the end with the inclusion of yoniso is enough. Some were only for the bhikkhus. No need for the lay people to follow. In vipassanā for you all is catching the (1) with (2). (1) is the arising of the object of vipassanā, and (2) is yoniso. The beginning of vipassanā is yoniso. The meaning of yoniso is suitability. It’s the word coming out from the reality and the knowing or right contemplation. If you want to realize Nibbāna, just do the knowing of in accordance with the reality (Just knowing the reality).

Bhikkhu Yamaka

16th Feb. to 23rd Feb. 1959

T1

[It was from Saṃyutta—Nikkāya. Yamaka listened to the teaching of the Buddha who mentioned his past lives. Yamaka took it as sassatadiṭṭhi—permanent view; and then after the arahant died as uccheda diṭṭhi—annihilation. (Ven. Yamaka took the unenlightened being died as sassata and the arahant as uccheda view.) Sayadaw said it's important to know Nibbāna by direct experience. In practice it's important to start systematically from sotāpanna to arahant, i.e., to destroy wrong views and later destroy taṇhā. First Sāriputta dispelled Yamaka's wrong view of annihilationism—uccheda diṭṭhi. By Sāriputta's questioning him, Yamaka entered the stream. After that, Sāriputta helped him destroy taṇhā, and taught him to contemplate the 5-khandhas as murderer (vadhaka). All these were happening during the instructions, one can dispel uccheda diṭṭhi by means of the D. A. of the khandhas—khandha paṭiccasamuppāda. Sayadaw mentioned the 12-links, avijjā paccaya saṅkhāra → viññāṇa—>…etc. Only causes and effects process, saṅkhāra dhamma arises and saṅkhāra dhamma ceases. No being in it but only saṅkhāra dhamma. Saṅkhāra is dukkha. Arahant dies is only saṅkhāra dies or ceases or ends, and when dukkha ends and sukha exist. Sayadaw said that this intellectual knowledge closed the door of avīci hell, because the fixed wrong views die away. (The 3-niyata micchā diṭṭhi—fixed wrong views are non-action (akiriya diṭṭhi), non-cause (ahetuka diṭṭhi) and non-result (natthika

diṭṭhi). In the Sāmmaññaphala Sutta of Dīgha Nikāya , sutta No. 2 (DN 2), The fruits of the Contemplative Life, Pūrana Kassapa (or Pūraṇa Kassapa), Makkhali Gosāla and Ajita Kesakambalin were teaching these views or doctrines to people.

It seems that there are many universes in space. The Buddha said a hell being who has niyata micchādiṭṭhi suffers in hell (When the time comes for its destruction has to be moved on or born again in the hell of another universe and continues to suffer). Sabbe saṅkhāra anicca—ti=All conditioned phenomena are impermanent, sabbe saṅkhāra dukkha—ti=All conditioned phenomena are dukkha, when conditioned (saṅkhata) ends and unconditioned (asaṅkhata) arises, which is Nibbāna. Saṅkhata dukkha ends and asaṅkhata sukha arises.]

If an arahant dies and becomes nothingness, then who will want it? If happiness is existing and people will want it. Uccheda diṭṭhi is more fearful than the 5-heavy kammas (pañcānantarika kamma). There are 2-kinds of loss: the loss of knowing and unknowing. After knowing the dhamma of dispelling wrong views and not practicing it is a loss. The loss of unknowing is never heard about these kind of teaching. The loss of knowing without practice is more than the other. (The greatest loss, most Buddhists are in this group.)

(Sayadaw pointed to the chart of Dependent Arising and said) It’s only saṅkhāra arises and saṅkhāra ceases. There is no person and living being. If you know like this, uccheda diṭṭhi falls away. Only the process of saṅkhāra arises and ceases. No arahant born and died. Only the assemblage of dukkha ceased. If dukkha ends, sukha must appear. It transcends from dukkha to sukha. If you know this much will not fall

into hell. Dukkha ending that Nibbāna is called sukha. If saṅkhata dukkha ends, asaṅkhata sukha must appear.

T2

[Anyone who never experienced khandha anicca and their ending couldn’t destroy wrong views. All living beings were born in the human, deva and Brahma realms are only temporary. But their permanent homes are planes of misery (apāya-bhūmis). In this talk, Sayadaw mentioned straight forwardly that whatever he said were not his own ideas but based on what the Buddha had said in the Suttas. If it’s his own ideas, then it would become Adhamma or not the Dhamma of the Buddha. And then would fall into hell. (e.g., like the Bhikkhu Kapila of the Buddha Kassapa’s Dispensation, see the Dhammapada. All Buddhists should take this point seriously.) (DhA. iv. 37ff. 24.——Taṇhāvaggo / 1. Kapilamacchavatthu) Why Yamaka had wrong views? Because he did not understand between conventional and ultimate realities (Sammuti Sacca and Paramattha Sacca).]

You can’t kill the kilesas randomly, whereas you must do it in systematically. To become a stream enterer (sotāpanna), first kill wrong views. For the realization of the higher path knowledge have to kill taṇhā (craving). (Sayadaw gave some examples to describe the mistaken idea of Yamaka’s wrong views as after the arahant dies become nothingness.) The darkness of dukkha disappears and the light of sukha appears. Something has to be existed. Darkness disappears and light appears. Darkness must appear if light disappears. This is natural phenomena. (Sayadaw gave another example.) When you have

a sore on your hand and suffer from unpleasant feeling. After cured the sore and the pleasant feeling comes in. In some of the suttas, the Buddha said that the khandha was a sore or ulcer (rogato) (e.g., AN. 4. 124/ 4. Dutiyanānākaraṇasuttaṃ). If you have khandha you have sore. After it was cured and disappeared. Without it is sukha. If you appreciate without the sores and you will appreciate Nibbāna. I am not talking about these things blindly. There were Pali Suttas by the Buddha and I refer to them only in simple Burmese language. If it's not then it becomes Adhamma (not the teaching of the Buddha). Rogato—it doesn't mean the unpleasant feeling of the diseases only, it means it has the changing nature of the beginning and the end.

(Sayadaw gave an example of our human life as throwing a stone up in the air.) We are now in this human life for a short period of time, like throwing a stone up in the air. After that moment will fall down again into the under worlds (The 4-unpleasantness of existences). Yamaka had wrong view because of the attachment to a person or a being. So he didn't appreciate Nibbāna. This is depending on not understanding of between the conventional dhamma and ultimate dhamma.

T3

[Conventional truth is true only for dāna, sīla and samatha practices, but not for wisdom and Nibbāna. Reject conventional truth can create the heavy kamma, such as no father and mother etc. It's true only for not telling lie. But by it alone can't realize Nibbāna. By understanding ultimate truth can develop wisdom. Every being in the

heart has the 3-seeds of existence, i.e., wrong view, greed and delusion. Wrong view is hell seed, greed (lobha) is peta seed (hungry ghost) and delusion is animal seed. Sayadaw talked about kamma and rebirth. He used a word kamma—samaṅgī which means craving is the storage of actions. Craving and wrong view are the causes (samudaya) of suffering and it kept all the kammic energy which beings were created in the round of existence, and then releasing them one by one. He gave an example of a stone which is thrown upwardly and goes upwards as long as the force is lasting. And then it stops and falls back downwardly. So, wrong view is like this. Beings were born in the wholesome realms until their good kammas are lasting. After that, most of them take rebirths in the planes of misery (apāya bhūmi). Therefore destroying diṭṭhi is very important.]

After Sāriputta heard about Yamaka's wrong view, he went to see him and questioned him as follow: "Is form permanent or impermanent?" "It's impermanent, Ven. Sir." "Impermanence is sukha or dukkha?" "It's dukkha, Ven. Sir." "It is dukkha; can you take the form as my form (craving), I am form (conceit) and the form is I (wrong view)?" "No, Ven. Sir." "If you can't take the form as I, I am and mine, and then it's self (atta) or not-self (anatta)?" "Not-self, Ven. Sir." Sāriputta continued to question him on the other four khandhas in the same way. At the same time Yamaka observed his khandhas and entering the stream.

After entering the stream, Sāriputta questioned him again. "Now, do you take the 5-khandhas as an arahant?" "Ven. Sir, before without a teacher I had wrong view. Now, because of you, I have right view. I will not take the khandhas or other things as an arahant." And then

Sāriputta asked him again, “Now, if someone asks you what happen to an arahant after he passed away?” “Ven. Sir, I will answer that only dukkha arises and dukkha ceases.”

Conventional truth is the truth not arriving at Nibbāna. Ultimate truth is the truth arriving at Nibbāna. Taṇhā samudaya is the storage of kammas. Therefore, the Buddha said that wanting to end dukkha had to abandon samudaya. Because conventional truth develop wrong view, therefore use ultimate truth for questioning to dispel diṭṭhi.

T4

[The Buddha taught conventional truth for the following reasons:

1. For shame and fear (hiri and ottappa) to do bad deeds. These two wholesome dhammas are protecting the human world (lokapāla dhamma).
2. For the kamma and result or right view on kamma.
3. For the benefit of dāna (for the donor).
4. For the 5-heavy kammas.
5. For the metta bhavana (practising of loving—kindness).
6. For the knowledge of past lives.
7. For the dāna receiver (e.g., offering something to a noble person is better than an ordinary person).
8. For the sake of worldly conventions.

Conventional truth and ultimate truth are important. Without understanding sammuti sacca can be fallen into unpleasant destination. Not knowing paramattha sacca can’t realize Nibbāna. In this talk

Sayadaw gave an instruction on vipassanā practice based on contemplation of the mind. We are alive with 2-kinds of mind; i.e., bhavaṅga citta (life continuum) and vīthi citta (consciousness belonging to cognitive process). It may be being able to be translated as non-active and active minds. He used a very simple everyday language as host mind (bhavaṅga citta) and guest mind (vīthi citta). Guest mind can only arise by the conditioning of sense-objects and sense-doors (ārammaṇa and dvāra). Host mind exist all the time without the active mind. Non-active mind is sub-conscious mind and can't contemplate, so not include in vipassanā. The contemplative mind also guest mind. The other guest minds are only 6-types; i.e., from the eye, ear, nose, tongue, body and mind (mana) contact with the respective sense objects, such as sight, sound, smell etc. Sayadaw said there are also two guest minds; i.e., saṁsāric guest mind (saṅkhāra) and the guest mind of the Buddha (the 5-path factors = pañcaṅgika magga)]

T5

For someone who wants to become a sotāpanna has to kill diṭṭhi. Later he kills taṇhā for the higher path knowledge. Let us contemplates the mind for killing diṭṭhi. (Sāriputta taught Yamaka using the 5-khandhas. Sayadaw dispensed the contemplation of mind to practical instruction with Sāriputta's gāthā of kāyaṃ imaṃ, Milindapañha/ Kammakāraṅgapañho) Following the arising and passing away of the mind process until to their ending. At the ending of all impermanence will realize Nibbāna. This is the gāthā (verse) showing the way to Nibbāna. Wrong views attach to all the 5-khandhas but especially on

the mind. There are two types of mind; guest and host minds. Mind arising by causes is guest mind. The mind always exist is host mind. Every living being alive with a mind, without a mind is dead. Host mind (bhavaṅga) arises between the two guest minds. Without their arising is death. As an example, you want to eat something arise. It's arising and passing away. Before another mind arises bhavaṅga citta has to arise. Knowing them as vīthi citta and bhavaṅga citta (Between the two vīthi cittas, bhavaṅga citta has to arise. These are life continuum minds and they start arising from birth consciousness to until the death consciousness. Vīthi cittas are creating new kammas for the future becoming.)

T6

[The 5-khandhas are sakkāya which means it really exists. If take the khandhas as me or mine become wrong view and not really exists. Take the khandhas as me or mine as a friend lead to painful rebirths. Take the khandhas as enemies lead to Nibbāna. Sayadaw gave the examples of how the 5-khandhas are murderers. Some die because of the four elements, other by feeling (vedanā) …etc. In contemplation see the khandhas as stranger (parato) or murderer (vadhakato).]

The 5-khandhas are sakkāya. Really exist. Take the sakkāya and viewing them as friends become sakkāya diṭṭhi and fall into painful rebirths. If you know sakkāya as enemies will become a sotāpanna. Therefore, with the sakkāya can fall into unpleasant rebirths or realize Nibbāna. (Sayadaw used each khandha to show that the 5-khandhas are murderers; e.g., people die of over heat—tejo rūpa kill people.) In

practice for becoming a sotāpanna and higher knowledge, the 5-khandhas only show impermanence. But the ways of contemplation are not the same. For sotāpanna contemplates as this is not mine, not I am and not—myself. For higher knowledge contemplate as murderers.

T7

There are only two dhammas; wrong view and right view. With wrong view go to unpleasant destinations, and right view realize Nibbāna. See the khandhas as, this is not mine, not I am, not myself because it's impermanent nature; then wrong view is falling away. However, if you are practicing hard and not seeing it, then you are 2-rooted person (a person born with non-greed, non-hatred and delusion roots, only has 2-wholesome roots). Then next life will become 3-rooted person. But however need to continue the practices and listening a lot of dhamma talks (here the talks Sayadaw referred to are sacca dhamma), then next life will have the results. If you discern impermanence, taṇhā, māna and diṭṭhi will fall away. The reality and knowing are becoming the same (i.e., seeing the reality of nature). You have the 5-path factors (right sati—viriya—samādhi…right view—thought). After seeing impermanence contemplate as this is not mine, not I am, not myself. This is the contemplation for sotāpanna. For the higher levels, after discerning anicca contemplate as murderer. After their dukkha were ended, arahants wanted to put down their burdened khandhas. This is the opposite of common people.

The Functional Knowledge of Change

1st July 1961

[In this talk, Sayadaw talked about the functional knowledge of change (vipariṇāma), one of the meanings of Dukkha. There are 16 meanings of the Four Noble Truths. Each truth has four meanings. Sayadaw gave 19 talks on these subjects in Mandalay City from sixth to 25th December 1957. Especially the meanings on dukkha are very good for contemplation. In some of the suttas, the Buddha even mentioned that he only taught dukkha and the ending of dukkha. Only by penetrating dukkha thoroughly we can let go of craving and attachment. One of the meanings of dukkha is saṅkhāra dukkha (saṅkhatato). We can see this one in everyday life all the time and quite an extensive one, cover up everything. By contemplation on this one point very often have the very strong dispassion and disinterest in worldly matters.

In Sāvatthī the Buddha gave a talk on hell and one monk asked him if there was anything more frightening than the Pariḷāha Hell. Not knowing the truth or not cutting off one's own dependent arising process was more frightening than the hell because diṭṭhi was the seed of hell. Sayadaw said most Buddhists have the wrong idea that hells are already existed there for us. Actually our wrong views, defilements and actions create these things for us. Another important point he said was we can observe anicca from consciousness to kamma bhava will no kammic result. If we can't discern anicca, the process will continue.]

After arriving to hell, the hell fire is so strong that it blinding the eyes. The crying of the hell beings is deafening the ears. The smell of the hell is so horrible that the nose can be fallen off. The food and drink of hell are burning the mouth, tongue, small and large intestines. And the hot iron—liquid are fallen out from the bottom. The clothing of the hell is burning the bodies. Even thinking about them is burning you. Nothing is good there. (Mahā Pariḷāha Niraya = The Great Burning Hell).

There are still having chances to be freed from this hell. But not knowing the truth is more frightening than the hell. Because of not knowing—the ignorance (avijjā) is establishing all these hells. It's not happening by itself. These are done by people not knowing the truth. The things in the hell and fallen into it are creating by one's own unwholesome kammas. It's easy to go there and easy to free from it. Whatever arises, you must know as the truth of dukkha. You have to be afraid of not knowing and how to cut off the paṭiccasamuppāda process. Don't be afraid of the hells. By knowing the truth, the hells are closed off. Kammas open the doors of the hell and knowledge (Ñāṇa) closing them off. Don't take the idea of that it's already there. One's own kamma is making preparation there. (This point had evidence in the Sutta of Nandiya Upāsaka's story of heavenly mansions. These were already there even before he died. (DhA · iii · 290ff and VvA · 222f (The Vimāna Vatthu Commentary)) One's own dukkha is one's own paṭiccasamuppāda process which creating it. Kamma can't do anything by itself. Making arrangement by defilements and constructing by actions. Don't be afraid of kamma but kilesas. As an example, it's like the arrow (kamma) and the shooter

(taṇhā). You have to be afraid of the shooter not the arrow. The Buddha did not mention about not thinking, if you want, just thinking about the Four Noble Truths for Nibbāna. From thoughts on sensual pleasure (kāma vitakka), ill-will (vyāpāda vitakka) and harmfulness (vihiṁsā vitakka) come taṇhā, māna and diṭṭhi. Today I'll talk about the truth of dukkha on change (vipariṇāma). Change is dukkha sacca and without change is nirodha sacca. Arising and passing away is vipariṇāma. If you can discern vipariṇāma then it's the functional knowledge (kicca ñāṇa). Arising and passing away is the function of the mind/body process (kicca), and the knowing is ñāṇa. The changing nature is not causeless. It comes from ageing and death (jarā and maraṇa) carrying along with it.

Annihilation and Yamaka

14th to 15th July 1961

T1

[These two talks were based on Yamaka again. But there were some differences in it, time and content. Here Sayadaw talked about Nibbāna as the arahant still alive and experience Nibbāna, i.e., Nirodho and Magga. After passing away, there is only nirodho without magga. But no dukkha only with sukha and peace exist. Interpret Nibbāna as nothingness, it becomes annihilation. Even some later Buddhists interpreted it as permanent identity. Because they have forgotten what the Buddha had said, i.e., sabbe dhammā anattā—All dhamma is not-self. All dhamma means everything, including Nibbāna.

In this talk Sayadaw gave example and simile to express the nature of Nibbāna which is remarkable and interesting; it's also in a very practical sense. He said every living being is burning with two kinds of fire; fire of defilements and body fire. If we contemplate these two fires in our daily life will understand dukkha very clear. For an arahant, he has no fire of defilements but still has the fire of the body. In his whole process of practice, he realized the first to the last Nibbāna step by step. Here again some scholars and Buddhists misinterpret the Suttas as some yogis had realizations without step by step. These are coming from not understanding the nature of the mind and the law of nature. He knows sukha and peacefulness of Nibbāna with direct experience. With comparison he understands the burden of

the body very clear. It's like the two stories building burning with fire. The ground building of the fire is extinguished but the upper story is still burning. In this situation, what will you do? Surely you will continue to extinguish the upper fire until all are gone and totally peaceful. In this example the ground fire is defilements and the upper fire is the body.

For an ordinary person, he may think that an arahant is already without defilements and his mind is peaceful, why he should passed away and would rather continue to live forever. Sāriputta once said that he was expecting for parinibbāna (passing away) after he became an arahant because carrying the body around was too heavy and burdensome. Even he preferred to carry Mount Meru on his back than the body. Someone who is severely sick wants to get well. In the same way anyone who really understands dukkha wants to free from it. A yogi practices and penetrates dukkha really wanting to transcend it.]

No sun and moon in Nibbāna, therefore will not suffer wind and rain. Only peace exists and without other things. No connection with any kind of dukkha is Nibbāna. No sun and moon, the natural dukkha, and mind dukkha are not there. Fuel (khandhas) and fire (kilesas) are gone out is Nibbāna. It's without dukkha and samudaya (5-khandhas and kilesas). Only nirodha and magga exist (Nibbāna and Path Knowledge). Dukkha ceases and sukha must appear. When you have a sore dukkha arises, and after cured sukha exists. It's important to cure the sores of defilement and khandha. If they are cured, it will appear. Only by appreciation of knowledge (ñāṇa) and Nibbāna, the view of annihilation does not arise. Before the practice to know about them is the duty of the yogi. (Here, Sayadaw was quite different from other

teachers. He emphasized very strongly to dispel wrong views with intellectual knowledge and understanding of suññatā dhamma and paṭiccasamuppāda before the practice. It has two main reasons behind this point. The first realization is abandoning diṭṭhi. There were evidences in the Buddha's time and present day yogis who were practicing with wrong views had difficulties and problems during their practices.) After the arahant dies the impermanent khandha dukkha ceases and only sukha exists. Don't know one's own dukkha yet, so you don't know Nibbāna. The khandha is always burning with fire. Only the yogi knows it. Therefore, he wants to free from the fuel and fire. The arahant doesn't have kilesa fire (already gone out) but the fire of the body still exists. He had seen Nibbāna only. It would be better if the khandha fire also gone out.

(Sayadaw gave the simile of two stories building is on fire.) After becoming an arahant all kilesa fire are gone. Therefore, living with a very long life and helping living beings is better. This is the thinking of an ordinary person mind state (a worldling), not an arahant mind. (In India after the Buddha passed away and sometimes later some Buddhists developed new ideas and thinking into his teachings.) Here are the differences between the arahant and an ordinary folk (i.e., puthujjana=worldling). This kind of thinking and talking are the mind of a worldling. Therefore, arahants wanted to put down their burdened khandhas, because they had already seen the peacefulness of Nibbāna and the burning khandhas. (They had seen Nibbāna already for four times in their step by step practice; also by entering into fruition states every day.) It's the same as someone has an ulcer wants to be cured. (It reminds me about Chao Khoon Nor, a well known practicing monk in Thailand. He lived in a dwelling place which was closed all the time

and practiced there for 45 years. He only came out for the morning and evening pūjas. He developed throat cancer later in his life. I had seen a book documented his illness with colour photos which were frightening. It seems he could bear the physical pain.) But it's also not good for them to suicide. Most Buddhists originally have permanent view (sassata—diṭṭhi) but they have annihilation view due to not understanding Nibbāna. Ask to contemplate impermanence is let you know about the sores. If you don't discern impermanence yet can't talk about Nibbāna. You discern anicca and knowing the unhealthiness. If you know the unhealthiness can know the healthiness by justification. Don't know the truth of dukkha thoroughly (penetratingly) never realize the cessation of it (nirodha sacca). At first, discern dukkha if you want to realize Nibbāna. If you don't appreciate Nibbāna surely you have the view of annihilation (uccheda diṭṭhi). Arahant is seeing two sights. He wanted to put down the burden because he had seen the real happiness. It's not foolishness.

T2

Only discerning dukkha you are on the right track. Don't discern it you can't appreciate sukha, and also never realize Nibbāna. (Sayadaw recounted the story of Yamaka.) Without a teacher to explain these things, people will think that there is nothing in Nibbāna. No appreciation of Nibbāna, people have uccheda diṭṭhi (view of annihilation). Yamaka contemplated anicca and anatta but couldn't succeed because couldn't let go of his view. The body has fire element therefore it becomes ageing. (He recited the Pali gāthā by Sāriputta after his arahantship.) After the realization he wanted to lay down his

body. He had seen the burning of the khandha and the cessation of it, so that he wanted to be free. This is also an evidence of the existence of Nibbāna. For the worldlings even they are burning with fire, still looking for more fire to burn them. They are having family lives and praying for the becoming (Having bhava taṇhā). Buddhists who don't want Nibbāna and have faith in Buddhism but they have uccheda diṭṭhi (This point is important to some Buddhists for reflection. They can have both wrong views; i.e., they have bhava taṇhā—permanent view and frightening of annihilation.)

Yogis can know Nibbāna by justification. By discerning anicca, then he knows that there is a place without anicca. Impermanence is truth of dukkha, and then there is truth of sukha without the anicca. Wanting to reach Nibbāna have to come out from the province of impermanence. First have to discern anicca. This will know dukkha. With knowing dukkha, the knowledge of not wanting will arise. Then the dukkha sacca of impermanence will come to an end. This ending is Nibbāna. Therefore, from sotāpanna to arahant had seen the ending of impermanent dukkha for four times. He had seen the freedom of dukkha and couldn't take pleasure in living with the khandhas. There are two ways for reaching Nibbāna, by seeing directly and later reaching there. (i.e., with practice and after death.) Therefore, an arahant after the realization prefer to die. Sāriputta himself was like this. When Sāriputta went to see the Buddha and asking permission to lay down his khandhas, and the Buddha kept quiet. There were some reasons about this. By giving permission means killing, whereas without permission means Sāriputta still had kilesa. Therefore, the Buddha told him that he had to know it by himself. If you have discerned impermanence you are on the middle way.

The Buddha said that Nibbāna, the unborn (ajāta) and unmade (abbhuta), was existed. In each of the Buddha's Dispensation 80 billion and 100,000 living beings were in Nibbāna.

Concept, Reality and Nibbāna

17th October 1961

There are the 4-realizations of Nibbāna, the stream enterer, once-returner, non-returner and the arahant (i.e., sotāpanna, sakadāgāmin, anāgāmin and arahant). Then, the fifth one is all the khandhas ceased and the peacefulness of Nibbāna. I want you all to know, after the realization of the first Nibbāna, no need to worry about the future. For the other Nibbāna you already have the momentum of the knowledge (ñāṇa). Even you are not listening to dhamma talks; this knowledge will push you forwards to the higher levels. Therefore, the realization of the first Nibbāna is important. For the higher levels there are no other special ways. Start from the impermanence again. If you ask why we did not realize Nibbāna before, the answers are because of not knowing and taking the near things as far away. For the realization of the first Nibbāna must dispel three wrong views. After clearing up these views you are sure to realize it. Diṭṭhi nirodho Nibbānaṁ—The cessation of wrong view is Nibbāna—this refers to the first Nibbāna. Don't pray for any existence of life. It only makes the earthen—soil increasing and also you will suffer. Don't take these words as insignificance. The one also prays this is sure for suffering. (This point is very important for any Buddhist to contemplate clearly whatever their traditions.) I am correcting you for your great mistakes. What you want to enjoy is vedanākkhandha ~ the aggregate of feeling. According to the Four Noble Truths, it's the truth of suffering. What you all are doing for the enjoyment of human and heavenly pleasures are only superficial. But it's the same meaning as I will be suffering again and

again in the human and celestial worlds and increasing the earthen—soil. Truth (sacca) is right and feeling (vedanā) is not right. I am explaining for your great mistakes. It's very rare to find a teacher for corrections on these things. You are only seeing the pleasure of feeling, not the truth of it. You are dancing with the strings of craving. (Here Sayadaw used the simile of the string of puppet.)

Feeling arising means on the way to dukkha, and passing away means in dukkha. It's Dukkha Sacca. This kind of wishes and prayers are covering up Nibbāna. Not knowing (i.e., ignorance or delusion) is more difficult than not having (This is a Burmese proverb showing the important of knowledge, because all unwholesomeness start from ignorance, then craving –taṇhā).

Your desire and prayers for khandha dukkha are covering up Nibbāna. You take it as this is "mine", this "I am", this is "myself", and all these can't penetrate the khandha's nature. You are a slave to the khandha that Nibbāna is out of your sight. (Most of Sayadaw's dhamma meanings were direct, simple and profound, and sometimes quite humorous.) With prayers and wishes for the khandha, wherever you will be with the attachment to existence (bhava diṭṭhi), by which covers up Nibbāna, that will never arrive to Nibbāna.

(Sayadaw said that Sāriputta asked questions to Yamaka and the ways he answered was helping him to let go of his wrong views by making him to understand concept and reality. And then taught him to observe the nature of the khandha and became a sotāpanna. After became a sotāpanna, Sāriputta asked him if someone asked you what happened to an arahant after he died. The answer was important,

because only someone who had eradicated wrong views and doubts could answer in this way. Dukkha ends and sukha exists. The Buddha always emphasized that he taught only dukkha and the ending of dukkha. This point is very important for all Buddhists whatever their traditions. Whatever dhamma was not about dukkha and the ending of dukkha, it's not taught by him.)

Nothing happen after the arahant dies is the same meaning as there is no Nibbāna. The Buddha taught in many ways as Nibbāna really exists. (e.g., in Udāna Pali). In reality arahant is not exist, only a concept. The real existence is the 5-khandhas. Arahanta means a person who had killed the defilements. Puthujjana—worldling means a person who has very thick defilements. By taking off the concepts and contemplate the reality is going onwards to Nibbāna (one of the Dhamma qualities). Yamaka had the view of annihilation because he couldn’t find a teacher. You can know the answer of a sotāpanna from the questions and answers between Sāriputta and Yamaka. You people are praying for Nibbāna without knowing it. There is a place without Dukkha. This must have to exist. That is Nibbāna which exists with only sukha. But Nibbāna is out of sight because it is covered with Dukkha.

HTML editor's note: There is the other translation of this tape—Part 6 [par6-27, Concept, Reality and Nibbāna (ver. 2)].

Sorrow Deceiving as Compassion

23rd February 1959

[The following six talks were connecting with refined dhammas. Each one lasted only 30 minutes. Sayadaw gave to his two closed disciples who were couple. The followings are not whole talk translation but only the main points.]

Sorrow (soka) can come in and deceive as compassion (karuṇā). Worry, concerning, sorrow and sadness are not true compassion. Compassion is connecting with equanimity (upekkhā). Therefore, compassion, equanimity and wisdom are connected. It's subtle and not easy to distinguish. Most people take sorrow (soka) as compassion (karuṇā). After the mind of compassion, altruistic joy (mudita) comes in and then falls into life continuum (bhavaṅga citta). Therefore, paṭiccasamuppāda (dependent arising) is not going on (not connected). If sorrow comes in, it connects with the dependent arising. (Here Sayadaw gave an important instruction). Whatever mind state arising makes an effort to know it. With this we are not deceived by the cunning mind. Whatever arising, contemplate impermanence. If you don't contemplate for the compassionate mind, it doesn't matter. But if you contemplate it you will develop the knowledge. In contemplation of the mind, yogi must distinguish the different states of the mind. With this one will know the arising and passing away of the mind. Concepts are also useful in their own. Knowing how to distinguish them will know the arising. By knowing the arising one you will know the passing away. Contemplate at this, it's a concept. By knowing the

passing away is discerning the impermanence. Do you know the benefit of names? If you reject conventional truth you don’t know how to contemplate (Mahasi Vipassanā is a good example.). Therefore, in the Satipaṭṭhāna Pali mentioned a word—pajānāti which means to know it. (Sayadaw gave some examples for the seriousness of sorrow.) It’s similar to a person hit by a thorny object and difficult to pull out. Such thing as can’t forget a deceased loved one for three years and three raining seasons. (This is a Burmese saying.)

Lust Deceiving as Loving—kindness

24th February 1959

Lust can come in and deceiving as loving—kindness (metta), during sending metta only for the loved ones not including others. Metta means for everyone without differentiation. If taṇhā comes in, contemplate this mind state first and continue the metta. Someone who overcomes one's own mind knows whatever mind state arises. Without overcome it don't know the mind state. Therefore, there are more unwholesome mind states arising. The best way is contemplating whatever mind state arising. By doing serenity (samatha) practice, defilements can come in the practice. In samatha, if lobha or dosa comes in become unstable, and it falls off. Only vipassanā can be stable.

Taṇhā Deceiving as Altruistic Joy

25th February 1959

Taṇhā and altruistic joy (mudita) are similar in smiling nature. But their objects are not similar. Gladness for all is mudita. If only for someone it is taṇhā. Mudita comes from mindful attention. Have gladness on everyone. Generally, if only for one person, then taṇhā comes in. With a determination whatever mind state arises, I'll contemplate it. And then mostly you can do it. Kamma becomes fruitless if taṇhā extinct. Blown away like a cotton wool. Taṇhā is clinging to the khandhas. Therefore, if you can contemplate the khandha as truth of dukkha, taṇhā will extinct.

Selfishness Deceiving as Equanimity

26th February 1959

Some people sometimes were using language like equanimity, but including selfishness and anger. Equanimity means seeing all living beings in equilibrium according to their own kammas. By checking the nature of the language and the voice can know true equanimity or not. Envy (issā), selfishness (macchariya), dosa (anger), worry and remorse (kukkucca) can combine together. In seeing just seeing only, in hearing just hearing only…etc. become equanimity (upekkhā). Whatever arising, just know it arising or contemplate impermanence. If you don't know about these will become ignorance (avijjā). (There is a Burmese word came from the Pali word upekkhā. Its meaning is indifferent. Here Sayadaw referred to this kind of upekkhā as selfishness and anger.)

Worry and Sorrow Entering as Sense of Urgency

27th February 1959

[Saṁvega—sense of urgency, this Pali word may be the less well known or even unaware outside the Theravadin tradition. In Burma this word become a common Burmese word as anicca, dukkha, anatta. It seems to me it's a very important word for contemplation to search for the meaning of our human existence. As Sayadaw mentioned it's a kind of knowledge (ñāṇa), which can push or inspire someone on the path or following the Noble Eightfold Path to end dukkha. We can know this from the real stories of Siddhartha Bodhisatta, Sāriputta… etc in the Pali Suttas and some modern day yogis. Nowadays modern human beings under the influence of the 3-unwholesome roots ~ greed, hatred and delusion take Dukkha as Sukha and create a lot of human problems and sufferings in family life, society and bring destruction to natural environments.

A western teacher described the meaning of saṁvega as –" It's a hard word to translate because it covers such a complex range—at least 3-clusters of feeling at once: the oppressive sense of shock, dismay and alienation that comes with realizing the futility and meaning of life as it's normally lived ; a chastening sense of our own complicity complacency and foolishness in having let ourselves live so blindly ; an anxious sense of urgency in trying to find a way out of the meaningless cycle."

Although this talk was very short, there were profound meanings behind it. True saṁvega develop intelligent wisdom to great wisdom. If worry, sorrow and dosa come in, it can be suicidal. Committed suicide and accumulation of unwholesome mental states are also an interesting point. Nowadays more people (young or old) committed suicide than before, because we accumulate more and more pollutants (rubbish) into our hearts every day from many unhealthy ideas or poisoned—educations.]

Sense of urgency (saṁvega) is knowledge (intelligence or ñāṇa). But with it worry remorse and dosa can come in. People committed suicide were because of their accumulation of unwholesome mental states. We have to abandon unwholesomeness (pahātabba). Have to develop wholesomeness (bhāvetabba). [This last point usage of abandoning (pahātabba) and developing (bhāvetabba) actually referred to the whole mental development. Practicing each factor of the Noble Eightfold Path also has this meaning. So each factor is important in its own. It's right effort. In the 37 factors of enlightenment; effort is 9 times, sati is 8 times, wisdom is 5 times and samādhi is 4 times mentioned respectively. The Thai forest monks in their talks very often mentioned as sati/paññā. Sayadaw also very often mentioned it important as the whole practice, i.e., pañcaṅgika magga or vipassanā knowledge.

Take Anger as Wholesome

28th February 1959

[Take anger as wholesome—these words by Sayadaw was remarkable. Like a prediction by him for modern man civilization. Even it's become like a human education. You can see this very clear. A lot of violence and harmfulness are going on in nearly every part of human civilization; economics, politics, cultures, religion etc. Actually we are not only take anger as wholesome, also the others two unwholesome roots, greed and delusion. For modern man whatever their religions back ground, actually they are worshiping the Trinity—Gods without their knowing—i.e., ignorance (avijjā).]

Some people use harsh language to teach people (parents, teachers and religious leaders, etc.) and take it as wholesome mental state. One who always knows it when any wholesome or unwholesome mental state is arising truly overcomes his mind. It's also need to analyze the nature of the mind state. Therefore, contemplation on mind (cittānupassanā) is important. The voice comes from the mind is significant. Even animals can differentiate it. The Buddha said that angry person easy to get old. (Sayadaw gave an example.) Throwing a stone with anger and by frightening to someone are not the same factors. With anger is more painful. It's harmful to both. Therefore, it's harmful to the body. With sorrow, tears run down. With fright, hairs and gooseflesh raise up. Because of anger, some people even commit suicide. Go and look at a person's face died with anger. The face looked ugly. With anger, someone even vomits blood (the story of

Sāriputta's former teacher Sañjaya). Don't take a small anger as insignificant. It can make you sleepless. If you know how to correct the mind, the face also has a good look. Only people have mindfulness can correct oneself. As soon as anger arises, he can contemplate it and will not continue to take action (kamma).

Must know when one's mind is not good. Also have to accept the correction of parents and teachers. But not every parents and teachers have the qualities. Where do these states of mind (character) come from? From birth. Most of them come from hells. (Sayadaw said we can know the recent past life of any baby from the outwards behavior. For example, if a baby cries a lot, comes from hell and has dosa nature. A baby smiles and happy nature, comes from pleasant existence. A baby sleeps a lot from animal existence. Here the important point is not the past life which had already gone. But very important to reconditioning our bad nature to good nature by training our speech, body and mind.) From hells with anger, so they cry a lot and are easier to become angry. Baby with moha whatever happen, they keep quiet. From heaven they speak with smile and happiness. Without correction it becomes worse (for bad characters). If you pickle something for a long time become more and more sour. Originally people's minds are not good. Nothing is good without correction. Have to make correction or reconditioning (Sayadaw gave a fish meat dish for example.) If you let fish in natural state, it's smelly. By using ginger, onion and spices, the smell is nice and tasty.

Even the Buddha came out from the bad to goodness. If someone can't distinguish from good and bad, he can't correct himself. We still have time and make the corrections. With many bad things in near

death is not easy to correct it. There are two forms of extraction. Extract from the bad and the good. The first one is correcting the bad things and becomes good. The second one is yogi wasting his times by worldly affairs without proper practice. There are three ways of using our times. Good, not good (i.e., bad) and between good and bad. Between good and bad is sleeping. Mostly people are living their lives with bad and between. Therefore, the most important is first to know one's mind. There are two types of crazy people, people with mental instability and crazy ignoramus. (People are under the influence of ignorance. Most people are falling into this type.) The first one is mental illness. Majority are in the second type. Avijjā paccaya saṅkhāra –> ignorance conditions action –> conditioned crazy ignoramus. Mental illness still has medicine. But crazy ignoramus doesn't know the medicine, because everyone is like us (i.e., crazy ignoramus or ignorant people).

Sīla and Vipassanā

12th March 1959

[Sayadaw said we should use the clothes and foods by reflection to stop taṇhā arose. We earn the money by right livelihood still without contemplation nothing wrong with sīla, but in vipassanā it's negative.]

By contemplation on food, if disgusting and aversion (dosa) arise, it's also not right. For example, don't want to eat or stop eating. The result should be equanimity. Neither taṇhā nor dosa should arise. (During the Buddha's time some monks committed suicide by reflection on the repulsiveness of the body.) Yogi has wisdom faculty easy to develop the perception of food as loathsome, but don't let aversion come in. The way of wisdom is developing (bhāvetabba) and abandoning (pahātabba). Lobha, dosa, moha have to be abandoned not for developing. (Now modern men are doing just these things. It's an important point. Therefore, Sayadaw very often mentioned in his talks about intellectual understanding—ñāta pariññā). If true wisdom, not taking pleasure on foods and drinks, but not become I don't want to eat or drink and it becomes displeasure (domanassa). If it is wisdom, not continue to kamma, and only to Nibbāna. Dosa arises and continues to kamma (see the paṭiccasamuppāda). Wisdom is white dhamma and dosa is black dhamma, can never mix up together. By knowing their differences can do it right. Therefore, the important of contemplation on the mind is quite clear. If it's true paṭikkūla saññā (perception of loathsomeness) it will not become lobha and dosa, but only wisdom.

Dosa also has their levels. Displeasure in something is domanassa. Becoming quarrel and fighting is aversion (paṭigha). These are refined dhamma taught by the Buddha. Both of them are dosa nature. The differences between them are becoming coarser. Here the Buddha wanted to teach was not for paṭigha, but wanted to know the subtlety of domanassa. It is difficult to know. (According to Sayadaw, mostly we have vyāpāda—ill-will to foods and clothes, and not become paṭigha. There was a true tragic story happened in Burma. A man used to have his meal everyday with chilies and without it couldn't eat. But unfortunately, one day for some reasons or forgotten, his wife not prepared for it. At the dinning place he became very angry and instantly grabbed a fire wood near him struck the head of his wife and killed her. If we contemplate the suffering created for/by foods is quite a big problem (e.g., pesticides, chemical, in foods and other pollutions). There was an important sutta in Nidāna—Saṃyutta called Puttamaṃsūpama Sutta (sn12 - 63)—A simile of a son's flesh—about the 4-nutriments, one is physical foods.) In human society, especially in family members there are a lot of vyāpāda happening between each other. But usually we say nothing and keep quite.

To Stop Craving in Everyday Life

13th March 1959

For any yogi who practices to end dukkha always makes effort to stop kilesas arising. Therefore, should reflect on the 4-requisites. Without it, paṭiccasamuppāda process continues. With no kilesas come in, then Nibbāna element can appear quicker. In wearing clothing with contemplation no kilesa arises. For beautifying is kilesa. Doing with good intention is no fault. Not good intention it is. Whatever we are doing must do it with ñāṇa (knowledge). Without it always taṇhā arises. Therefore, always use satipaṭṭhāna. Conducting with mindfulness can stop taṇhā arising. One can destroy them even if they come in. Never let go of sati. Whatever you are doing reflect as dukkha or these are dukkha. If you have sati and including with viriya, they can't separate. Therefore, I have taught you to be mindful, put effort and contemplate with wisdom. It can be say satipaṭṭhāna or the 4-right efforts (sammappadhānā). Why the Buddha sometimes taught as satipaṭṭhāna and sometimes as sammappadhānā? However, he said both of them are together. Sati and viriya can't see impermanence. Contemplative wisdom can see it. Therefore, wisdom is the main, and sati and viriya are supportive factors. Only wisdom can penetrate ignorance. All these points were taught in the Suttanipāta by the Buddha.

Paññā is the most important factors of the three, because sati could also be micchā-sati and viriya be micchā-viriya (wrong mindfulness and effort) without paññā; whereas there is not so-called

micchā-paññā for mundane (lokiya) or supramundane (lokuttara) wisdom respectively. Whatever arising if you can’t contemplate impermanence, then one of the factors is lacking.

Mistaken Sloth and Torpor as Serenity

14th March 1959

Many yogis might mistake sloth and torpor (thīna—middha) as serenity (samādhi). Can't overcome one's mind is thīna—middha. In vipassanā the object of contemplation disappears can be mistaken as path and fruit. For the Path Knowledge to be appeared, impermanence should be clear before. Following by impermanence cease is also must clear. Follow by impermanence is not clear, and then it's only sloth and torpor. If both of them are clear, then serenity and discernment (samādhi and paññā) are together. Sloth and torpor come in and pretend to be samādhi and paññā, but yogi doesn't know it. Staying with the meditation object and without it is quite different. Sloth and torpor are two kinds and inclination to the pleasant and the unpleasant. The samādhi is equanimity. Samādhi is intensely looking at the object without pleasure or displeasure. It's concentrating on the object pointing by sati. Therefore, you may differentiate between samādhi and thīna—middha by the object: if it is samādhi, you don't want to get up from the sitting; whereas it's thīna—middha and you want to run away. If they come in contemplate impermanence, without it dependent arising continues. No contemplation and running towards your bed is like in the prison (The Buddha's simile for sloth and torpor to king Ajātasattu). Sleeping beds are prisons, the places without the Buddha, Dhamma and Saṅgha. Sleeping is staying with the life-continuum (bhavaṅga-citta). It's bad in refined nature and not in violent way. These are past kamma results (i.e., bhavaṅga-citta) and we are spending it by sleeping. It's neither wholesome nor unwholesome

minds. Sloth and torpor are not directly extracting the time but the bhavaṅga-citta is. When we are in sloth and torpor, a javana process (active phase of cognitive process) and then bhavaṅga-citta process, another javana and then another bhavaṅga…etc. (sloth and torpor is the javana mind process). If you go to sleep, bhavaṅga-cittas are arising and passing away continuously.

Of the two minds of sloth and torpor and bhavaṅga, thīna—middha is more fearful one, because it sends the mind into bhavaṅga. Thīna—middha is enemy, and sati is friend. (Sayadaw mentioned the important of sati with an example.) You remind yourself “when I will wake up” and go to sleep. And then when the time comes you wake up automatically. (We can also use this method in meditation. Remind us not to forget the object or objects, both samatha and vipassanā) (Sayadaw gave an important warning). With many difficulties before (i.e., with many past lives sufferings), now we are in the time of completing with the five difficulties to encounter it (1. Encounter the Buddha’s Teachings. 2. A teacher who can teach Sacca Dhamma. 3. The ability to understand the Dhammas. 4. Put into practice and discern anicca. 5. Realize Nibbāna.), but the majority of Buddhists who are wasting their time by sleeping and busying with lobha, dosa, and moha in daily lives are very foolish. Therefore, we must remember of what the Buddha said that the permanent dwelling places of living being are the planes of misery (apāya bhūmis).

Restlessness and Effort

15th March 1959

In vipassanā practice, effort (viriya) always should take one object (for example, the impermanence of physical phenomenon (rūpa object) or the impermanence of mind (nāma object). Instead seeing many things or objects, e.g., like light, color, images, it becomes restlessness (uddhacca). But the yogi can take these things as right effort and thinks that his practice is on the right track. What about on samatha practice? It also should stay with the meditation object, e.g., the breath. Becoming restless is wasting time.

Viriya and samādhi must take an object only. The object of restlessness can be lobha or dosa (greed or anger). Therefore, viriya and the object are different. Viriya makes effort on the object without taking pleasure or displeasure. Viriya must stay with the impermanent object. If other things arise, it's uddhacca.

On talking about samatha and vipassanā practices; e.g., for samatha, during contemplation on loathsomeness (asubha), the mind should be stay with the object of loathsomeness and should not go out. Then it's viriya. Except the asubha object, if many objects come in, then it becomes restless. Viriya makes effort on an object (Sayadaw gave an example of using a gun.) If you are aiming a gun without moving, it is viriya; if shaking then it's uddhacca; if too much effort it becomes restless. In this case, make adjustment with samādhi. If viriya and samādhi become level out the practice will take short period of

times. The mind becomes restless while it's over viriya; whereas it becomes sleepy and wasting times when over samādhi. (Sayadaw gave example of over viriya and samādhi with the stories of Soṇa (AN. 6. 55/Soṇasuttaṃ) and Mahā-Moggallāna (SN. 51. 31/Moggallānasuttaṃ). Because over viriya and samādhi that the practice can't develop. Some yogis become low spirits and make conclusion on many reasons. They are thinking that don't have the pāramīs and doubt about the practice. In reality, they don't have a teacher and don't know how to adjust them. Connection with this, faith (saddhā) and wisdom (paññā) have to be adjusted. These 4-factors becoming level out can discern impermanence. Without that, you can't realize the Dhamma. You can't finish a task without faith, over faith become taṇhā, and over paññā become cunning. Sāriputta had to practice for two weeks because of over paññā and more contemplation was needed. Mahā-Moggallāna took only a week to finish his practice.

Remorse, Worry and Dying

16th Mar. 1959 , 20th Dec. 1960 , 21th Nov. 1961

T1

[Sayadaw reminds his disciples not to be caught up by remorse and worry (kukkucca), because they come in and disturb the practice. In one's life, everyone done something wrong is quite normal and can't stop anyone for realization. Only the 5-heavy kammas and niyata—micchādiṭṭhi can stop anyone for realization. If kukkucca comes, observe their anicca. Listening dhamma talks are important, so that can correct mistakes. Kukkucca and doubt come, observe them and keep with the meditation. The causes of them are the 10-wholesome and unwholesome dhammas. (The 10-wholesome dhammas are: (1) To avoid the destruction of lives be anxious for the welfare of all lives. (2) To avoid taking what belong to others. (3) To avoid sexual misconduct. (4) To avoid lying, knowingly speaking a lie for the sake of any advantage. (5) To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony. (6) To avoid harsh language and speak gentle, courteous and agreeable words. (7) To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense. (8) To be without covetousness. (9) To be free from ill-will, thinking "These beings were free from hatred and ill-will and would lead a happy life free from trouble". (10) To possess right view, such as that gifts and offerings are not fruitless and that there are result of wholesome and unwholesome actions.)

Worry about good things that has not done yet and remorse from bad things that had already done. It’s a kind of subtle dosa. In a family mostly parents have kukkucca. In the Buddha’s teaching to King Ajātasattu, kukkucca is like a slave who can’t make any decision. Human beings have a lot of worries in their daily life. It creates unhappiness and a big hindrance for practice. So, it's very important to deal with them. They usually come at quiet times, such as sleeping times, practice times and near dying. The mind is in the past and future, and never in the present moment.]

Kukkucca is a refined state of dosa. May be nobody believes this point. You should think carefully. This is a displeasing mind. Therefore, I have said a refined dosa. Another point is some people mistaken it as a wholesome mental state. Example, some people near death, thinking they had never done good things in their lives, wanting to see their grandsons or sons ordaining as novices. Most people think that these are wholesome mental states. They are dying with refined dosa. At that moment don’t think anything, staying with your meditation at the present moment. Dosa is harmful to both sides. Kukkucca is only harmful to oneself. You are inviting worry at anytime and at anywhere by thinking this and that, and this worry and that worry. But for the practice, you are looking for a place and for a time (giving many reasons for practice).

T2

[Sayadaw reminds strongly to disciples to treat regret and worry carefully during alive and near death. Never think about something bad from the past and to do something good for the future. The past is already gone and no use to think about but only to contemplate not to do the same mistake again and not for remorse. Nearly everyone in our life had done something wrong before. Worry for the future also useless, because future is unknown. If you want to do something good just do it. Remorse and worry are usually come during practice and dying moment not other times. So, be very carefully to deal with them especially during dying moments. Don't let anyone even family members to disturb the dying person. Let him dies peacefully by himself. But if possible, ask an able or skillful person to help support the dying person for good rebirth. There were many stories on this subject. The Buddha also taught many things about how to die. Most important is has a peaceful environment to help the dying person.]

Kukkucca means doing the disgusting things. It's also a kind of sorrow phenomena. Remorse and worry both of them is soka (sorrow). Whatever unwholesome kammas you had committed, which were not the 5-heavy kammas, do not need to worry about it. Just do the insight meditation, it will be eradicated. Whatever unwholesome actions had done before, never think about it. In the same way don't think about wholesome things not doing yet. If you want to do just go and do it. These are refined dosa. No good for thinking about it. (Sayadaw mentioned the story of a monk in the Buddha Kassapa's Sāsana. Near the time of his death, kukkucca came in and he died. He reborn as a nāga serpent.) From the planes of misery to come up as a human being is not so easy. Therefore, with many difficulties to get this life should not waste times with family and business matters. Near death with

kukkucca become the āsanna-kamma (dying moment kamma). This kamma is the closet to the next life (Sayadaw reminds disciples the importance of near death.) The people near the dying person should be very careful, not to disturb the dying person. We may accompany with dying person simply by contemplation of the impermanent nature of dukkha vedanā. Sometimes the dying person takes a longer time to pass away, because his/her kammas are making arrangement that it takes longer time. From now on we must make preparation and protection for near death.

T3

Kukkucca is remorse and worry, a kind of sorrow. Uddhacca and kukkucca are together, because if one of them arises the other also follows. Remorse and worry are more important than restlessness. Whether you are practicing or not, never think about them. I haven't done wholesome things yet or my works are not finished yet. Don't think about it. Let it go. The mind is restless so it appears. If not, they don't arise. The mind not want to stay on an object is uddhacca. Both of them arise in everyone. It comes in near death as an āsanna-kamma (kammas appear to the mind near death). (Sayadaw told the story of Queen Mallikā. Dhammapada-aṭṭhakathā / 11. Jarāvaggo / 6. Mallikādevīvatthu). It's the kamma of near death and rebirth. Even though people had done a lot of wholesome, it's a dangerous one. During dying don't think anything, just contemplate impermanence. (For this point Sayadaw gave the story of Ven. Phagguna as an example.) It's like someone in drowning. This person near drowning will use all his energy in swimming. It's the same, a dying person

contemplate impermanence will put all his efforts for contemplation. Now, you are sitting in meditation, and getting up and going here and there. At near death only has the practice for rely on, so you put full effort in it. And then can become a sotāpanna to arahant. Phagguna became an anāgāmin. (AN. 6. 56/ 2. Phaggunasuttaṃ)

(Sayadaw talked about the three ways of dying.) The old cows close to the entrance of the cowshed are like the dying moment of remorse and worry. In the morning open the entrance door they go out first. These things happen because people don't have a good teacher to teach them and no practice. If you contemplate impermanence very often, it becomes habitual kamma (āciṇṇaka-kamma) and near death continuing the practice, it becomes āsanna-kamma. At dying this impermanent knowledge will give you a very good result.

Instead of unwholesome āsanna-kamma develop the wholesome āsanna-kamma, by practice before death. It's a very important matter that I had told you yesterday and today again. (He told a story of an old aged novice in Ceylon, how to correct his mind state near death by his son—a monk.) Therefore, it's important to have a good teacher or friend at dying. (He told another story of Ven. Tissa who attached to his new robes at the time of death.) The rust corrodes the iron. In the same way, wealth and power drag a person who has craving and attachment to the planes of misery. These were the words of the Buddha on this story (Dhammapada-aṭṭhakathā / 18. Malavaggo / 3. Tissattheravatthu.) A foolish man has wealth is in danger. And without it is better. It's like bitten by one's own snake. An old thing becomes a new one and torturing you again (the danger of kukkucca). Everyone had made mistakes in his life. Never rethink about it. If you want to

think, just think about what happen to my present khandha. If not the old thing becomes a new one and torture you. This comes from rethinking what should not be thought. If they arise, contemplate their impermanence. It's anicca and the contemplative mind is magga. It becomes vipassanā and at the dying moment a good change. If you don't know how to die, it will lead you to the planes of misery. If you know how to die, it will lead you to the planes of pleasure and Nibbāna. You can change your āsanna-kamma. Don't doubt about it. Action mind changes into knowledge mind (kamma into paññā) by practice. Teaching how to die is more important than how to live, because dying is close to next rebirth. A physical object appears in the mind. Mind and body are not going to the other side. The mind is inclining towards an object (explained the rebirth process). Sometimes you are complaining that the mind is running away from you. This is your justification. It is difficult to arrest the mind. The mind doesn't run away anywhere. It appears at the heart base. Don't contemplate at the place of inclined object; contemplate at the arising place (heart base). If you think the mind is running away, then it is sassata—diṭṭhi (permanent wrong view). It is the same as the soul is going out. (Living beings believe in the soul is a very strong and deep rooted view than any other wrong views. Therefore, even some Buddhists invented a Buddhist Soul Theory or Doctrine by themselves.)

Investigation and Wrong Views

20th March 1959

Without the help of the Buddha and teachers (i.e., Buddhists) and investigated about the world created wrong views (outside the teachings of the Buddha). These wrong views became knowledge. Later, human beings lived without investigation and checking these wrong views, and then followed them wrongly. The Buddha declared that his teachings did not hear from others, but from his own practice and direct experience, and then taught to others. There are eight causes for wrong views. Therefore, in this life you are the supporter of the Triple Gems (i.e., Buddha, Dhamma and Saṅgha) and don't be satisfied only with it. You could be fallen into the hells at next life, perhaps be born as dogs, cows, chickens and pigs. In the human world, parents and teachers teaching to us are wrong views. Traditions and cultures are also wrong views. These things are only concern with human beings. Even in this human plane the chances to have right view is very little. No need to talk about other planes. Believe in the law of kamma (kammassakatā sammādiṭṭhi) also can't dispel wrong views. (Wrong views connect with the self). In the five kinds of right views, it's only the first one. Therefore, I have to tell you to observe the khandhas. Also it's very rare for someone to observe or contemplate the khandhas. Only the vipassanā yogi investigates them.

According to the Buddha, he used his knowledge and found out that in all the unwholesome dhammas, there were no dhammas had greater fault than wrong views. There are no unwholesome dhammas it

can’t do. It also depends on the khandhas. Don’t take this lightly. If not, you can’t come out from the round of existence. Do the practice quickly. Even the Baka Brahma took the khandhas as Nibbāna (MN 49 Brahmanimantanika Sutta). He said that his khandha was never old, sick and dead. Making prayers to beg for the khandhas is wrong view. Some people don’t want to listen to the sacca dhammas. They are like dogs and not afraid the stones but to the sound. Not afraid the khandhas but to the sound of Dhamma. Craving and wrong view are together. If you have the khandhas you have wrong view. It is latent in the khandhas. Only noble beings are free from it. Don’t know how to investigate developing wrong view. Knowing how to investigate develop the anatta ñāṇa (knowledge of not-self) and leading to Nibbāna. In the world human beings doing all the things are for the welfare of the khandhas. If khandhas develop, wrong views also develop. There is nothing more foolish than making prayers for the khandhas. These are going to the planes of misery. You will not get the khandhas only by knowing the Noble Truth.

Perception and Wrong View

23rd March 1959

Saññā is perception, making the perceptions of father, mother … etc. The reality of mind and body disappears and perceptions come in and taking them as real father and mother and relying on them. Don't know them as conventional truth by taking the perception as real and depending and relying on them. Because of wrong perception, it becomes wrong view. Most wrong views come from perceptions. Therefore, human beings are relying on impermanence, suffering and not-self, birth, old age and death. Only by ending of the paramattha objects you can realize the objectless paramattha Nibbāna. There are two kinds of perceptions, right and wrong perceptions. Right perception becomes right view and wrong perception becomes wrong view. You must know the differences. From the perception of perversion or distortion (saññā vipallāsa) come the knowing of perversion (citta vipallāsa) and the view of perversion (diṭṭhi vipallāsa) respectively. Knowing the nature of the mind and body and their causes and effects processes is a cūḷa-sotāpanna, and then free from one life to the planes of misery. Become a Mahā-sotāpanna by contemplation and abandoning wrong view and attachment to them, and then totally be free from the planes of misery, because he has no latent tendency of wrong view (diṭṭhānusaya). Every time perception arises by contemplation of impermanence and not become wrong view. After it's arising and not contemplating and following by wrong view. As an example, seeing the son, with the only perception of the son not create a fault. But I have to rely on him, and then it's sticking with

wrong view. Every time it comes, have to contemplate. If become a habit and it’s not difficult. Difficulties come from no habitual practice. (This is a very important point for yogis.)

Eight Causes of Wrong Views

25th January to 1st Febuary 1959

[Sayadaw gave eight talks on the eight causes of wrong views consecutively for eight days. Here only translate the main points in these talks. The eight causes are: (1) By investigation about the khandhas develop wrong views (2) Ignorance (avijjā) (3) Contact (phassa) (4) Perception (sañña) (5) Thinking (vitakka) (6) Unwise attention (ayonisomanasikāra) (7) Association with people (8) Listening to wrong teachings.]

[By investigation about the khandhas develop wrong views: We don't know about the nature of the khandhas, and only with the help of a Buddha, living beings can have right view. Before the Buddha appeared human beings thought about their origins, and then they created a Creator and developed wrong views. If beings have fixed wrong view (niyata micchā diṭṭhi) and never given up these views, and after death they suffer in hell. Even at the time the world system is destroyed by fire element, these hell beings have to move into another universe continue to suffer in hell. How can there be a Creator God in the sky, sky is a concept and never exist. (Fixed wrong views are: Ahetuka diṭṭhi—no cause view, Akiriya diṭṭhi—no result view, and Natthika diṭṭhi—no cause and effect view. After death have a fixed destination of rebirth, i.e., hells, so called niyata micchā diṭṭhi, may be similar to the 5-Heavy Kammas.)]

Without the help of the Buddha and teachers, investigation and thinking develop micchā-diṭṭhi. For example in other religions, the investigation is based on ignorance (avijjā). Micchā-diṭṭhi is more dangerous than the 5-Heavy Kammas. Even the world is destroyed these hell beings are moved to another place to continue their suffering.

[avijjā develop wrong view: In the Buddha's time there were 62-wrong views and all were based on identity view (sakkāya diṭṭhi). Here ignorance (avijjā) means not knowing the Four Noble Truths. Sayadaw mentioned two knowledge: right and wrong (sammā-ñāṇa and micchā-ñāṇa). Sammā-ñāṇa is the Four Noble Truths; and micchā-ñāṇa is worldly knowledge because it based on self view, greed, hatred and delusion, e.g., knowledge create all human problems on earth, various kinds of pollution including pollution of the mind.]

All worldly knowledge harmful to others is micchā-ñāṇa, except harmless.

[Contact (phassa) develops wrong view: With the contact of the 6-sense doors and the 6-sense objects and 6-conciousness arise. From here we start take it as I see, I hear, I smell…etc. in this way wrong view develop. As a yogi, it's important to observe when contact happen. So phassa is one important factor to develop wrong view or insight.]

Wrong view and taṇhā are together. After entering the steam diṭṭhi is destroyed and 1/4 of the taṇhā also abandoned. The meanings of phassa have 2: contact and meeting.

Saññā develops wrong views: Pure perception does not develop wrong views; such as, just seeing, just hearing, etc. But with concept wrong views come in, e.g., I see a woman.

Thinking develops wrong views: Vitakka means thinking the sense objects. They develop wrong views while thinking without knowledge and thinking about the things should not be thought about. (Things should not be think about are as an e.g., the world is finite or infinite? The ten questions the Buddha never answered in his time.) Thinking must go together with ñāṇa. Therefore two kinds of vitakka, ñāṇa must have vitakka. Of the two wisdom factors; sammā-diṭṭhi (right view) is ñāṇa, and sammā-saṅkappa (right thought) is vitakka. Buddhists converted into other faiths are thinking without ñāṇa. Therefore, taking the wrong views as right views and converted to them. The wrong view of other faiths was coming from people who did not have the ability of knowledge to think and created doctrines. Kamma and samatha also develop wrong views, e.g., celestial beings (devata) and Brahmas. Only vipassanā cannot stick with wrong views.

[Unwise attention or reflection develop wrong views : There is a sutta in the Aṅguttara Nikāya, X93 on views, Anāthapiṇḍika the householder responded to the wanderers' answers was quite well known. He gave two causes for their wrong views; ayonisomanasikāra —inappropriate attention and listening to wrong teachings.]

Take impermanence (anicca) as permanence (nicca), suffering (dukkha) as happiness (sukka), not-self (anatta) as self (atta) and loathsomeness (asubha) as beauty (subha). These are examples of unwise attentions. Making dāna with the enrichment of vipassanā will

go up higher and higher and not fall down again. (This point emphasized by Sayadaw very often in his talks on dāna and merits practices which most Buddhists making for the sake of wealth and good rebirths; i.e., unwise attention.) After you go up because of sharp wisdom faculty will only continue to go up higher. With ordinary dāna and samatha and after their power are finished will fall down again.

Association with people develops wrong views: For example, parents, friends, etc. Association with bad friends (pāpamitta) develop wrong views, and with good friends (kalyāṇa mitta) develop right views (Here Sayadaw made the point bad friends are not necessary who had done bad things but referred to other faiths followers who have wrong views.)

(Sayadaw again made an important point on a Christian or other faiths later became a Buddhist not because of his past kamma if he was associated with a Buddhist. He said it was his present kamma, i.e., associate with kalyāṇa mitta.)

Wrong view is very far away from Nibbāna. But Nibbāna is closed to right view. Discern impermanence becomes right view. At the ending of impermanence Nibbāna exists. Between wrong view and Nibbāna their distance is immeasurable (see the story of Rohitassa Devata looking for Nibbāna in the cosmos.) Therefore, the Buddha warned people the important of destroyed wrong view was more important than your head was on fire and your chest was piercing with lances (Behind the meaning was a very important message. If your head and body were in burning with fire and piercing with lances you would die only once, but if wrong views were not destroyed your sufferings were never ending.)

By listening to wrong teachings develop wrong views: A Buddhist or someone listens or reads the Christian teaching and becomes a Christian. Actually, most Buddhists have wrong views (no need to mention other faiths), so easily to accept other teachings. If they really understand or know what is right or wrong views, it will not happen. So Buddhist monks have the duties to explain these things to them.

The Duties of Teacher and Listener

20th March 1959

A teacher of the Dhamma can teach to the points for disenchantment to the khandhas with letting go and abandoning the khandhas is called Dhamma Teacher (Dhammakathika). He must teach his disciples whatever phenomena arising from their khandhas to the points of becoming disenchantment to them, letting go and ending of them. From the point of listeners, it should not only become just a good talk for listening, but with the desire for practice to end dukkha.

From your part if you can take one of the phenomena (4-satapathams) and practice become disenchantment, letting go and ending, then it's the right practice. If you are fulfilling these points you will realize Nibbāna in this life as mentioned by the Buddha in Saṃyutta Nikāya. Here the Buddha did not mention about pāramīs. Is it possible? Don't let this kind of doubt come in. When it comes in, and then becomes a hindrance for the path and fruit (magga and phala).

(Sayadaw gave an instruction for citta vipassanā) Every mind arising and you know it and will find out that they are making a blip, blip and die out all the times. Therefore, the Buddha was warning us looking for the deathless. If you found out all these deaths become disenchantment to them. Whatever is arising pay attention and observe will discern all these deaths. From the 6-sense doors each moment only one can appear. You are not disenchanting yourself because you don't see your own death yet. When you are in someone's funeral, and can

talk about business matters and other things, because it’s not your own death.

Therefore you must look at your own deaths. Seeing other people funerals are not disenchantment and just afraid for dying. I had done my three duties (as mentioned in the beginning). From your part, practice according to the dhamma (Dhammānu dhammappaṭipatti). Dhamma is the arising dhammas which are the object of contemplation. Anupaṭipatti is contemplative knowledge which is practicing according to the dhamma. Dhamma shows its impermanence and just knows impermanence. In this way become dhammānu dhammappaṭipatti.

Knowledge and Doubt

17th to 18th March 1959

[There are 8-causes for doubt (vicikicchā) to arise : (1) Doubt about the Buddha (2) Dhamma (3) Ariya Saṅgha (4) One's own practice (5) Speculation on the past life with self-view (Sayadaw said only mind and body exist, they arise and cease according by the causes and conditions. In this way dispel wrong views of personality (identity), permanent and annihilated views.) (6) Speculation on the future life. If beings die with doubt, it is delusion (moha), so the rebirths will be the planes of misery. Teachers are very important to teach their disciples to have right views. (7) Speculation on the past and future, such as, where I came from and where I'll go. (8) Doubt on the teaching of Dependent Arising—It's dhamma procedure (dhamma niyāma), the process of present moment to moment of khandhas arising and passing away by causes and conditions.]

T1

Investigation of things and phenomena seems like the knowledge and developing doubt. Knowledge can make a decision but doubt can't, and the mind becomes like a fork road (Two states of mind and can't make decision). It becomes doubt without the power or ability to think so that you must approach a teacher. Both knowledge and doubt have the nature of investigation in similarity. Doubt comes in for the hindrance of contemplation of impermanence. If it's arising, then

contemplate it. Destroy it with knowledge. (Talking about the 8-doubts). Vicikicchā is ignorance (avijjā). It can be a hindrance for the realization of Dhamma. It's quite different between "doing the practice with investigation" and "without its practice". Knowledge does the job after investigation and not becoming doubt. If you have doubt, approaching a teacher and clear up the doubt. If we don’t have faith in the truth of the teaching, these teachings will disappear first (He gave an example of doubt.). I am practicing quite a long time now. Why have I still not realized the dhamma yet? In reality defilements come in and the yogi doesn’t know it and has doubt. Only you can clear up all the defilements come in and will realize the Dhamma.

T2

Regarding to the past life, we have doubt—where I came from? What happened to me in the past? It’s the investigation of the past. Without the ability to think is thinking with wrong views. In reality only mind and body happened before. This is never wrong. Any kind of thinking with a person or living being is leading to doubt. Thinking rightly is knowledge. Other faiths are thinking in the ways leading to wrong views and doubts, and after death fall into the planes of misery. It’s very frightening. Even some Buddhists died with wrong views and doubts. If you know that only mind and body exist is the middle knowledge or you are on the middle way. Identity view, permanent view and annihilation view are overcome. No. (6) doubt is: what happens to me after die? If you don’t realize Nibbāna, only mind and body arise and only mind and body pass away. With knowledge (ñāṇa)

come in become magga (vipassanā knowledge), if knowledge can’t come in and have doubt. No. (7) doubt is where I came from and where I’ll go? All these people never practice. If you become a sotāpanna, you will only take rebirth not more than seven times. If becoming an arahant, will know that no more birth again. They don’t have any doubt. No. (8) doubt is doubt in the teaching of Dependent Arising. The Buddha only discovered it and gave a name to it. Originally it’s natural procedure (sabhāva niyāma), and arising in all living beings. Therefore, have doubt on the Dependent Arising is not on Theory, but on one’s own khandha process.

Contact and Wrong View

22nd March 1959

Because of contact with the 6-sense object wrong view arising from the 6-sense doors. In Dependent Arising phassa conditioned taṇhā. This is describing in the process but we can also count wrong view and anger (diṭṭhi and dosa). Therefore, there is a usage of diṭṭhi-taṇhā in the Buddha's Teachings. The 6-sense doors are the very grounds for wrong view. Identity view itself (sakkāya diṭṭhi) does not prevent beings to good rebirths. But the wrong views develop from it, leading beings into the planes of misery. Therefore, wrong view is a fearful dhamma. In the early morning if you start open your eyes it comes in. A person without mindfulness is led by it, only a person who has strong vipassanā knowledge free from it. From morning wake up to sleep time all beings are moving around with wrong view. At First wrong view, later becomes attachment with wrong view (diṭṭhūpadhi = diṭṭhi upadhi). At last die with attachment with wrong view to wealth and family members. With every contact of seeing, hearing, smelling…etc, no contemplation and mindfulness will follow by wrong view behind all the times. Mostly people don't know this point. If I tell you, and you will say what's the problem with me? But you have to know wrong view can follow up to near the ending of the Path of stream entry. (Self—atta view is very deep rooted in living beings that they are very difficult to understand or accept not-self—anatta.)

(Therefore Sayadaw always helps the yogis to dispel wrong view before the practice. Also according to some of the Suttas and modern

yogis’ experiences even they could discern anicca, they were stuck there by wrong view. Difficult to let go and even they themselves didn’t know the reason. Some of them, their insight knowledge even fell down, like the snakes and ladders games; swallowed by the diṭṭhi Snake.)

Wrong View and Listening Talks

27th March 1959

Not only listening to the talks of outsiders (other faiths) has wrong views, but also listening to the Buddhist teachings has wrong views. For example, regarding to dāna, if I do it, I will get the result. This is kammassakatā ñāṇa. It can't transcend the planes of āsava (taints). It's inside the province of the taint of view (diṭṭhāsava). The wholesomeness of dāna (merits of dāna) is called tainted merits (Āsavakusala Dhamma) and can't realize Nibbāna without knowledge (ñāṇa). Therefore, do it with knowledge together whatever merits you are doing. The Buddha taught conventional truth was for the Kammassakatā Ñāṇa. He taught the ultimate truth (paramattha sacca) for the purpose of Path and Fruit Knowledge. Therefore, with care and not incline towards one sided. If inclining towards one sided become extreme. We must distinguish between the province of kamma and ñāṇa. The province of kamma is 31-realms of existence. The province of ñāṇa is transcending the 31-realms of existence. When we are doing merits, we must be led by knowledge. In this way, kammassakatā ñāṇa is following behind the leading sacca ñāṇa. Without these knowledge, beings are wandering around the 31-realms of existence. Therefore, do not let it be led by taṇhā samudaya but knowledge while doing merits and goodness. In this way, it will directly give the result to Nibbāna. If your causes are not good, so are the results. In life every time we encounter difficulties and inconveniences, don't complain as don't have the good results, but knowing as our causes are not good. When encounter family problems and social problems become stress but

don’t complain. It’s only the beginning and more dukkha will come. You will still have to encounter the dukkha of old age, sickness and death. To get the scales of knowledge must listen to Sacca Dhamma. In this way when you are listening to talk, you can distinguish right and wrong.

Part 3

The Great Benefit of Udayabbaya Ñāṇa

3rd March 1959

Except the Buddha and Pacceka-buddha, no one can enlighten without listening to talks. In the Majjhima Nikāya, Māgandiya Sutta, the Buddha mentioned that anyone who completed with these 3-factors can realize Nibbāna in this life. [The 3-factors are: (1) Association with men of integrity (2) Hear the true Dhamma (3) Practice the Dhamma in accordance with the Dhamma]. The Buddha always only said the true words. Therefore, don't doubt about it, also don't doubt in yourself. Only fulfill the No. (3) factor ~ practice in accordance with the Dhamma is easy. If the mind and body tell you impermanence, just know it. You will realize the Dhamma (i.e., discerning anicca) in this life if impermanence and the ñāṇa knowing become together. I will take the responsibility for you. If you discern impermanence, no need to pray for Nibbāna and continue to know this, then you will arrive there by itself. If you know impermanence, you get the knowledge of as it really is (yathābhūta Ñāṇa). And then continue to know it will arrive to the knowledge of disenchantment. Still continuing to know it and arriving at the end of it, which is The Path Knowledge. If you can discern anicca, you are the 3-rooted person (Tihetuka: a person born with 3-wholesome roots, non-greed, non-hatred and non-delusion), other types of persons can’t discern it. You should have these three knowledge in order to arrive at Nibbāna. If you are still practicing and have not gotten the Path Knowledge yet, why is this? Your practice is

still not in accordance with the Dhamma because impermanence and the knowing are not fit together. Practice in accordance with the Dhamma is ending the round of existences (saṁsāra). Because by seeing anicca, ignorance won't come in, saṅkhāra and viññāṇa won't arise, and the new khandha not arises. (see the 12-links of D. A.)

Then, a question need to ask; "How long I have to practice? Do I need to practice for my whole life?" After you discern anicca and become gladdening, then it's not far from Nibbāna. After that, follow by disenchantment of anicca. All these were mentioned by the Buddha. (e.g., in The Dhammapada) Joy, gooseflesh, happiness, light etc., any one of them will arise (i.e., the 10-insight corruptions). After that, not very long, the knowledge of disenchantment will come. This is Nibbidā Ñāṇa. If you arrive to the level of 10-insight corruptions, impermanence is succeeded. When you arrive to this point, don't get up and go away. After that, you will not see the arising of phenomena but only the passing away of them. And then, later you will see the disenchantment of passing away.

[Here in this talk, Sayadaw warned the yogis not to get up and go away when impermanence is succeeded. In some of his talks, he also warned the yogis when they arrived at the knowledge of disenchantment, not to get up and go away for whatever reasons; but stick to the practice until Nibbāna was realized.]

Impermanence and Right View

6th March 1959

By knowing only mind and body can't see Nibbāna. With explanation it is easy to understand mind and body. In reality we have to know is anicca. Mind and body is only for analyzing. Without discerning impermanence and can't see Nibbāna. If you discern it and you have the seed of arahant, can become an arahant in this life. It must develop from this view from sotāpanna to arahant. You still not get the seed of sotāpanna if you still have not discerned anicca. Without seeing it can't close the doors of painful rebirths, also still not have right view (i.e., vipassanā right view). By discerning anicca has purified view. (Sayadaw recited some of the Pali verses by the Buddha and explained it.)

During sitting, if your body feels pain and wants to change is all right. I don't say not to change it. After changing, the feeling disappears and not there anymore. You have to change it with contemplation. After changing, observe it as it's there or not. In this way, you have right view. Die with right view is dying with knowledge. After seeing anicca, continue with the contemplation will become disenchantment with it. Knowledge becomes sharper but it's still anicca. Aggregates (khandhas), sense bases (āyatana), elements (dhātu), truth (sacca), all are anicca. But by themselves is separated (i.e., separated nature). You discerning of impermanence can make you free from carrying the corpse. (Sometimes Sayadaw was using words which had the double meanings, profound, vivid and humorous. For

example, in some talks, "changing new births" conveyed as "changing the corpses".) You must not argue by looking at the differences of the ways of practice. At last by discerning anicca and become the same. The main point is discerning impermanence. (Sayadaw made a warning on argument that was very common in Burma; may be also in other countries and other religions. The important point was not other right or wrong, but one's own practice.) Discerning of anicca is only possible when the Buddha's Teaching exists and encounter a teacher who can teach them. If you discern anicca you will be free from craziness. Therefore, make perseverance for the sake of discerning anicca.

Taṇhā and Practice

Dhamma Talks by Mogok Sayadaw (no date noted)

[In these talks we can feel the compassion of Sayadaw. He pointed out the important of present situations for practice diligently to end dukkha. Not to waste the precious opportunity for ending dukkha. Also he pointed out the great power of greed—craving (lobha-taṇhā) in daily life; people get lost in it and forget or can’t give their time for the practice.]

Making the judgments are seemingly like wisdom and opposing in doing the practice and goodness. Avarice (macchariya) and doubt (vicikicchā) can come in. It's difficult to know. It seems like wisdom (paññā). Making on the judgment for yes or no and at last can’t do it. For example, for doing the practice on concerning one's health, and taṇhā come in and then can’t do it. By making the judgment one can’t do what should be done and then wasting the time. From the Buddha's point of view; quickly do the holy practice and not to delay for it. True wisdom can succeed for what one desires (chanda) to do. Wisdom faculty (paññindriya or paññā indriya) can conquer any opposition. Regarding with dāna, it's avarice; and for practice, it's taṇhā. True wisdom understanding the nature of not self (anatta) and do it without delay. Without practice is not difference from someone alive with the animal mind.

After seeing anicca by practice, the first vīthi—citta (consciousness in the cognitive process) gives the result of progress in business and wealth. At that time taṇhā comes in and can destroy the practice because the yogi takes it as busy in business. To realize

Nibbāna the cognitive process of the knowledge of impermanence must arise continuously. Sensual pleasures of wealth and property are a kind of temptation (māra). For ordinary people there is no destruction of māra god (devaputta māra); but the māra of the mind can come in as a destruction. We exchange the invaluable Nibbanic happiness with ordinary happiness (This was the happiness of a dog for a bone; one of the similes of sensual pleasure by the Buddha.). It is quite a great loss. For doing dāna and making merits are also in the same way. Instead of giving support to Nibbāna let taṇhā leading us for wandering in the round of existence. Because of the good kammas of the past attained the precious human life, and met a good teacher, and hearing the Truth of Dhamma (Sacca). With practice, one can end dukkha, but most people misuse their past good kammas by wasting time in worldly sensual pleasures.

(This Dhamma talk gives us a lot of good for thought and contemplation. The Buddha and teachers of Dhamma made the important points only. We need to gain more insight about them by reflection and contemplation. Be seeing them more deeply, extensively and clearly. With these habitual practices can develop our wisdom faculties and development on the path.)

Laziness and Dosa

1st April 1959

The second temptation of defilements (kilesa māra) is discontent (arati) or laziness and boredom, because of laziness and boredom stop from the Dhamma practice. Laziness and boredom are refined dosa. Lost interest, discontent with the practice and become displeasure. For a monk he can be disrobed. It's the enemy of effort. It overcomes the 4-supreme efforts (sammappadhāna). It hinders the worldly and transcendental developments (lokiya and lokuttara). It can also go into sloth and torpor. Disturb oneself is laziness (kosajja). Harmful to other is anger (dosa). It has the fault of saṁsāra (because of laziness never transcend dukkha). It doesn't commit crimes like dosa. Dosa is easy to know, and can be corrected. Laziness is not easy to correct. Sometimes dosa turns into sense of urgency (saṁvega) and can move towards knowledge. Refined dosa (here laziness) destroy the whole life (not to mention transcend dukkha even difficult to do goodness). Kosajja disturbs inside, and dosa disturbs outside. Laziness is harmful to oneself, and anger to others. With laziness no one corrects you, and with anger someone will correct you (The differences between laziness and anger). With laziness nobody knows it, and with anger someone knows it. If laziness comes in contemplate the plane of misery (apāya dukkha), the misery of round of existence (samsaric dukkha), and the dukkha of old age, sickness and death to overcome laziness. Because of one's laziness and gives many reasons to shun away from practice. It has refined but a terrible one (The Buddha also taught about the 16-reasons for laziness.). There was also a warning from the Buddha; i.e.,

you could not realize the holiest, the extra ordinary Nibbāna element with ordinary effort. Therefore, lazy people can’t realize Nibbāna.

Take Kamma as Permanence

25th November 1959

[Sayadaw said we could misrepresent the Buddha in two ways. From hearing the teaching and giving a wrong talk (From Aṅguttara-Nikāya; some Buddhists even created new ideas and concepts into the Buddha Teachings. This point is also important to think about.) As an example, a frog after hearing the voice of the Buddha and died, and reborn as a devata (deity). Most Buddhists thought that a frog changed into a devata. This is a permanent view (sassata—diṭṭhi). Someone gave a talk on Nibbāna and explained it as annihilationism (uccheda—diṭṭhi). Both of them are wrong views, and obstruct Nibbāna. In all of the Buddha Teachings, he explained in 2-ways; direct and indirect ways. Sayadaw gave another example in the Middle Discourses, Mahātaṇhā¬saṅkhaya Sutta, about Bhikkhu Sāti (MN 38). He heard the Jataka Stories from the Buddha (especially the ten great Jataka stories; Vessantara, Mahosadha, Temiya… etc.), and took it directly as only the bodies of them died but not the mind of the Bodhisatta. He took viññāṇa as permanent, only changed the physical bodies, but the mind unchanged and continued to the next life. Most people of the world have this view, i.e., the permanent soul.

Sayadaw based this talk on the Mahāpuṇṇama Sutta of Middle Length Discourses (MN 109, this sutta provides a thorough discussion of issues related to the 5-aggregates. Sayadaw based on a sutta but he never used the whole one, only a part of it or the main point for the teaching.) After vassa (rain retreat), some monks visited the Buddha on

the full moon day. The leader of the group asked the Buddha questions. What is the clinging aggregate (upādānakkhandha)? The 5-khandhas; answered the Buddha. Are they the same or other (clinging and aggregates)? Without clinging no khandhas and no clinging can't have the khandhas. The monk continued to ask questions. After sometimes the Buddha asked the monks each of the 5-khandhas as impermanence (anicca) or permanence (nicca) and dukkha (suffering) or sukha (happiness). The bhikkhus answered as impermanence and suffering. The Buddha continued to ask; if dukkha, each khandhas can be said, this is mine, this I am and this is my self. During that moment, one of the bhikkhus had this thought: if the 5-khandhas were not-self (anatta), what should I rely on? May be I should rely on my kammas. The Buddha knew his thought and admonished him, and continued again to ask the questions as above. They answered that it was not-self (anatta) and at the same time they observed their khandhas and answered what they had seen. After the talks they all became arahants.

Most Buddhists as the monk above take kamma as permanence or have the view of kammavādī sassata–diṭṭhi. The beings are followed by their kammas after dying like an ox—cart of the wheel (negative kamma) or like a shadow (positive kamma). These were taught by the Buddha indirect way by using similes to understand the law of kamma.]

There are two worries; misunderstanding of the Dhamma by listening and by teaching Dhamma. Teaching by similes and taking them directly is wrong. (He gave the story of a frog.) The mind/body of the frog and the mind/body of the devata were quite different. Nothing was following there. It becomes wrong view by listening with

misunderstanding. Has wrong view in the connection of the khandhas process. If you can’t teach in the way to free from wrong view, it moves towards the view of permanence (sassata—diṭṭhi). It also leads to wrong view with the exaggeration on the direct teaching. (e.g., Bhikkhu Yamaka's view on Nibbāna, we can also know from the Buddhist history that some new ideas and views came from this kind of thinking and looked like a God religion.) There are three methods which can’t be mistaken and deviated; these are Law of Conditional Relations (Paṭṭhāna), Law of Dependent Arising (paṭicca-samuppāda) and Truths (Sacca). With the others, if don't know how to interpret them and easy to become wrong views. Take Nibbāna as just only the cessation of greed, hatred and delusion is also wrong view. It's the same as nothing arises.

The leader of the monks asked the Buddha; “There are clinging (upādāna) and aggregates (khandhas). Are they the same or different? “The Buddha answered that they were not the same nor different and without the khandhas there was no clinging. The khandhas could not exist if there was no clinging. “What is the cause of the khandhas?” “We do want it for ourselves and therefore we pray and making kammas for it.” “Please, tell us the diversity of the khandhas?” “They are the khandhas of the past, present and future. “Please, tell us how the identity view (sakkāya diṭṭhi) comes to be?” “Take all the 5-khandhas as me or mine so that identity view comes to be.” “Please, tell us how the identity view not comes to be?” “If you contemplate the 5-khandhas as these are not mine, these are not I am, these are not myself, then no identity view comes to be.” “Please, explain to us more about it.” Then the Buddha asked them to contemplate each of the 5-khandhas as not-self. By explaining in this way, one of the

monks was thinking like this, if all were not-self, which one should I make it as me or mine? Which one should I rely on? May be I have to rely on my kammas. Most people (Buddhists) take kamma as mother and father and rely on them. Most Buddhists are in fear of the extinction of life (bhāva) that they rely on kammas and connecting them. (Wrong views and craving for becoming are so strong that some create paradises in the heavens and can't let go their clinging for them; i.e., sakkāya Diṭṭhi and Bhāva Taṇhā).

Birth, Death and Nibbāna

27th Nov. 1959

[This talk explain the functions of the Four Noble Truths and their connection in a quite detail and simple way but profound. Also there are some hidden meanings behind them and for contemplation and to find out by the yogi. This strengthens his confidence in the Buddha Teaching.]

In the Paṭṭhāna (Conditional Relation), faith (saddhā), generosity (dāna), precept(sīla), serenity(samatha) and insight (vipassanā) are the distant causes to Nibbāna. Completing the 8-path factors is only the near cause to Nibbāna. I will talk about feeling (vedanā) in the Saṃyutta Nikāya of Connected Discourse on feeling (Vedanā Saṃyutta). It's about feeling, contemplation on feeling and to Nibbāna with feeling. The Buddha said first to develop samādhi by breathing (ānāpāna) or kasiṇa (circular shaped meditative device), after that to know the feelings. To know the feeling means not on the type of feelings (such as pleasant etc.), according to the commentary to know the truth of dukkha on feeling.

With the Satipaṭṭhāna Pali, people think that it's only to know the feeling. According to the Dependent Arising (paṭicca-samuppāda) whatever arising is dependent Co-arising. The whole connecting process is dukkha. All the arising phenomena are by its nature (dhammatā) have to be passed away. Passing away is also dukkha. So whatever kind of feeling arise, know them as the truth of dukkha. If

you discern anicca you see the truth of dukkha. Contemplation of impermanence is to know the truth of dukkha. Carefully note this point. If you discern impermanence you get the knowledge of the truth (sacca ñāṇa). Impermanence is the truth of dukkha (dukkha sacca) and knowing is the truth of the path (magga sacca).

There are two reasons (causes) for the present feeling arises; i.e., near cause and distant cause. The distant cause is in the past, because of ignorance (avijjā), craving (taṇhā), clinging (upādāna) and action (kamma) we got the present khandhas (i.e., according to the Dependent Arising). The near cause is in every moment because of contact (phassa) feeling arises. Without the past and the present causes no feeling can arise. So without the past ignorance..., action, i.e., the cause of dukkha (samudaya sacca), then the truth of dukkha (present khandhas) or dukkha sacca can't arise. I am now explaining in details is because you may have doubt that why the impermanent process happens continuously again and again. If I say exactly because of ignorance, craving, clinging, action and contact that impermanent phenomena of the truth of dukkha arise (samudaya and dukkha sacca). Yogis will ask me; "When shall we arrive at Nibbāna? "My answer is when samudaya and dukkha sacca cease you will arrive there. If you can contemplate to the ending of the truth of dukkha, and then the samudaya sacca of the past also cease. With the cause ceases and also the result. The ending of impermanence is with the ending of the past causes. The ending of both of them (i.e., Dukkha khandha and samudaya taṇhā) is Nibbāna. Impermanent dukkha sacca ends with the past cause of samudaya sacca.

Maybe you'll ask: “Why is the ending of impermanent dukkha sacca leading to the ending of the past samudaya sacca?” According to the Buddha the extinction of feeling means the extinction of cause and effect. Discerning the impermanent dukkha sacca is knowledge (vijjā). This knowledge kills the past ignorance (avijjā). Discerning of impermanence is non-greed, i.e., no greed or craving comes in. Without craving there is no clinging (upādāna). Insight knowledge arises and it cuts off the kamma. Therefore, during contemplation of impermanence the past cause is ceased. Dukkha sacca is ceased by contemplation towards the ending of it. Contemplation kills samudaya sacca. Dukkha ceases when the knowledge of not wanting arises. Contemplative knowledge (i.e., vipassanā ñāṇa) functions two duties. The Path Knowledge (Magga Ñāṇa) function 4-duties: kills taṇhā (samudaya), penetrates dukkha, development and seeing Nibbāna. With the completion of the eight path factors, it cuts off the past defilement (kilesa) and not allows the present defilement to arise. Therefore, the path factors kill the past causes and not allowing the present causes to arise. So the Noble Eightfold Path is the way to Nibbāna. Nibbāna ends dukkha only whereas happiness is still existent. The Noble Eightfold Path cut off the past kamma and forbid the new kamma to arise. So the Buddha called craving (taṇhā) as the crooked dhamma and the path factors as straight dhamma, because it kills taṇhā.

[Note: This talk supports the three periods of time in the 12 links of Paṭiccasamuppāda teaching.]

Sick Bhikkhu and Vedanā

28th November 1959

(Based on a sutta from Vedanā Saṃyutta)

The Buddha gave a sick bhikkhu an instruction of how to die. Stay with mindfulness (sati) and clear comprehension or wisdom (sampajāna) when we feel the pain. Employ the time with mindfulness and wisdom. Without the physical body no feeling arises. The mental feelings arise by depending on the mind base (i.e., the heart area). The cause is impermanent so is the result and they having the nature of passing away. By knowing in this way, doubt is overcome. Therefore, this way of contemplation is by knowing the cause doubt falls apart, and knowing the result wrong view falls off. Every time knowing feeling arising is sati and knowing the nature of passing away is sampajāna. Combine together is sati—sampajāna. If you can contemplate in this way, then greed, anger and delusion can't come in. Mindfulness just only knows the arising. It is sampajāna or wisdom mental factor which is able to contemplate the passing away. Mindfulness can't do it. The physical pain is not horrible. The horrible thing is when pain arises and the reaction to it; i.e., mental state of displeasure (domanassa). It's more difficult to cure. As an example, in the darkness a man is cutting with a kusa grass. If you tell him that he was bitten by a snake and instantly in shock. Again you tell him that it's not a snake only a kusa grass and instantly getting up. So when pain is arising at near death; if the patient can't contemplate it, and will die with displeasure. If able to contemplate and dies with the

knowledge of impermanence (It becomes anicca and magga). This is dying with the path factors mind. Every one dies with painful feeling will fall into the planes of misery. (It’s quiet frightening.)

Buddha and arahants had physical pains but didn't have mental pains or dukkha. Therefore, they were ended the round of existence. Even you don't have the Path Knowledge and die with the insight knowledge is safe. Every time feeling arises and knowing with sati and sampajāna, wrong view (diṭṭhi), doubt (vicikicchā), greed (lobha), anger (dosa) and delusion (moha), all the five defilements are dying away. Diṭṭhi and vicikicchā are extinct with the Path Knowledge. Lobha, dosa and moha die without any chance to come in. (Here Sayadaw mentioned the lobha, dosa and moha are connection with wrong view and doubt. Not 100% of them but only 25% of them.) If you follow up feelings until to the end, body and feeling disappear and the peaceful Nibbāna Element appears. In the yogi's mind the physical body is disappeared. The 5-khandhas disappear and the Path Knowledge arises.

Craving like a Tailor

30th Nov. to 1st Dec. 1959

Most Buddhists afraid of unwholesome kamma which will give the future result. The main cause is not kamma, taṇhā (craving) is the connector from one life to another to infinity. No birth anymore if taṇhā is eradicated. After taṇhā extinct all the kammas become fruitless, as an example, the great serial killer Aṅgulimāla (the fingers garlanded bandit of the Buddha's time). Therefore, the Buddha said that in the Four Noble Truth the cause of dukkha is craving, and not mentioned as kamma. Craving is sticking at 12 places. It's sticking with the 12 āyatanas; i.e., form, sound, smell..., ideas and eye-base, ear-base, nose—base..., mind-base, sticking with the external and internal phenomena, and also in the middle. It’s really not easy to deal with it. With the contact of eye and visual object, eye-consciousness (seeing) arises. So it's also sticking with the eye-consciousness, ear-consciousness (hearing), nose-consciousness (smelling)..., mind-consciousness. So taṇhā is sticking at 18 places (6 sense-objects+6 sense-bases+6 consciousness=18 elements). Even you can say sticking with the whole body. Therefore, we have the usage of I can’t even let one of my head hairs to fall off. Again it's sticking with the 18 feelings (6-sense-doors x 3 types of feeling; i.e., pleasant, unpleasant and neutral). The 18 elements (dhātu) are connecting with the three types of feeling. So if you can contemplate the three types of feeling, it’s enough to kill taṇhā. If feeling can be contemplated, then craving is not arising. So the Buddha gave the contemplation of feeling (vedanānupassanā).

Whatever name you are calling to the living beings such as human, god, brahma, etc., in reality dukkha starts and dukkha ends (birth and death). Only these things are continuously happening. It exists only as dukkha connecting to dukkha without any goodness in it. After his enlightenment the Buddha observed the world with the eye of truth and said that I would never praised to any life of existence as good. Even became a non-returner (anāgāmin) was only one more life to go on but still not good yet. It was like the four piles of excrement and still one pile left behind. It was good only with all were gone.

The Four Taints

4th Dec.1959

Craving (taṇhā) is the cause of dukkha and has companions with it. These are the 4-Taints (āsava). They are leading one dukkha to another dukkha.

The taints are:

(1). The taint of sensual pleasure (kāmāsava)
(2). The taint of becoming (bhavāsava)
(3). The taint of wrong view (diṭṭhāsava)
(4). The taint of ignorance (avijjāsava).

If these four taints are not extinct, then dukkha is also without extinction. They will connect dukkhas without any gap (anantara paccayo). Between death and birth without any gap (This is the Paṭṭhāna method in the Abhidhamma. Later some Buddhists created a state—the intermediate state, i.e., antarā—bhāva). By Suttanta method these are connecting by the taints; death and birth, death and birth, etc. with suffering like a circle, without any goodness. Send living beings to this life and that life is the flood of sensuality (kāmogha). Enjoyment in any life is the flood of existence (bhavogha) (Here these two floods; i.e., kāmogha and bhavogha which mentioned in the commentary and explained by Sayadaw are not the same. May be Sayadaw used it in a more practical purpose.) In any life attachment to family members and wealth as my son, my daughter and my

belongings is the flood of view (diṭṭhogha). In any life don't know the truth is the flood of ignorance (avijjogha). All living beings are suffering from the 4-floods. Therefore, the extinction of the taints is only in Nibbāna. Now you have the ears of able to understand the teachings and a teacher who can teach. So you only need for practice. If you don't it's a great loss and miss the chance. These opportunities will not easy to come by in the next life and also not easy to get. If you do not practice and give a lot of reasons for it, then you are under the influence and control by the taints.

Ālavaka, the ogre (yakkha) asked the Buddha; “How to cross over the 4-floods?” With faith (saddhā) and believe that Four Noble Truths are really exist and can be realized with the practice. Practice with un-negligent mindfulness, effort and wisdom (appamāda sati, viriya, paññā). The Buddha said that impermanent dukkha was in the body. With confidence and looking into the body; you will find it. If you see it and the floods will be ceased. With mindfulness and observing impermanence continuously dukkha will end. I will show you how to cut off the taints.

(Sayadaw told the Ven. Sona's story for the practice.) With over effort (viriya), concentration (samādhi) become weak and don't want to continue, so laziness come in. Become lazy (kosajja) with the practice. Adjust viriya and samādhi and send it towards impermanence. You are sure to see impermanence. They are only helpers for wisdom. Seeing impermanence is the function of wisdom (paññā). Another pair for tuning (adjustment) is faith (saddhā) and wisdom. Over intelligent and doing things with one’s own idea is not right. Have faith in the Buddha and the Dhamma; let it be led by wisdom. Over faith becomes blind

faith and can go wrong. As an example, people made mistake with blind faith on Bāhiya (DhA 101; Dhammapada-aṭṭhakathā / Bāhiyadārucīriyattheravatthu) and things were happened what should not be. The Buddha gave the guarantee that after making adjustment with the four factors (saddhā and wisdom, viriya and samādhi) and practiced would realize the Dhamma. Mindfulness is never excessive. This was one of the evidences that it is impossible without a teacher in meditation (Sona's story). So faith, energy, mindfulness, serenity (samādhi) and wisdom are the five spiritual faculties (indriya). If you can turn them in the practice you will overcome the 4-floods. This was the sure guarantee gave by the Buddha.

Penetration of the Five Dhammas

5th to 9th Dec.1959

[Sayadaw delivered five talks on the 5-Dhammas; the taints (āsavas), action (kamma), suffering (dukkha), sensuality (kāma) and feeling (vedanā) respectively. It based on a sutta in the Aṅguttara-Nikāya which mentioned totally 6-Dhammas, including perception (saññā). But Sayadaw did not include it in his talks.]

T1

[The Buddha said to the monks, the reason living beings were wandering in the round of existence because of not knowing the Dhammas which should be penetrated. According to the sutta the 6-Dhamma is: sensuality, feeling, perception, taint, action and suffering. Each one of them has six points to know. On the taints (āsavas): 1. To know āsavas—The taint of sensuality (kāmāsava), the taint of becoming (bhavāsava), the taint of view(diṭṭhāsava) and the taint of ignorance(avijjāsava). The first three of them are like the followers and ignorance is like a leader. In the sutta the Buddha mentioned three only without the view. 2. To know the cause—ignorance is the leader and the other are functioning accordingly to its order. 3. To know the diversity—living beings take rebirth in the thirthy—one—realms of existence. 4. To know the result-kamma. 5. To know the cessation—to destroy avijjāsava, i.e., ignorance ceases the taints cease. 6. To know the path of practice for cessation—the Noble Eightfold Paths.]

In the early morning after wake up ignorance comes in. With the order of ignorance and all the other taints follow to act for the whole day. Every day of experience is the functions of the four taints. Without mindfulness we suffer by them. With mindfulness it becomes the contemplation on Dhamma (Dhammānupassanā). Every time they come and with sati contemplate its impermanence. I will talk on the fourth point which is the result. There are many types of taints giving the results to hell, animals, hungry ghosts, human beings, celestial beings and Brahma gods. Most people think taints usually lead to the planes of misery (apāya-bhūmi).

T2

On kamma: Before talking on kamma, I want to talk about wrong view on kamma (kamma—vāda sassatadiṭṭhi—i.e., viewing kamma as permanent). It's very important. Most Buddhists say that before we are arriving at Nibbāna we have to rely on kammas. Why is that? Because it was mentioned in some of the discourses. Most Buddhists also think in this way. Kamma follows behind like an ox—cart and shadow were taught accordingly to the suttanta method. If you take it as a reality and it becomes wrong view of eternalism. It means as without changing. Kamma is volition and mental phenomenon. Making into aggregate; it's mental aggregate (saṅkhārakhandha). In the Discourse of Not-Self Characteristic (Anatta Lakkhaṇa Sutta), it mentioned as saṅkhāra anatta—volitional formations are not-self. Therefore, it also has the nature of impermanence. If following like a shadow, mean it's not changing. Then, it's not anatta (not-self), becomes self (atta—this is viewing kamma with wrong view.). Infer something indirectly to make

it clear and take it meaning directly become wrong view. Regarding with the result of kamma, some kammas become fruitless and some are not. If not arriving to Nibbāna yet, then it's not fruitless yet. Kammic result can’t follow directly, but you must take it as giving the same result. The action finished at the place where it had done. But it gives the same result at another place. If you take it as not following behind, then the view of eternalism is falling away. And take it as the same result arises, then the view of annihilationism also falls apart [(The last two sentences are important to dispel wrong views on kamma as permanence (sassata) and annihilation (uccheda). The wrong view on kamma comes from the Mahā Puṇṇama Sutta of Majjhima-Nikāya which Sayadaw mentioned here.)] He gave a very simple example to clear up the mistaken view. There are two candle sticks. In the first candle stick has light, and the second does not. You take the first candle light and lights it to the second one. And then light arises in the second one. Does it mean the first light is following it to the second one? No, it doesn't. If it's really following there, the light of the first one will be gone out. Is the second light nothing to do with the first light (i.e., no connection)? No, it has connection, the same thing is arising. If it's really following behind, the cause and effect become one or the same. They are not the same. Kamma is the cause and vipāka is the result. They are not the same nor different (but only cause and effect relationship). This point is very important. Practicing with wrong view will not realize the Dhamma.

You have to know kamma in six points. These are: (1) To know the type of kamma. (2) To know the cause of kamma. (3) To know the diversity of kamma. (4) To know the result of kamma. (5) To know the cessation of kamma. (6) To know the way of cessation of kamma.

(1) There are three types of kamma; i.e., bodily, verbal and mental action.

(2) What is the cause of kamma? It arises by contact (phassa). As an example, if you don't see the foods, the desire to eat doesn't come. You see the foods and the desire to eat arise. The 3kammas arise because of contact.

(3) There’re many diversities of kammas leading beings to hells, animals, hungry ghosts, human beings, celestial beings and Brahma gods.

(4) The results of kamma are: (a) The result will get in this life within seven days, seven months and seven years. (b) The result will get in next life. (c) The result will get until before Nibbāna to the last life (until the last existence as an arahant, e.g., Mahā-Moggallāna).

(5) Nibbāna is the place where kamma cease to arise. When the 8-Path factors arise it ceases. Kamma ceases and dukkha ceases (Here contact—phassa cease and kamma cease).

(6) Practice the Noble Eightfold Path kamma will cease.

Every time volitional mental state arises contemplate impermanence, then craving not arise. Whenever mind/body exists, the volition (kamma) exists. Volition ceases and mind/body ceases. Physical kamma with mind/body, verbal kamma with mind/body and mental kamma with mind/body; they are arising together respectively

(sahajāta paccaya—co-nascence condition). You don't need to have doubt as if volition ceases, mind/body cease or not? If you don't contemplate, you must get the mind and body because of volition. If you get mind and body, then old age, sickness and death will follow as the truth of dukkha. Kamma is creating round of existence of action (kammavaṭṭa) and the result of round of existence (vipākavaṭṭa). With the vipākavaṭṭa has the defilement of round of existence (kilesavaṭṭa). Not contemplate the volition with insight knowledge the three rounds of existence continue in cycle. Opening the eyes and close the eyes are kammas (Wanting to open and close, these are volitions.). But it does not need to contemplate only on volitions in the contemplation; all including with volition by contemplation on mind, feeling and dhamma. No need to make a selection.

T3

On dukkha: There are six points of dukkha are:

To know dukkha (Sayadaw used dukkha which was mentioned in The First Discourse of The Buddha). Birth is dukkha (jātipi dukkhā). Look at back this dukkha you had before. Do you know it? No, you don't. It's ignorance. Old age is dukkha. Do you know you are burning with this heat element? Again you don't know it. This is the power of ignorance. Do you know sickness? You know, even animals know it. But you don't know the illness which always need for adjustment as dukkha (i.e., bodily dukkha or discomfort, as e.g., hungry and thirsty so we have to eat and drink etc. These are saṅkhāra dukkha and there are more than that. There are a lot of things to do for the whole day. It's

very important for contemplation to this kind of dukkha and has dispassion for the khandhas). Therefore, dukkha is difficult to know. It will end only by understanding dukkha. Death is dukkha (māraṇaṃ dukkha). Do you know it? You don't know it yet, because you are still alive. You can die at any time but every day you can laugh and smile, means you don't know it. There are many dukkhas and covering up by ignorance that we don't know it. These are sorrow, lamentation pain, grief and despair etc. We have seen all of these every day. Do we know them as dukkha? No, we don't, and we think it as normal. Therefore, there is a saying; the truth of dukkha is not easy to know. The last dukkha is clinging to the 5-khandhas. This only can be known by insight knowledge. This dukkha always exists. Not everybody knows it. So it's covered up by ignorance. By penetration of dukkha and the origin of dukkha, i.e., samudaya dies. Therefore, the truth of dukkha is difficult to know. In all the truth it's the most difficult to know. If you know it will realize the ending of dukkha. The 5-khandhas are dukkha phenomena. It only ceases by thorough penetration so I have to warn you on this point very often. In reality it's important to know the ever changing dukkha of the healthy body (not the physical pain). Only the progressive yogi can know it. The kind of dukkha even can know by dog and pig, not realize Nibbāna. Rootless (ahetuka) and two-rooted (dvehetuka) person can’t know it. Only three-rooted person (tihetuka) can know it. Even tihetuka person can know it by discerning the highest level of impermanence and not by the lower level. There are two kinds of dukkha. One dukkha can be treated by medicine and the other one cannot. You will realize Nibbāna only by seeing the dukkha which can’t be cured by medicine. It has no time for treatment. Dukkha can’t be cured by medicine is the real dukkha.

To know the cause of dukkha: It causes by lobha samudaya (greed).

To know the diversity of dukkha: Have to know 4-types; small dukkha, big dukkha, slow dukkha and fast dukkha. Add another two; can be cured and cannot be cured by medicine. There are these 6-types of dukkha in the body only. (Sayadaw did not explain them but we can know it by contemplation).

To know the result of dukkha: For the worldling (puthujjana), it is followed by sorrow, lamentation, grief and despair. Tihetuka person who sees that impermanent dukkha extinguishes sorrow, lamentation, etc. will realize sukha Nibbāna and dukkha is ended.

To know the cessation of dhukkha: This is Nibbāna.

To know the way: It's the Noble Eightfold Path. A person develops the path factors will end dukkha and not by prayers. In the six points of dukkha connect the first and the sixth. After understanding about dukkha and develop with the path factors (contemplate the 5-khandhas with the path factors).

T4

On sensuality (kāma): In the beginning, Sayadaw talked about the practice of Ven. Anuruddha who had conceit (māna), over effort (viriya) and worry which were intruding in his practice. Later he was corrected by Ven. Sāriputta and became an arahant. Sayadaw reminds

his disciples to be careful in their practice and have equanimity in all situations.

Conceit (māna) is greed (lobha) (Sayadaw told the story of Anuruddha). Māna, over viriya and worry were intruding in his practice, that without development. He had success in samatha practice but not in the practice of insight. So the three-hindrances for the realization of Path and Fruit are māna, restlessness (uddhacca) and worry. Hinder for the lower level of knowledge to higher level of knowledge. If you don't have the realization, one of them is hindering of it. Observe with right attitude whatever arising during the practice. Don't let the worry "why I don't have it yet?" coming in. You might ask how to do it. Just observe in accordance with the Dhamma (dhammānu-dhammappaṭipatti)! Simply contemplate as it is. Before it shows its nature and observes from behind. Don't let other phenomena come in and mix up with it. Regarding to viriya, in the 4-supreme efforts, there nothing is excessive and only equilibrium. Just observe what the Dhamma shows you and it will not take long and realize it.

(1) To know sensuality (2) To know the cause (3) To know the diversity (4) To know the result (5) To know the cessation (6) To know the way of practice.

(1) Kāma means the nature of desire, wanting, affection. I am an affectionate person is a sweet word but hinder the knowledge.

(2) Contact (phassa) is the cause of sensuality. For example, affection between each other is only after contact. Do you have any

affection to your past lives family members? No affection come, because no contact with them.

(3) The diversity of kāma is: These are the 5-desires for the form, sound, smell, taste and touch.

(4) The result is: Living beings create many kammas because of greed (lobha).

(5) The cessation of kāma: The cessation of the 5-cords of kāma (No. 3) is Nibbāna.

(6) The way of practice: The Noble Eightfold Path.

There are two kāmas; the object of sensuality (vatthu kāma) and defilements of sensuality (kilesa kāma). These are the 5-khandhas and the mind attach to them. Kilesa kāma is sticking to the objects of kāma. Contemplate the vatthu kāma for insight. You can contemplate any one of the 5-khandhas. You can't realize Nibbāna because you can't separate the two kāmas. You can't separate because you have something of attaching to. So contemplate the impermanent nature of vatthu kāma and the desire for clinging not come in. Instead it becomes the object of insight. Not become the object of affection. Have to know where the object of kāma comes from? Take the object as permanence and it becomes sensuality. If the object of kāma falls apart then kilesa kāma falls off. You must clear about this point. It falls away by discerning impermanence. You can contemplate anything and it will fall away. If it's falling away and not exists for clinging, kilesa kāma falls off. So anicca leads to Nibbāna is clear. (Sayadaw gave an example as the cause of permanent sign—nimitta created the defilement of sensuality with the story of Rāhula.) He went for alms round with the Buddha. Looking at the Buddha's form and his own had

developed the permanent sign and became conceited. The Buddha knew his mind and asked him to contemplate impermanence.

T5

On feeling: The Buddha had arisen in this world or not is depending on the knowledge of each person. If you discern anicca, dukkha and anatta in the khandhas then the Buddha had arisen, and if you don't see it then it's not. You become Mr. and Mrs. Emptiness or Zero, or a person without values. The three-universal characteristics always exist without the Buddha appeared in this world or not. With the Buddha had arisen, we have the chance to know it. (Mentioned in the Aṅguttara-Nikāya) With the practice and discerning anicca, you should have gladness about that which will end your dukkha in this life. If you discern anicca it becomes Sandiṭṭhiko=visible here and now which is one of the qualities of Dhamma (there are 6-attributes of Dhamma). If you put more effort and will see Nibbāna at the ending of impermanence which is akāliko—non-temporal. You may want to ask me. I have discerned anicca but not arrive at the ending yet. It means the discernment is not mature yet. Sandiṭṭhiko is not mature yet. Svākkhāto—the Dhamma is well expounded by the Awakened One, sandiṭṭhiko—it's visible here and now, akāliko—non-temporal; these three-attributes of the Dhamma are similar to learning (pariyatti or ñāta pariññā, practice (patipatti or tīrāṇa pariññā) and the fruit or result (pativedha or pahāna pariññā). How do we know the ending of anicca when the discerning knowledge becomes mature? The arising phenomenon is dukkha and the passing away is also dukkha. Except

only dukkha nothing exists. If you can make this decision the anicca will end. At the ending Nibbāna appears.

(1) To know about feelings: Feeling has three kinds; pleasant, unpleasant and neutral feeling.

(2) To know the cause of feeling: it's the contact (phassa).

(3) To know the diversity of feeling: three kinds connection with sensuality and three—kinds connection with practice. (pleasant, unpleasant and neutral with kāma and pleasant, unpleasant and neutral with meditation), so totally six feelings.

(4) To know the result of feeling: Because of feeling creates wholesome and unwholesome kammas.

(5) To know the cessation of feeling: The ending of feeling is Nibbāna.

(6) To know the way: The Noble Eightfold Path.

Follow Behind With Knowing

1st Jan. 1960

Only wrong view fall away will realize Nibbāna. Only by realizing Nibbāna, wrong view will cut off. Without the intellectual knowledge beforehand, the practice is hindering by wrong view inside and can’t realize the Dhamma. Remember this point carefully. Wrong view and Nibbāna have connection. Ven. Yamaka had self view and annihilation view (atta and uccheda diṭṭhi) so he couldn't realize the Dhamma even though he had practiced. Ven. Channa had atta diṭṭhi and view of permanence. Both of them realized the Dhamma after cleansing up their wrong views. By understanding the dependent arising of the khandha and wrong views fall away. As an example, the four mind khandhas arise with the contact of the sound and ear-base. Sound and ear, contact are the cause (paṭicca-samuppāda) and the four mind khandhas are the result (paṭicca-samuppanna). The four mind dhammas hear the sound. Not I hear or he hears. It's only the arising of the hearing dhamma. Then identity view or self view fall away. Don't be afraid of lobha-taṇhā (greed—craving); be afraid of the ignorance or unknowing. Most people are afraid of lobha and not the unknowing of impermanence (i.e., ignorance). If lobha comes, contemplate impermanence. If you don't, it will connect with action (kamma bhāva; see the 12-links of dependent arising). The Buddha taught in the satipaṭṭhāna; if lobha comes contemplate lobha, if dosa comes contemplate dosa etc. Therefore, don't be afraid of defilements arise but be afraid of without contemplation. Lobha by itself can’t give the result. If lobha arises and you contemplate it, then no clinging and

action come to be. If you don't contemplate, they will come. Dependent arising is not for reciting but for cutting defilements. So whatever mind arises just know it. With the knowing will arrive to Nibbāna. You don't arrive there because you don't know it. Whatever dhamma it may be after arising has to disappear. If you know the arising and you know the passing away. Anicca and Magga (dukkha sacca and magga sacca), samudaya dies (samudaya sacca) and dukkha ceases (nirodha sacca) (craving not arises and new khandhas cease); the Four Noble Truths are working together. You have to develop it with contemplation.

Developing means knowing it again and again. Every time you know the mind arises, you are a wise person. Every time if you know the mind arising and will know the passing away. Then you are looking after your mind. By looking after your mind safety is leading towards Nibbāna. (From Citta Vagga, Dhammapada) Why the Buddha asked you to look after your mind? Because they are thieves. They are the three thieves of craving, conceit and wrong view (taṇhā, māna and diṭṭhi). They are coming in and stealing the impermanent dhammas. Therefore, you don't see it. Don't let them be this is mine, this I am and this is myself. Let them be impermanence. Don't be afraid of your mind; be afraid of the three thieves. Every time mind arises know the impermanence. The arising dhamma is the truth of dukkha. Knowing is the truth of the path. Craving not arise is the ceasing of samudaya (the truth of the cause). No khandhas follow is the truth of cessation (Nirodha Sacca).

Practice on The Body, Feeling and Mind

3rd to 4th Jan. 1960

It becomes mind and body by condensing those five khandhas. They are unstable and have the characteristic of deteriorating nature (vipariṇāma lakkhaṇa) and the truth of dukkha (dukkha sacca) or vipariṇāma lakkhaṇa dukkha saccam. This is still not your own experience yet. It's true or not, check it directly! (This is a very important point on faith in Buddhism.) You will find out that after arising and it's disappearing. Then it's unstable and deteriorating (vipariṇāma). It's the truth of dukkha and does not bring happiness but only to suffering. It lets its normal nature to deteriorate and die. Therefore, it's suffering. You see your own suffering. If you contemplate literally on the attributes of the Dhamma and it becomes samatha practice, but use it as an insight practice. Sandiṭṭhiko—visible here and now, contemplate to see impermanence by yourself. Only impermanence exists so you discern anicca. By discerning anicca not continue to craving, clinging and action (taṇhā, upādāna and kamma). This is akāliko (non-temporal or timeless). With these two Dhamma Attributes (qualities) you can realize Nibbāna. Why is that? Because it's not leading to the continuation of khandhas. Birth, old and death stop coming without continuation. It's Nibbāna. Only it becomes sandiṭṭhiko, you will see Nibbāna. In contemplation you are seeing feeling and knowing anicca. I want to make some corrections in insight practice. Most people think watching and contemplating means: give an example, a crane is watching at the outlet of a drainage farm for catching the fishes. It's not in this way. Whatever is arising and

following behind with knowledge. Here watching is mindful attention and follow with paññā (sati/paññā). Whatever dhamma shows you, observe with knowledge. (Here Sayadaw compared watching and observing with the example of a crane and a fish are simple but have some hidden meanings. Find out by contemplation. What are the differences between them?) Insight practice is cutting off the continuation of the khandhas by oneself. In vipassanā practice don't look at the bodily form. Observe the mind. Before, people were using the body for teaching. Using the 32 parts of the body and dividing them into group and the four elements etc. (This is one of the common practice in the Thai Forest Tradition.) It takes longer time. Human life span is short. So the best way is contemplating one's mind. For an example, the mind wants to eat something arises and then observe it as there is or not? You will find it as not there. Not existing there is anicca and the knowing is magga. You get the insight knowledge. Make effort to know it as not there, not there when every state of mind arises. This is you are observing your own death. The later Mr. Smith observes the death of previous Mr. Smith.

The Dhamma to Nibbāna

6th Jan.1960

(This talk was based on a sutta in satipaṭṭhāna Saṃyutta.) Ven. Uttiya asked the Buddha; "Please tell me the beginning to Nibbāna. If I know this will be arrived at the end." This is important. There can be also mistake in the beginning. "The Buddha answered that if your precepts are clean and have right view; these are the beginning to Nibbāna. Right view is sammā-diṭṭhi. Therefore, sīla and paññā are the beginning to Nibbāna. Uttiya followed the Buddha's instruction and looked after the precepts and made his view right. And then practiced satipaṭṭhāna and became an arahant. (There was also a monk named Ven. Bāhiya not the Dārucīriya, followed the same instruction from the Buddha also became an arahant. SN.35.89 Bāhiyasuttaṃ / S. iv. 63f.) For purify the sīla; undertaking of the precepts is enough (for lay community). Right view is to become sammā-diṭṭhi. Listening to dhamma talks and have wise reflection (yonisomanasikarā). Dhamma talks are not ordinary ones, but vipassanā dhamma, i.e., sacca dhamma. Dāna, sīla, samatha dhammas are not connection with the contemplation of anicca, dukkha and anatta. Right attention means dhamma shows anicca and know anicca, shows dukkha and know dukkha, and shows anatta and know anatta. Listen talks also important. By listening the Christian teachings can become a Christian. Going wrong in the beginning will not realize Nibbāna.

Khemaka and the Sixty Monks

31st Dec. 1957 and 25th~26th Jan. 1960

(c.f. S.22.89.Khemasuttaṃ)

T1

Ven. Khemaka was praised by the Buddha as an excellent preacher. Sixty monks stayed at Kosambī and Khemaka at the Plum Forest. Khemaka was very sick and the monks sent the youngest monk Dāsaka to ask his health. Actually they wanted to listen to his talk. First time he answered that he's not well and vedanā were increasing. After Dāsaka went back and repeated the news to the others. They asked him to go back and asked Khemaka that did he take the 5-khandhas as me or mine (wrong view and craving). Khemaka answered that he did not take each of the khandhas as me or mine, but the whole as I am (conceit). Here Sayadaw added some instructions for practice to dispel the sense of I or mine. The body is conditioned by kamma, citta, utu (temperature) and āhāra (food), so it belongs to others. The mind and mental factors arise because of sense-objects and sense-doors (ārammaṇa and dvāra), so it also belongs to others. Then observe their anicca nature. Dāsaka went back and repeated what Khemaka had said and they listened and contemplated their bodies.

The third time, they sent Dāsaka back and asked him the question that if he didn't take the khandha as me or mine, then he was an arahant. Khemaka answered that he was not an arahant but the

khandhas still existed and took it as I am (māna). This point showed him as a non-returner (anāgāmin). Dāsaka went back and repeated what Khemaka had said. After their contemplation they sent him back to ask Khemaka "Does he take each khandha as I am?" So Dāsaka went back for the fourth time. After hearing the question, he himself with Dāsaka went to Kosambī to see the monks. He did not take each khandha as me or mine, but took the whole khandhas as I or mine in speech only. He was already an anāgāmin.

Here Sayadaw mentioned a very important point for yogis. He said wrong view comes from composite and to dispel it, have to see them separately. He suggested yogis to choose one khandha for insight, e.g., vedanā vipassanā. Khemaka gave the simile of a lotus flower to explain the concept of I am (conceit) [Here Sayadaw might use it from the commentary. It did not mention in the main Pali Sutta.] He said the lotus smell came from the whole flower, not from each of the several parts. In the same way defilement arise from the composite nature of the 5-khandhas or concept. To clean away the kilesas, yogi should contemplate each khandha as anicca. The clothes after which it is washed have the smell of soap. To dispel the smell, it have to be put them into a perfume box until the smell is gone away. So sekha—the learner (the lower ariyans) are like washed clothes. Arahant likes the washed clothes with perfume smell. During the whole time Khemaka instructed them, they were listening and observing their khandhas. So Khemaka himself and all the others became arahants. (This point is interesting. There are two factors for contemplation. Listening dhamma talks and contemplation at the same time can lead to realization. We can’t take watching things and listening things as insignificance. These are also educations. Nowadays mass media have

a lot of polluted or poisonous things which lead people to immoral standards in mind, speech and action. Moral values and standards are the foundation of all goodness.) In this talk Sayadaw gave an important point that how to decide oneself as 3-rooted person (tihetuka) or 2-rooted person. If someone observes one's body and discerns anicca, he is 3-rooted and is not 2-rooted. More sure way is in the beginning seeing impermanence sparsely; continue with the practice, and develops into inner light or one of the 10-insight corruptions. If can develop into this stage the yogi is sure he is tihetuka and continue diligently with the practice will end dukkha. (There are ten insight corruptions: light, knowledge, rapture, tranquility, happiness, faith, exertion, mindfulness, equanimity and attachment. The yogi can take any one of the experiences as Path Knowledge and stop practicing.)

T2

Khemaka answered that his illness got worse. He used the "I" or "mine" as a normal usage. He did not have the wrong view of I but still had the conceited I am. In the second time of answer he did not had I or mine regarded with the 5-khandhas (atta and attaniya—self and belong to self). It doesn't matter we can use my son, my daughter and my belongings. But don't think it as a reality. Sotāpanna knows by himself that the 5-khanhdas are not me and not mine but only exist as mind and body phenomena and impermanence of the truth of dukkha. This is sotāpanna knowledge. He just uses the "me" or "mine" only in speech and does not think it as a reality. The use of "I" in speech is not the main concern, only the view of taking it as a reality. I will talk about the way to dispel me or mine views. There are two views of I,

the wrong view of I and conceit of I am. The great benefit of the falling away of diṭṭhi I was mentioned in the Mahā Vagga Saṃyutta. There was a pond which had the length, width and depth of 50-yojanas each respectively. (1 yojana = 8 or 13 miles) It's full of water in it. With the tip of a blade of kusa grass draws out some water from it for seven times and shakes it out. Seven drops of water will fall out. Compare these 7drops of water and the volume of water in the great pond. You will find the enormous differences. After becoming a sotāpanna the suffering he will still has to encounter is only seven drops of water. If not the suffering waiting ahead for everyone is unspeakable. Any unwholesome dhamma is coming from the wrong view of me or mine. Such kind of speech as; what you think I am? Don't touch my belongings etc.

Even the Buddha could not help save some beings who had all the wrong views which came from sakkāya diṭṭhi—identity view (e.g., his cousin Devadatta, Saccaka etc.). "This is my self", "this is mine" are perversions of view. These are not only wrong views also perversions. So we must have right view. The views are becoming strong because of clinging to views. If continue to create kamma leading to the planes of misery. (Here Sayadaw gave many examples of painful rebirths of sentient beings. In animal kingdoms there are many uncountable varieties of them. All base on diṭṭhi. Human beings take every part of their bodies and identify with it, even every single of hairs. Not only know the 5-khandhas as "this is not myself" and "this is not mine", but also contemplate to see impermanence. It leads to emptiness (suññatā) by discerning anicca and then leading towards suññatā Nibbāna from impermanence of suññatā. Contemplate anyone

of the khandhas by seeing impermanence and you will arrive at suññatā.

Dāsaka went back to the monks and they practiced in accordance with Khemaka's instruction. Contemplate the 5-khandhas as "this is not mine", "this is not myself" and then entered the stream. For the third time they sent back Dāsaka to ask Khemaka that if he took his khandhas as this was not mine and not myself, so was he an arahant? Khemaka answered that he still took the mind and body as I am but not as me. Here are two points and important. The wrong view— "I" has fallen away, but the conceit— "I am" still exists. To cut off wrong view and contemplate to see impermanence, this process is not like a light bulb that becomes darkness after it's gone out. You have to see it as it's not there after arising. (There are these two differences. The first one is light substitute with darkness. The second discerns the emptiness of the phenomena.) In this way diṭṭhi falls away.

T3

All the arising dhammas are anicca. The Buddha said that sabbe saṅkhāra anicca—all the conditioned phenomena are impermanent. Observe with knowledge and seeing that it's not there. The arising dhamma which is not itself anymore is its characteristic—lakkhaṇa. Combine together anicca-lakkhaṇa—characteristic of impermanence. Knowing is knowledge—ñāṇa. Combine together—anicca lakkhaṇa ñāṇa—the knowledge of the characteristic of impermanence. Whatever dhamma arises, knowing the arising as without a person or a being is free from wrong view, and then by contemplation and discern the

characteristic of not there anymore. This is also free from wrong view. Therefore, when you are discerning of the characteristic of impermanence and become right view. In the same way the other two characteristic of dukkha and anatta have to be understood. Sabbe saṅkhāra dukkha—All conditioned things are suffering. Sabbe dhamma anatta—All dhamma (including Nibbāna) are not-self. So whatever arises is dukkha and anatta. Direct seeing of them is ñāṇa. Combing together—dukkha lakkhaṇa, anatta lakkhaṇa and dukkha lakkhaṇa ñāṇa, anatta lakkhaṇa. ñāṇa (Anicca exists that it can show anicca. Therefore, I have to say whatever arising is anicca, dukkha and anatta. The Buddha also mentioned it. If their nature don’t exist these characteristics, then they can’t show anicca lakkhaṇa, dukkha lakkhaṇa and anatta lakkhaṇa respectively.) If you don't know the illness you don't know a cure. In the contemplation, before is anicca lakkhaṇa and after knowing is right view. If you know continuously in this way, kilesas can’t arise. Defilement arises between anicca and lakkhaṇa when yogi does not contemplate. If craving, conceit and wrong view arise, continue to clinging, action and lead to suffering. Every day we deposited a lot of kammas. It's good to ask that kamma is impermanent so it becomes fruitless? No, it's not fruitless. Craving and clinging (taṇhā, upādāna) are keeping it with them. If taṇhā never ceases, then kamma never ceases. Taṇhā releases kamma one by one after it has finished. Therefore, the Buddha referred to taṇhā as a tailor. It's like a tailor continuously connecting pieces of clothe together. When right view can come in between the arising dhamma, then taṇhā and upādāna cease and kamma also ceases. Even though kammas are arising and passing away by themselves, taṇhā and upādāna deposited all the kammic energy (power) with them. After killing them the deposited energy become fruitless. As an example the merits of the

Bodhisatta became inoperative after his enlightenment and passed away. Therefore, taṇhā is the root cause of all the wholesome and unwholesome dhammas. After destroyed the root the tree died. After it died and can’t bear flowers and fruits, then no more trees grew out again. So every time khandha arises and with right view comes in, diṭṭhi and taṇhā die away. If all wrong views die, and then become a stream enterer. If all taṇhā die then one becomes an arahant.

The fourth time the monks sent Dāsaka to ask Khemaka. But Khemaka went with Dāsaka to their place for instruction. They asked him, "Do you take 5-khandhas as I am or each of them as I am?" I don't take each one of them as I am but to the whole khandhas. An example is: does the smell come from the petals or the pollen etc. in a lotus flower? In reality it can be say the whole one. In the same way I don't take each one of the khandha as I am but the whole as I am. If you want to cut off the conceit, then contemplate the impermanence of the mind and body again. To give an example for conceit is after the clothes are washed clean, it still has the smell of the soap. Put them into a perfume box to take off the smell.

Susīma the Wanderer

28th to 31st, Jan.1960

T1

(Sayadaw said, without developing the samatha practice separately can realize Nibbāna. He pointed out a commentary by Ven. Anuruddhha-Nāmarūpapariccheda Text. It was said that the light of the dawn was showing the sign that the sun would be coming out very soon. Insight knowledge (vipassanā ñāṇa) was like the dawn period and the Path Knowledge was like the sun comes out.) Vipassanā knowledge has the 5-factors of the path (5-magganga): (1) Right view (Sammā-diṭṭhi) (2) Right thought (Sammā-saṅkappa). These are wisdom factors. (3) Right mindfulness (Sammā-sati) (4) Right effort (Sammā-vāyāma) (5) Right concentration (Sammā-samādhi). These are samādhi factors. Because when you are discerning anicca these 5-factors are functioning together. Without these factors you can’t discern anicca. Therefore, without even developing samatha practice separately and with confidence start with impermanence in the way of practice here. I'll also give you the story of evidence from the sutta. Wisdom is the leader and samādhi is the follower in this process of the practice. It is the age of short life span now, so that it doesn't develop samādhi separately. If you discern anicca quickly it will end quickly. But you can’t get the psychic power. After becoming an arahant, it's even easier if you want to follow samatha practice (Sayadaw did not mean that it had to follow it. For an arahant, perhaps he had no interest in it.)

If your mind is restless, first using ānāpānasati—mindfulness of breathing develop some calmness. After that, contemplate whatever feeling arises. (In this talk, Sayadaw used the contemplation of feeling explaining the practice.) The arising of feeling is the arising of paṭicca-samuppāda. And the passing away of the feeling is the cessation of paṭicca-samuppāda. Khandha arises and khandha ceases. It's about knowing the nature of one's khandhas. The arising is saṅkhāra (conditioned phenomenon) and the passing away is anicca (impermanence). Only saṅkhāra and anicca exist. Therefore, it's the same as the preaching of Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent. If you do not contemplate and when all the feelings are arising, then each pleasant, unpleasant and neutral feeling will connect with greed, anger and delusion. By seeing the passing away of the arising dhamma not create new dependent arising process. Seeing the old passing away does not create a new one. In this way not receive new dukkha. You can say dukkha ceases. Dukkha ceased is Nibbāna. Seeing the old one arose and ceased could be said knowledge came in. Insight knowledge comes in to cut off samudaya (here taṇhā, upādāna and kamma) and dukkha (jāti, jarā and maraṇa). This is cutting off samudaya sacca and dukkha sacca. It cuts off the next khandhas. The cause and result are cutting off. The cutting off dukkha and samudaya is the practice of vipassanā. This can’t be achieved by prayers and only by practice. This is a very sure practice. Start doing it and will be finished. Some say Nibbāna is far away. Some say it's near. The one who says near without any insight knowledge is blindly near. The one who says far away without any knowledge himself can’t do anything for him.

If you can separate the two khandhas and it's near. For example, after the feeling khandha, and will come the taṇhā khandha. After taṇhā, continues to upādāna, kamma khandha etc. We must know that we are alive by connecting khandhas. If you can't contemplate the preceding khandhas will get the following khandhas. (Here is an interesting point to contemplate. Our present life khandhas are continuously arising because of the past kammas which are releasing by taṇhā which kept the kammic energy with them. We kill the latent taṇhā by practice and at the same time taṇhā does not arise and no new khandhas arise in the future.) Therefore, vipassanā is the function of stopping the next khandhas arising. Without the next khandhas arise, then the two truths of round of existence have ceased to exist (vaṭṭa sacca, i.e., samudaya and dukkha or kilesa vaṭṭa and vipāka vaṭṭa). Therefore, vipassanā practice is the working of liberation from the round of existence. Without samādhi the mind can't know straight away towards impermanence. If you know it, then samatha and vipassanā are working together. The merit without the round of existence (vivaṭṭa kusala) is referring to vipassanā practice. Even making generosity (dāna) need to support by vipassanā. It is knowing one's own importance of cutting off the dependent arising process by developing insight. A knowledgeable person should firstly store away his own WOK (Here Sayadaw referred to one's own Hell Wok created by unwholesome kammas.)(In this talk also said about dukkha with having and sukha without having are good for contemplation to understand the four meaning of dukkha and the peace of Nibbāna. This talk had a lot of profound Dhamma need for contemplation.)

T2

If you discern anicca, samatha and vipassanā are together. There are three ways for vipassanā practice: based on samatha practice, based on vipassanā practice and based on samatha/vipassanā together. (Here Sayadaw explained it as Yuganaddha (or yuganandha) way.) With khaṇika samādhi (momentary calmness) develop insight. With ānāpānasati develop calmness and contemplate impermanence. The Buddha gave instruction to Susīma the wanderer (SN.12.70 Susimasuttaṃ, S · ii · 119ff). First contemplate impermanence, after that come the ending of impermanence which is the Path Knowledge. He said only that much, do not include samatha practice. Susīma dissatisfied with the Buddha's answer. He said that he did not understand it. The reason today I use this Susīma's story is to support my teaching here. So I tell you to practice with full confidence without any doubt about it. If you do it will find out what I have been said. The Buddha also supported about it. If you can’t get the result, it's not the fault of the Dhamma. It is the fault of one's over grown defilements. This is the only conclusion to make. If the forest of kilesa is over grown can’t do anything. You can’t arrive to Nibbāna by samatha practice. This is the result of vipassanā practice.

T3

The duty for the Buddha's Teaching is the contemplation of impermanence of the mind and body process. Follow the Teaching of the Buddha without deviation. (Sayadaw continued to talk about the qualities of a sotāpanna.) In the Buddha's time, there were dhammas on practical vipassanā practice. The Buddha himself instructed Susīma on

practical insight practice. Susīma came from a group of wanderers who held wrong view. The Buddha helped him first to dispel his wrong view. In the Aṅguttara-Nikāya it mentioned that people held wrong view couldn't penetrate the Four Noble Truths. The Buddha used the five khandhas to teach him, because except the 5-khandhas there is nothing to talk about. He said many things to Susīma. Here I will use only feelings (vedanā). There are five kinds of feeling by faculty (i.e., indriya—eye, ear..., mind faculty): Pleasant feeling in the body (sukha vedanā), pleasant feeling in the mind (somanassa), unpleasant feeling in the body (dukkha vedanā), unpleasant feeling in the mind (domanassa) and neutral feeling (upekkhā). There is no period without any feeling, even during the sleep we are changing our bodies by turning around. Free from feeling is only in Nibbāna (So people don't like it.) (Sayadaw gave a simile of a fish to demonstrate how the different feeling is functioning.) A fish sees a hook with bait (neutral feeling), and then swallows the bait (pleasant feeling). The fisherman pulls the hook back on the boat and beats the fish head with a stick and it dies (all these are dukkha vedanā). The fish dies because of the 3-feelings (Living beings are suffering because of these, especially human beings. You can contemplate all human problems and suffering from family life, society, country, politic, economic, culture, environmental problems etc. connection with feelings.) In the Vedanā Saṃyutta, the Buddha said that if someone could contemplate all the feelings taṇhā will not arise and leading to Nibbāna. If you ask, "Is it the ending of impermanence is Nibbāna?" Cool and peacefulness is Nibbāna, because all dukkhas are ceased. In the heart it is cool and peaceful. Knowing it is the Path Knowledge.

T4

Sayadaw mentioned the Susīma's story. He said that the Buddha taught him by questions and answers, nothing to do with samatha practice. Actually every realization from sotāpanna to arahant always includes vipassanā jhāna or supermundane jhāna. Therefore, they enjoy the fruition state in their lives. He explained the 5-magganga with simile. Discerning anicca is sammā-diṭṭhi and sammā-saṅkappa. Here sammā-saṅkappa as a lens. Samādhi factors are helpers of wisdom factors. Sati, viriya, samādhi are like three persons plucking a fruit on a tree. Sīla factors come only at the point of discerning the end of dukkha. It becomes a magga sīla. During the time of penetration of dukkha, the three sīla factors come in and dukkha end. Dukkha ceased is Nibbāna. It is the Path Knowledge after the 8-factors are completed. After that comes Fruitions. Fruitions also see Nibbāna. After Fruitions ceased reviewing knowledge arises (Paccavekkhana Ñāṇa). It also sees Nibbāna. It's Seeing Nibbāna three times in the whole process.

Why Human Beings in Dangers?

30th Jan. to 1st Feb. 1961
and 24th Sep. to 26th Sep.1961

T1

[Before the Buddha appeared, Sakka, the king of Tāvatiṃsa Heaven, asked some questions to some teachers, but nobody could answer him. Later he asked the Buddha, listened to the talk and observed his khandhas, and became a stream enterer. And then passed away instantly and reborn again as Sakka at the same spot.] He asked the Buddha that beings wanted long life and healthiness, but they had dangers and illnesses. So what was the reason about these? The Buddha gave the answer that because of envy (issā) and stinginess or avarice (macchariya). (Sayadaw said people have these negative mental states not only they have dangers and sickness but also lead to painful rebirths.) Where do these mental states come from? From love and hate. Where do love and hate come from? From desire (chanda), which are five kinds: want to get, want to search, want to use, want to store and want to give. The last giving is nothing to do with making merits (dāna) but to protect or secure one's own properties, for example bribery. Where is chanda come from? From thinking (vitakka); here refer to unwholesome thoughts, such as thoughts of sensual pleasure, ill-will and harmfulness. Where vitakka come from? From mental proliferations (papañca), connect with craving, conceit and wrong view (taṇhā, māna, diṭṭhi). And then Sakka asked the

Buddha: “Is there any way to eradicate papañca?” Practice the contemplation of feeling.

This khandha is always going towards death. If you are going the wrong direction (micchā-maggan), deaths are never end. Only by right direction (sammā-maggan) will end deaths. Vīthi citta arise at the time of death for everyone (consciousness belonging to a cognitive process, here for taking rebirth.). These are not free from sense-objects. It's for a new destination of rebirth to see black dogs, Hell sign etc. before a being dies. The dying person knows his way to rebirth. Tears run down from his face because "I had lived a bad life so I will have a painful rebirth". At that time everyone has remorse but too late for correction. All living beings no one dies without seeing the objective signs. Now, if you are making preparation, it will be ready at the dying moment. How much kamma still left? Nobody knows it. (In this present life for continue to live.) It's possible even today or tomorrow for death. There are also through the intervention of destructive kamma (upacchedaka kamma) can die anytime. If you are still going on pulling the time, you will be a foolish person. (Sayadaw continued Sakka's story) Envy and avarice are attracting dangers and evil things. They are mental states of dosa. They will let you have enemies and painful rebirths in this life. It doesn't come during the meditation, but in daily life of actions or activities. So in our daily life contemplate them with mindful attention. At first, it's difficult to practice with mental states, but later you will get the habit of it.

T2

[Sayadaw talked about dying and rebirth at the beginning.] At the time of death should we have to cling anything or don't want anything to come into the mind? It's important not to want anything or to have the knowledge of not wanting anything to come in. Have to die with this knowledge, die with the knowledge of not wanting the khandhas. Prepare with practice before death. Have to discern the impermanence of anicca, dukkha, anatta, asubha, dukkha sacca. At least, discern one of these five points, so that the knowledge will come in near death. Before death comes, one had to realize the Path Knowledge. Even though you can't do it at least should have the insight knowledge. Near death by contemplation still have the chance for become sotāpanna to anāgāmin. By having habitual kamma (āciṇṇaka kamma) near death becomes āsanna kamma (near death kamma).

(Sayadaw explained the process of Sakka's questions.) Feeling (vedanā) lead to → mental proliferation (papañca) → thinking (vitakka) → desire (chanda) → love and hate → envy and avarice with stinginess (issā and macchariya) → Dangers and sickness. Practice the contemplation of feeling (It's the source) to overcome it.

T3

I have to warn you all; because of your good kammas all of you are still alive. How long it's? I have to answer for you; it's until now. I will give you an example. A pond is full of water after raining.

Because of the hot sun the water in the pond become less and less. But the fishes in the pond don't know that. The water dry up little by little, so are the fishes closer to die. The water dries up means for the fishes to die. Do you know it? Here fishes are human beings and the water becomes less and less means their kammas are used up slowly. For older people their kammic water nearly dry up now. Is it the time for them looking for pleasure like the fishes or searching for the deathlessness? If the pond dries up the fishes must become the foods for eagles and hawks. Here eagles and hawks are referring to the four painful rebirths. I have to remind you two things. Some are near death because their kammic water becomes less, but concern for others who are still far away from death. They are still busy with family matters and business. So I remind you to make preparation for death now. Practice for the death of taṇhā is looking for deathlessness.

(Retold the Sakka's story here) In this discourse the Buddha mentioned the types of feeling. (1) two pleasant mental feelings (somanassa vedanā) (2) two unpleasant mental feelings (domanassa vedanā) (3) two neutral mental feelings (upekkhā vadanā). Each type of these vedanā can be divided into wholesome and unwholesome (kusala and akusala). It is mentioned as one which has to be pursued and one which has to be avoided in the sutta, DN.21 Sakkapañhasuttaṃ.)

(1) The wholesome pleasant mental feeling (kusala somanassa vedanā). The example of it is seeing anicca the mind develops joy and happiness (i.e., coming from practice).

(2) Unwholesome pleasant mental feeling (akusala somanassa vedanā), e.g., coming from sensual pleasure.

(3) Wholesome unpleasant metal feeling (kusala domanassa vedanā).

(An example of it is one disappointed with one's own practice which has no progress. The commentary gave the story of bhikkhu Mahāsīva.)

(4) Unwholesome unpleasant mental feeling (akusala domanassa vedanā). An example of this is when the sight of someone creates hatred or dislike.

(5) Wholesome neutral mental feeling (kusala upekkhā vedanā). As an example is vipassanupekkhā.

(6) Unwholesome neutral mental feeling (akusala upekkhā vedanā).

T4

Sakka, the king of gods, asked questions and the Buddha answered. At the same time, he observed his khandhas and entered the stream. Before the Buddha arisen in the world he was the king of the gods. He was a thoughtful person and asked the same questions to some teachers of the time, and nobody could answer for him. These questions were also could be answered only by someone who had realization of the Dhamma (especially the Buddha). Therefore, it's

important to understand the khandhas. Because of not understanding it we are quite a long time in the round of existence until now. Instead we are always with craving and wrong view (taṇhā/diṭṭhi). Therefore, we are wandering in the round of existence with the dangers of old age, sickness and death. Now, you have the chance, so try hard in your practice.

Everyone has the desire of being healthy and happy. But why have human beings a lot of sickness and short lives? Because of envy and avarice. Most people think it's the causes of foods, climate and other causes. Stay away from envy and avarice will be less sickness and have a long life. We have to count also the past and present lives as both causes. Envy is 'don't want to see or hear of goodness and happiness of other people'. Macchariya is meanness. All these things are cited from the Sakka Pañha Sutta (Dīgha-Nikāya, DN.21) whereas the vipassanā practice from other suttas. Issā is anger (dosa). Macchariya (displeasure) is also anger. If they come in, contemplate anicca. It's the contemplation of the mind—cittānupassanā. By contemplation black thing becomes white. Cutting off defilements means it's now arising and cutting it now. In this way we are free from sickness in this life and also free from suffering in next life. Don't be negligent. Every time they arise must contemplate. They will benefit you with impermanence. Not only free from sickness and short life, also cut off the dependent arising process. If you know how to use, it becomes medicine. If not, becomes poison.

Where do issā and macchariya come from? From love and hate. These dhamma are good for contemplation. Love and hate are lobha and dosa. If these are coming in and can contemplate it, the root cause

of issā and macchariya are cutting off. So cittānupassanā (The contemplation of mind) is good. Delusion (moha) also cut off. It functions together with them (co-nascence sahajāta). If you can contemplate every time lobha, dosa and moha come in and cutting off the dependent arising from the beginning, middle and the end (to understand this point see the 12-links of dependent arising). You have to look for or search for contemplation or contemplate when it's arising. "Ven. Sir. It's only arising. "(Some people think vipassanā contemplation is looking for some things to contemplate.) Where do love and hate come from? From desire (chanda). If you have doubt it's ignorance (avijjā). Without contemplation will become wrong view. If you contemplate, wrong view and doubt die away, and will become a stream enterer (sotāpanna). Why we don't become sotāpanna? Because we don't contemplate whatever is arising. Without any doubt and can contemplate impermanence, sotāpanna is easy. Where is desire come from? From thinking.

T5

(In the beginning Sayadaw explained that in our past lives we were doing wholesome deeds and making prayers to meet the Buddha teachings and had the ears to understand it. Now, we are having these chances. If we don't practice, all these become fruitless.) The Buddha said that even how much perfection in the past we had fulfilled it and if we don't practice now in accordance with the Dhamma (Dhammānu-dhammappaṭipatti) will like a lotus bud can’t open up. In the same way our lotus bud of knowledge can’t open up and die out. (Sayadaw gave the example of layman Peya in the Kassapa Buddha's time) Without

the Dhammānu-dhammappaṭipatti, it becomes fruitless. Also like a good meal without any salt in it. Work hard before death comes, and important to discern anicca. You only need to fulfill that one. Also like a lottery number. Only miss a number, you are loss the chance to win. The latent defilement is always waiting for you to push you down into the painful rebirth. Don't delay your practice by moving around for tomorrow and the day after tomorrow. The Buddha warned us about the five future dangers in the Aṅguttara-Nikāya. Dangers should not be waited for but have to shun away. Don't take it as I am pushing you for practice. I see the great loss that warning you. (Retold the story of Sakka) Where is vitakka coming from? From mental proliferation (papañca) or taṇhā, māna and diṭṭhi. Where is papañca come from? From three types of feelings. Sakka entered the steam by meditation on feeling. Many yogis benefited by contemplation of feeling. Sāriputta became arahant by feeling and so did his nephew Dīghanakha. Every feeling arises have to contemplate. You will only see the arising and the passing away of it. Dhamma reality becomes the Dhamma knowledge. Then it becomes in accordance with the Dhamma. The Buddha asked for us who have pāramīs only to fulfill this one. In this way we know the nature of our khandhas. Without knowing it and papañca dhamma follow.

T6

[In the Aṅguttara-Nikāya, the Buddha warned about the five dangers human beings would encounter in the future. So he reminded and encouraged people to practice diligently now, as the five dangers would surely come. King Pasenadi of Kosala also had the sixteen

dreams on future human beings and the Cakkavatti Sutta in the Dīgha-Nikāya also mentioned by the Buddha about the future human beings and societies (DN.26 Cakkavattisuttaṃ). All these sufferings and unfortunate things happen to human beings because of immorality.

(1)Old age: At this stage the body becomes weak and the mind dull, so difficult for practice. Practice should be continued. With a dull mind and weak kamma the practice will not effective. When we were young wasting our sharp mind and good kamma for defilement was a great lost.

(2)Sickness: When the body is sick also effects the mind, and difficult for practice.

(3)Time of starvation: It can be happened by natural causes or most probably men made. Wars and environmental problems created by human beings.

(4)Disharmony among people, society, country, etc., these can be many reasons and causes, e.g., politics, economics, religions etc.

(5) Disharmony among the Saṅgha. (Sayadaw continued the Sakka's questions) The Buddha's answers were traced backwards the causes of the problems. Diseases and short life ← issā-macchariya ← love and hate ← desire ← reflection (vitakka) ← illusion [papañca (taṇhā, māna, diṭṭhi)] ← feeling (vedanā)

So, practice with feelings stop papañca dhamma. The Buddha instructed Sakka on contemplation of feeling. Vedanā can be divided

into 3: pleasant (sukha), unpleasant (dukkha) and neutral (upekkhā) feeling. These are bodily feelings. For mental feelings: somanassa, domanassa, upekkhā. In this sutta the Buddha taught him how to deal with mental feelings. Mental feelings also grouped into 2: should be developed (wholesome) and should not be developed (unwholesome). So it becomes six types of feelings (3x2).

Somanassa should be developed; e.g., comes from practice.

Somanassa should not be developed; e.g., comes from sensual pleasure.

Domanassa should be developed; discontent with one's own practice. So put more effort and care one's own practice and become right effort.

(4)Domanassa should not be developed; dissatisfied with worldly things.

(5)Upekkhā should be developed; e.g., vipassanupekkhā, discerning anicca at this moment the mind do not react like or dislike.

(6)Upekkhā should not be developed; dissatisfied or displeasure with worldly matters but can’t deal with it and become indifferent domanassa upekkhā.

So there are six types of mental feelings; three should be developed and three should not. Positive feeling is part of observing mind and negative are the objects of vipassanā. Positive feeling leads to Nibbāna and ending dukkha. Negative feeling leads to Dukkha.]

The Buddha didn't want people to wait for the five future dangers. Instead of wanted them to finish their practices. If you don't do it now, then you are waiting for the danger of old age, waiting for forgetfulness, waiting for the danger of can’t practice, waiting for the round of existence or painful rebirth. Work hard to finish it in this life, if you don't practice just only wasting your good kamma and intelligence for worldly matters.

If you have khandhas you have the danger of sickness. Before you are sick you are doing what craving tells you. When you are free from illness, the practice is easy to progress. There are sayings that when you are young looking for wealth; and when you are getting old looking for wisdom. All these are wrong. You are waiting for your disadvantages. The Buddha said that should not wait for the practice, but you want to wait. Now, you don't encounter famine yet, but when you getting old it can be. At that time can you practice because of the concerning about livelihood? Human beings have different views and doctrines and become disharmony. It's not good to lean towards any side and has to hide oneself away. In the future when the Saṅgha split it's not easy to pay attention to the Buddha Teachings and difficult for practice.

(Sayadaw continued Sakka's story) Pleasant mental feeling has connection with sensual pleasure should not be happened. Connection with dhamma it's good. Unpleasant mental feeling also should not be happened related to sensual pleasure. Related to dhamma is good. When you can’t teach your children and indifferent to them is neutral mental feeling (domanassa upekkhā). It's also not good to happen.

Equanimity of insight is good (vipassanupekkhā). I am still analyzing them and not put it into practice yet. Explain with dependent arising, it becomes clearer. Without it the dhamma is not finished. If you can cut off the process and then do it, if you can’t just continue the process. In the khandhas just these two processes exist and no other. Without them there’s no Four Noble Truths. If you don't cut it off these are only dukkha and samudaya saccas. If you can do it become nirodha and magga saccas. Without including Noble Truth there is no realization. The 3-positive feelings cutting off the dependent arising and the negative feelings continue the process. Developing the 3-positive feelings and contemplating the 3-negative feelings as objects of contemplation.

Body Moving Towards Death

4th March 1960

Don't mess up "the I" and "me" with the feeling. Vedanā is feeling. I and me is wrong view. They are different. Feeling is arising here and passing away also here. It's arising there and passing away there. The patient has to follow in this way. Contemplate the impermanence of the feeling arising. Even the whole body is in pain, contemplate impermanence, where it has the most severe pain. Feeling is a mental state of feeling. Wrong view is also a mental state (i.e., a saṅkhāra khandha). They can't mix together. Example, feeling appears in the body. I and me appear in the heart. They are different. Feeling is impermanent. Knowing that it is not I and me is insight knowledge. In this way you have to contemplate until all the feelings cease. Then all feelings end, so the whole khandhas disappear. At this place the ending of khandhas appears (i.e., Nibbāna). Every feeling arises can be followed by contemplation of impermanence and taints (āsavas) diminish.

Ven. Phagguna died after became an anāgāmin (non-returner). After he passed away, Ānanda found out that his whole body was no defect and looked like as normal. So he informed the Buddha about it. Before he was practicing and tortured by the sickness because seeing the body as a composite thing. He was messed up the feeling with I and me. The Buddha taught the monks six ways of dying, three for ordinary people and three for trainees (sekha). (1) By listening to the Buddha's instruction on feeling separated from the sense of "I" could

realize the fruit of sotāpanna to anāgāmin (as above to Phagguna). (2) By listening to the instruction of a Buddhist monk. (3) Without the Buddha and any monk at the time of near death should contemplate one's own dhamma and die with the knowledge of insight. The Buddha did not exist anymore. Also not easy to get a monk near death and don't know the time of death. People can die anytime. The best way is contemplation of one's own dhamma.

Craving Comes From Affection

6th March 1960

Touch your body. Is it warm or not? It's burning with the fire of decay (jarā). The body becomes mature because of it. A bamboo tree will fall after burning with more fire. In the same way the khandhas burning with more fire of decay becomes painful and sick. It's burning with the fire of sickness. You are sitting and can’t keep your body still and changing from this side to that side. This is burning with sickness. If this body is with more burning just prepare to go to the cemetery. Oppress by these things all the time that it is the truth of suffering (dukkha sacca). These things are happening because of the 5-khandhas. It's the cause of suffering. This Dhamma is not the same as yesterday talk. Today I include the truth of Dhamma (sacca). Anyone who doesn't practice wanting to live with these suffering. When you are sick and unpleasant feeling arises; contemplate and it ceases. If you follow them to the end, it disappears, and then dukkha also disappears. The Buddha said that having the khandhas is having dukkha. So vedanās arise and follow them to the end; if vedanā ceases and then dukkha ceases. People want to free from sickness, but they don't do the work to free from it. So if you are healthy, contemplate it; and if not, also contemplate it. There was a discourse called Bojjhaṅga Sutta (Factors of enlightenment). When Buddhists are sick, they recite this one. Mahā-Moggallāna and Mahā-Kassapa were sick, so the Buddha taught them to recite the Bojjhaṅga. They did it what the Buddha said and cured their illnesses.

You all are contemplating impermanence and developing the factors of enlightenment, but most of you is reciting it. These dhamma are for contemplation. In the Sutta it was said that bhāvita and bahulīkata. Bhāvita means contemplate, and bahulīkata means contemplating many times or developing. You could be NOT prevented by vedanā with contemplation when you are in good health. Whereas during being sick, it cures vedanā. It's like taking medicine. So contemplation is magga sacca and vedanā cured is nirodha sacca. Nibbāna is in this body. Don't go and search it anywhere. For example, you will never find it at Buddhagaya. (Then Sayadaw referred the story of Rohitassa Devaputta searching for the end of the world, AN.4.45 Rohitassasuttaṃ.) vedanāṁ khayo Bhikkhu Nibbānaṁ—Bhikkhu, the extinction of feeling is Nibbāna. Khandhas cease is also Nibbāna. Craving ceases is also Nibbāna. Don't afraid of old age, sickness and death but the affection of taṇhā. This is the most difficult thing. We are living with taṇhā in the whole round of existence. Practice insight into the affection things until disenchantment and no desire of them.

Two Kinds of Speech of the Buddha

30th Dec.1957 / 25th March 1960

There are six kinds of speech by man. (The Buddha only used two of them.) These are:

1. Not good, not true, not benefit, people don’t like it.
2. Good, true, not benefit, people don’t like it.
3. Good, true, benefit, people don’t like it.
4. Not good, not true, not benefit, people like it.
5. Good, true, not benefit, people like it.
6. Good, true, benefit, people like it.

The Buddha used only No. 3 and No. 6 types of speech. These speeches also connection with sīla, so practitioner should follow these kinds of speech. Buddha used No. 3 speech according to time and situation. If needed to be waited for the time and he waited for it. The Buddha used No. 6 as soon as without delay. Sayadaw said he could not help lazy people, but can help people even they are dull until they understand. We should use these two kinds of speech skillfully in our daily life. These are using by noble and wise people.

The Buddha used two kinds of speech: (1) good, true, benefit and people don't like it; we have to use it according to time and place. (2) good, true, benefit and people like it, we have to use it without delay. As an example, the Buddha used it to teach Bāhiya Dārucīriya before he died. After the teaching he was killed by a cow. Sacca dhammas are

not popular to people, but the Buddha was using it for his whole life. The second type of speech is very important because for living and dying, man can die anytime. Another point is concerning with young age and old age. When getting old difficult to listen dhamma talks and not easy for practice.

(Sayadaw talked about phassa—contact in practice.) Because of contact many feelings arise. If you can contemplate phassa until to the end is Nibbāna. But it's difficult than feeling. Dukkha vedanā is coarser than sukha vedanā. Therefore, it's easier for contemplation. Whatever kind of feeling arise, contemplate anicca. Anicca is in the khandhas. The ending of it is also in the khandhas. Impermanence is dukkha sacca and the ending of it is nirodha sacca.

Time and Timelessness

19th April 1960

Time is referring to saṁsāra (round of existence), and timelessness to Nibbāna. Sayadaw gave an example of timeless dhamma with the Anāthapiṇḍikovāda Sutta (Instruction to Anāthapiṇḍika by Sāriputta near his death) of Majjhima Nikāya (MN.143 Anāthapiṇḍikovādasuttaṃ). The source of time is the sun and the moon, and without them is timelessness. With time we are eating by it, so that our lifespan becoming shorter and shorter. Instead if we are eating time then we transcend it. Accordance to Dependent Arising, the direct order (anuloma) is eating by time and the reverse order (paṭiloma) time is eating by us. So Nibbāna is timelessness and Noble Eightfold Path is timeless dhamma.

Sayadaw explained the 12-links of paṭicca-samuppāda and took the 8-factors; i.e., from viññāṇa to kammabhava as present khandhas process. Without practicing we develop these 8-factors all the times. With practice only 5-factors, i.e., from viññāṇa to feelings arise and then cut off the continuation of the process.

After the morning time and follow by night time is nothing to be happy about, because the body is eating by time and the good things are gone and bad things are leaving behind. In reality these are no profit for us only loss. We are living under the sun and the moon, and time appears. Human good kammas and intelligence are always eating by them. In the end we are becoming helpless. So we have to liberate

ourselves under the influence of time. In Nibbāna there are no sun and moon, therefore no day and night time. Time was eaten by the Buddha and arahants. Even only become a sotāpanna, a lot of time has been eaten by him. Time can only eat him again not more than seven lives time. These time and timelessness came from the Buddha who taught the 500 monks who were brahmins before. They had connection with the Bodhisatta in their past lives. After death take rebirth again is like a stick fallen on the wound. Because after dukkha, then dukkha again. Don't take the 5-khandhas as this is mine, this I am, and this is myself. Contemplate them as impermanence, suffering and not-self. The Noble Eightfold Path is timeless dhamma.

Near Death and the Five Mind Moments

29th May 1960

No one can die without seeing the way of rebirth, by seeing them with the near dying mind moments (vīthicitta). Seeing the destinations with the near dying five mind moments and then pass away, after the dying mind moment already dead. Just send the corpse to the cemetery. The five mind moments are wholesome or unwholesome mental states. For example with unwholesome mental states, seeing back what one had deceived others or remembering them, seeing back the unwholesome kamma one had done. As an example for wholesome mental states, seeing back one had made dāna. For vipassanā practice, seeing the impermanence of the mind-body process reappear, seeing back the impermanence of the khandhas. People seeing whatever used to them (Habitual tendency, this point is very important.). Dying means one seeing back what one had done before. Some was seeing the destinations of their rebirths. For example, hell fire, hell woks etc. and tears run down from their faces. At that time there is no time for making correction. Therefore, before death, from now on we have to prepare. You can't even talk to your children and wife besides you. He is in fright of what he is seeing. Those who can cry out are (just) crying with fright.

There were very few stories could make corrections near death. The Buddha gave some instructions on this, by making preparation with insight practice. Near death discerning impermanence and these are anicca khandhas, dukkha khandhas and then become sotāpanna

sakadāgāmin and anāgāmin before death. If die with impermanence and take rebirth in heaven. (Sayadaw mentioned about Mahānāma, the cousin of the Buddha.) He was a sotāpanna but didn't know about it. So he asked the Buddha what would happen to him if he died with accident. The Buddha answered that he didn't need to worry about it, and already had the good quality for dying. Therefore, you all must prepare for impermanence. If you can have the ears of listening to the Sacca Dhamma is a tihetuka person.

King Milinda asked Ven. Nāgasena, " Is Nibbāna always exist or not?" People who can discern anicca in practice, it's exist for them. The ending of anicca is Nibbāna. If you contemplate the mind, the mind covers up Nibbāna. If you contemplate feeling, the feeling covers up Nibbāna. If you follow them to the end and uncover by it, then Nibbāna will appear.

From Vulture Eye to Wisdom Eye

26th Sep. 1960

The dukkha you all know are head ache, throat ache etc., even animals know them. This was not the kind of dukkha which known by the noble disciples of the Buddha. The first kind of knowing is ordinary knowing (by listening talks etc.) and the later by direct knowing with contemplation. Not wanting dukkha will come only by the penetration of dukkha. As an example, vultures like the putrid carcass of a dog because it's the vulture eye. Whatever existence you get, it’s only dukkha and asubha (suffering and loathsomeness). So you have to change your vulture eye to wisdom eye. King Milinda asked Ven. Nāgasena that could everyone realize Nibbāna. Not everyone, only people know dukkha and not wanting it will realize it. Knowing dukkha and penetration of dukkha can realize it. The vulture eye or worldling eye means craving and attachment is the cause of dukkha (samudaya). You all know the coarse dukkha, don't know the subtle one. In all dhamma, feelings are the most covered up phenomena to Nibbāna. The real torturer to you all is pleasant feeling disguise as happiness. The real happiness is santi sukha—the peacefulness of Nibbānic happiness. The reason for not arriving to Nibbāna is you all take the happiness of feeling as real happiness and can’t throw it away. It looks like this simile. You pour some honey into a plate and leave it there. After sometimes ants come and eat it. Later they die and sticking there. They were tortured by pleasant feeling and die. Now you know that in the whole round of existence, living beings were torturing by feelings. Another simile is a fish in the water. A fisherman used bait

and left it in the water. The fish sees it (neutral feeling). After seeing and wanting to eat it (pleasant feeling). Goes and swallows it and the hook pierces its mouth (unpleasant feeling). The fisherman pulls it and beats it with a stick and it dies with dukkha vedanā.

So, all feelings are enemies. Therefore, all living beings don't know dukkha and not arrive to Nibbāna. By not knowing dukkha and no insight knowledge comes. By not getting insight knowledge and transcendental knowledge never arise.

The Burden of the Khandhas

3rd Oct. 1960

The khandhas have sub-moment arising (uppāda), sub-moment presence (ṭhiti) and sub-moment dissolution (bhaṅga). Nibbāna doesn't have these things, therefore, doesn’t have old age, sickness and death. Khandha is the real truth of dukkha. It was mentioned to the monks by Sāriputta near his parinibbāna (passing away). Khandhas were always burning with the fire of defilement. Therefore, in the whole of saṁsāra, I never had peace of mind. Carrying around these khandhas was heavier than Mount. Meru, because when the world ends it would be disappeared, but the khandhas would continue for existence.

Therefore, for someone who enters into Nibbāna element (parinibbāna) will welcome it with gladness. The way of insight is watching the khandhas. You will see it as not there whatever is arising if you are watching it; because the knowing mind and the contemplative mind can’t arise together. The arising is change (vipariṇāma) and not existing is perishing. Therefore, only exist as change and perishing. Change and perishing are the truth of dukkha—vipariṇāma lakkhaṇa dukkha saccaṁ. If you will follow the khandhas process, you only see the changing and perishing—ehi passiko. If you are seeing the change and perishing, it becomes the knowledge of seeing the truth. After seeing it for sometimes in this way, later it'll become NOT wanting to see it. This is the knowledge of disenchantment (Nibbidā Ñāṇa). Seeing the change and perishing is the knowledge of the way as it is (Yathābhūta Ñāṇa). If the knowledge

of not wanting comes in, then the 5-khandhas disappear. This is leaving from the khandhas. If you ask, where it has gone? It's arriving to Nibbāna which is without khandhas. This point is very important. The nature of the khandhas are changing and perishing. If you are seeing these, then you get the yathābhūta ñāṇa. If you are continuing to contemplate and will become disenchantment with them. Yathābhūta means the right seeing. After becoming disenchantment don't get up and leave, but have to be continued with your contemplation.

Understanding of Insight Practice

18th Nov.1960

To get the first Path Knowledge (Magga Ñāṇa) must kill wrong view. Wrong view is sticking in the 5-khandhas. Wrong view arises because of not knowing the anicca khandhas and the dukkha khandhas. First, strip off wrong view by perception (saññā), later dispelling them by contemplation. Hence, these are the three stages of practice; i.e., intellectual, practical and realization knowledge (ñāta pariññā), (tīrāṇa pariññā) and (pahāna pariññā). You want to help someone for stripping away wrong view. For this purpose, you have to explain for him about the five khandhas. To understand the 5-khandhas need to know the Dependent Arising (paṭicca-samuppāda). Without knowing it, then you'll have doubt about the source of the khandhas. Dependent Arising has two kinds; i.e., in the book and in the present khandhas. You must know the present Dependent Arising. Wrong views and doubts are sticking within the 5-khandhas. It happens because of not knowing their arising and ceasing. It happens because not understand the law of Dependent Arising. Dependent Arising of the past was already gone so nothing to do with us now. Future also does not arise yet. Only the present is important. Everybody's khandhas are the process of cause and effect. So, only explain about mind and body is not enough. According to the book to kill ignorance and volitional formation (avijjā and saṅkhāra) is right, but this body is the cause of past Dependent Arising. The real has to kill is the present arising of avijjā and saṅkhāra. By knowing the present Dependent Arising, then ignorance becomes knowledge (avijjā becomes vijjā). Without ignorance will not

make saṅkhāra. So have to practice become vijjā and asaṅkhāra (knowledge and not compounded). To prevent the fruits of ignorance and formation to arise, start from the present khandhas. In this way no new khandha tree grows out. Without this then it will never end. So, you have to know the present arising khandhas. For example, eyes contact with the physical form, and eye consciousness (seeing) arises. The eyes are the present arising material phenomena and the physical form also. New eyes and new physical form, new mind, new feeling, new perception and the volition of wanting to see also a new one. All these new 5-khandhas are arising now. These new 5-khandhas are nothing to do with the past and future. From sense-consciousness to feeling; i.e., the 5-khandhas are arising together. In the text writing it down in separately, but in the real process appear together. So the present 5-khandhas are not the 5-khandhas gave birth by mother, also not created by God.

Only knowing the khandha which is now arising will know the khandha which is now passing away. You all don't know how to watch a movie. When you are looking at the pictures on the movie screen, you think it's permanent. In reality, what happens is that many pictures are arising and passing away within a minute. These can be only known by looking at the role of film in the machine. The material phenomena of the eye caused by the past kamma were already ceased. Now is the new material phenomena caused by the new kamma. (Sayadaw also mentioned an important point that when the 5-khandhas are arising we only aware of the most prominent one.) For example, in a soup when salt is more prominent than the other, and we say it's salty. But in reality inside the soup including other tastes also, such as sweetness, spicy etc. Within the 5-khandhas of the seeing mind,

consciousness and feeling are more prominent, but the other three khandhas also arise together with them. (And then Sayadaw explained each one of them and the connection of cause and effect.) Eye-base and physical form elements are the causes (paṭicca-samuppāda) and the four mind khandhas are the results (paṭicca-samuppanna).

So, there are no personality and living being, only cause and effect process phenomena. Do you have any wrong view and doubt as where I come from? Material phenomena are only material elements, don't come and confuse it. Mind phenomena are only mind elements, don't come and confuse it. Material phenomena are conditioning by kamma, citta (mind), utu (temperature) and āhāra (food), not created by Mahā Brahma and God. By knowing the causes, doubt is overcome. Knowing that there are only mind and body phenomena, can wrong view come and stick with it? No, in this way wrong view and doubt fall away. This is only in intellect and not by practice. There are three ways to dispel them; i.e., by intellect, practice and extermination (study, practice and realization). The 5-khandhas are arising and passing away, and replace by another new khandhas etc. in this way without end. (The past kammic energy support these continuations.) For contemplation no need to concentrate all the 5-khandhas, only one of them. It's the contemplation of impermanence and also one's own death. After you have seen your own death all the times and do you still want it? The Buddha said that if you are looking for the beginning of a being, it will never end. Why is that? Because all these deaths can never come to an end. When every khandhas is arising, but it can’t be contemplated, then Dependent Arising continues and will receive future khandhas continuously; whereas it will not (receive) by contemplation.

Vipassanā is contemplating one's own death. After seeing your own death, do you have any affection to them? In this way of discerning impermanence, the Buddha and worldling (puthujjana yogi) are not the same rate. For example, the Buddha in each moment for the mind is hundred thousand billion times/sec and matter five thousand billion times/sec. These rates were after become a Buddha; he could not discern that much before enlightenment. Even the Buddha and Ven. Sāriputta are not the same rate. (This talk was delivering to U Tan Daing and his friend U Tun Yin. They came from Rangoon (Yan-gon) and made inquiry on practice. Later U Tan Daing became a very close disciple and propagated Sayadaw’s talks around Burma by establishing Mogok Vipassanā Centre in Rangoon (Yan-gon).)

To Deal with Wrong View and Doubt

14th Nov.1960

Sit comfortably and observing the breath in and out normally. This is oriented for samādhi. Samatha by itself can't arrive to Nibbāna. Let us talk about vipassanā. After you are observing the breath for sometimes, there arises an itching sensation at a place on the body. Before, this does not exist on the body. It's changing now (vipariṇāma). Changing is arising, the change disappears is perishing. Only arising and passing away exist. After stop ānāpānasati for a while and observe, seeing the arising and passing away. Changing is the truth of dukkha. What the Buddha said was right. Knowing is magga sacca. In this way following all the arising phenomena and seeing their arising and passing away is truth of dukkha. Then you know what the Buddha said that clinging to the 5-khandhas was dukkha sacca. In this way whatever mind arises and know, feeling arises and know. You will discover them on the whole body. They are arising without any gaps for a needle to get in. Kāye sabhāvaṃ viditavāna—It's knowing the nature of the body. You know that one's body is truth of dukkha. Don't follow ānāpānasati, but if samādhi and discernment become weak, then return to the breath. Observe the mind at the heart base which is knowing the breath. After that follow whatever arising and then without anything to follow just return to the breath. This is knowing the phenomena of dukkha, so it's mindfulness of the dhammas—Dhammānupassanā satipaṭṭhāna. Practice as the simile of a spider taught by Ven. Nāgasena to King Milinda. By watching and catching, you will get the prey of impermanence. After you discerning them as

disgusting, and disenchanting and the knowledge develops. Before you discern the impermanence of dukkha, and now is knowledge of disenchantment. If you are becoming disenchantment, then it's the second development of knowledge. After disenchantment I want to remind you, continue to follow the arising phenomena. They will show you the truth of dukkha. After that, develop to the knowledge of not wanting, because it's the assemblage of dukkha that becomes the knowledge of not wanting. And then all dukkha will come to an end. Dukkha nirodho Nibbānaṁ—you will find Nibbāna, the ending of dukkha. The death of diṭṭhi-taṇhā is samudaya sacca. It extinguishes the hell fire and wok. (In this talk Sayadaw urged his disciples to do vipassanā first and later for business.) You have to practice vipassanā during your daily life, such as eating, working etc. After you are closing the doors of painful rebirths and can live as you like. You have to practice hard before death comes and before your kamma and intelligence becomes weak because old age, sickness and death are always there.

For healthy and safety life people are looking for refuge here and there. Some times with superstition and wrong ways. If you have envy and avarice will never safe from dangers. You have to make precautions beforehand when it comes, and know how to defend it. Don't forget about that treasure accumulate with treasure, and rubbish with rubbish. If you have love and hate, then envy and avarice will come. Greed and anger are the source of it. If you are practicing Dhamma, then you are the insider of the Sāsana (Dispensation of the Buddha) and without it the outsider. The outsider can’t enjoy the sun and the moon of the Sāsana. If you die earlier, Sāsana also disappear for you. So there are two reasons for its disappearance, die early and

not practicing. Love and hate come from desire. There are two kinds of desires, wholesome and unwholesome. Desire comes from thinking. You can’t sleep at night because of too much thinking. So, have to contemplate thinking (vitakka).

Wrong view and doubt are sticking in the khandhas. So have to know the cause of the khandhas. To understand the khandhas have to know Dependent Arising. Without fallen off diṭṭhi beings are wandering in the pleasant and unpleasant existences. The cause of the khandhas is Dependent Arising. From there you know how to strip off wrong view and doubt. Real understanding of it is quite rare (Sayadaw emphasized was true, most Buddhist even don't know about it.) Want to strip off diṭṭhi have to understand the source of Dependent Arising. Without knowing the causes of the khandhas, stuck with doubt. Don't know the result, stuck with wrong view. This is a very important point. In the Saṁyutta-Nikāya the Buddha mentioned that it was more important than the head was burning with fire and the body was piercing with a spear. Have to deal with wrong view first and later the other problems. Don't take it as I am frightening you. There is nothing more frightening than wrong view. The Buddha used his knowledge and saw that nothing was more serious than wrong view. There were a lot of stories on killing parents (Nowadays a lot of news on patricide and matricide appeared in the east and west.) If you have diṭṭhi and taṇhā will come. Forbid the Path and Fruit is diṭṭhi. Resistance by wrong view and doubt even someone discerning anicca can’t realize Nibbāna (Sayadaw in his many talks emphasized this point very often.) If you don't intellectually dispel wrong view beforehand whatever you are seeing can’t realize Nibbāna. There were many stories in the Pali Texts. For examples, Ven. Anuradha, Ven. Channa and Ven. Yamaka,

they couldn't realize the Dhamma before because of their wrong views. Only by the help of the Buddha and Ven. Sāriputta that became success. After Ānanda became a stream enterer but could not developed forwards was looking after the Buddha and busying with other matters.

Khandha paṭicca-samuppāda—doesn't mean the whole day of process but what happening at the present moment. Present khandha is not the khandha gave birth by mother or yesterday khandha, but the new arising khandha. If you know this, you are free from the view of permanence. From young you are growing up is eternalism—sassata diṭṭhi. People will think the new arising khandha is nothing to do with the old khandha, then it becomes annihilationism—uccheda diṭṭhi, so wrong view is sticking here and there. These two wrong views are hindering the Path and Fruit Knowledge. The Buddha said to go on the middle way. The matter of the eye is conditioned by kamma, citta, utu and āhāra (action, mind, temperature and food). Eye consciousness is caused by ārammaṇa-dvāra (sense object and sense door). By knowing these will free from uccheda diṭṭhi. The cause is not cutting off. By intellectually free from diṭṭhi and discerning impermanence can enter Nibbāna. These two wrong views are coming from identity view—sakkāya diṭṭhi.

Don't let these views arise with the 5-khandhas. The Buddha said if you had any one of them even didn't have the knowledge in accordance with the truth—saccanulomika ñāṇa. If you have identity view and also have all the 62-wrong views. By knowing that it is the process of cause and effect and not created by Mahā Brahmā or God, then you are free from doubt. These are cause and effect phenomena,

not a person and not a being. There are only mind and body while the 5-khandhas condensed. In the discussion between Ven. Sāriputta and Ven. Koṭṭhita (Mahākoṭṭhita), it was said that with contemplation of the mind, it includes the body; with contemplation of the body, it also includes the mind. (If you contemplate the mind, it includes with the body; so as with the body, it also includes the mind. They are working together, arising and passing away together. So it doesn't need to do all the satipaṭṭhāna in the twelve links of D. A. .) Viññāṇam and nāma-rūpa (consciousness and name—form) are also the same way. These examples were by the Buddha and Sāriputta. They are depending on each other. If one of them is collapsing and the other also do. Therefore, Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent. Everyday people are doing uncountable unwholesome kammas. So the result would be also a lot but the time is not yet arriving to give the result. They are not doing anything to cut off the kammas. Because of vedanā living beings are doing a lot of kammas (vedanā paccaya taṇhā..., kammabhāvo—feeling conditioned craving..., action). These are kammas desire for khandhas. You all take kamma as parents so rely on them as kam father and kam mother (kam —Burmese word for kamma). But the Buddha taught you to rely on nyan parents, nyan father and nyan mother (nyan—Burmese word for ñāna). Insert knowledge between feeling and craving. You divide the 5-khandhas and get the 4-satipaṭṭhāna. If you can contemplate impermanence to anyone of them, then craving and clinging are gone. Therefore, the Buddha declared that he had got rid of all wholesome and unwholesome dhammas. Wanting to cut off kamma, practice with one of the satipaṭṭhāna. Without it become a human ball and kick by the wholesome and unwholesome dhammas. So must contemplate impermanence to one of the satipaṭṭhāna.

Contemplate Anicca, Perceive Anicca and Know Anicca

1st Feb. 1960

[Based on Sārandada Sutta, Aṅguttara-Nikāya (AN.5.143 Sārandadasuttaṃ). Five hundred Licchavī princes were talking about, "What are the most difficult things to come by?" They thought about the five things as: horse, elephant, jewels, woman and a rich person. They asked the Buddha and he answered the five rare things to encounter. These are:

1. To encounter the Buddha's Sasāna
2. To encounter a teacher who can teach the Sacca Dhamma
3. By understanding of the Sacca Dhamma
4. After understanding and put into practice, and discern anicca (Dhammānu-dhammappaṭipatti)
5. Repay the gratitude by realization of the Dhamma → (To the Triple Gems and the teacher)

This is an important discourse. Now, you all are having these rarities. So have to put effort for practice without giving up. Every time the mind is in despair check these factors and encourage yourself. Another discourse in the Aṅguttara; the Buddha taught about the way of practice for the realization. People who have these five rarities and practice in accordance with the way and have confidence must realize the Dhamma. I myself is teaching you the right things in accordance with what the Buddha had taught. The tradition of the Buddha was

never talked two ways but only one true speech. (This point is very important for Buddhists who study the teaching of the Buddha, if not, they will confuse with what the Buddha had taught, and because there were new ideas crept into his teachings.) He used to speak only what was beneficial. I'll talk about the Buddha's way of practice. The Buddha taught that whatever mind state arises, contemplate as anicca, perceive as anicca, and know as anicca. For example; lobha, dosa etc. mental state arise and by contemplating no clinging happen and no kamma create. So they all cease to come. (1) Whatever arising and contemplate anicca, (2) perceive as anicca. You have to contemplate quickly. If not, kilesa will take the upper hand. This is the Dhammaniyāma Natural Procedure. It's happening all the times. Dependent Arising is natural procedure. If you don't contemplate, it will continue. If you contemplate, it's cutting off. It's the natural procedure of the round of existence and must cut off with effort. You can stop the wheel of samsaric dukkha with the wholesome dhamma of insight. (3) Knowing it as anicca—This knowing create the wholesome dhamma. These 3 points were taught by the Buddha that I have to mention it. In the real practice by contemplation of impermanence and all are including in it. And then you can ask, "Can I realize the Dhamma in this way?" If you can contemplate by not letting kilesa comes into the practice will realize it.

When you are doing sitting meditation, make a resolution—adhiṭṭhāna. For examples, "Within an hour I'll not let kilesa come in and only continue with anicca. Stay with anicca and do not mix up with other mental states." Hence, you will realize the peaceful sukha Nibbāna in this life as guaranteed by the Buddha in the Sutta, try hard in the practice. I am worry that you may put the blame on the

perfection—pāramī. So I had talked about the 5-rarities beforehand. Concern with the kilesa which comes in and take it as an object of meditation. So contemplate it as anicca. Example, hearing a sound and contemplate the hearing consciousness. If you don't then the kilesa mind of “What sound it is?” will come in. Whatever mind state comes in, it's for the starting point of kilesa to follow behind. By contemplation of the first coming in mind state is cutting off the kilesa mind which will follow behind. If you ask, "When I'll realize the Dhamma?" This is depending on you and nothing to do with the teacher. Depend on one's own character and perseverance or kilesa volume and effort. Without kilesa comes into the practice will realize quickly. Anyhow you will realize it but do not reduce your effort. If you afraid of the dukkha as much as the drops of water in the lake of each side 50 yojana wide, length and depth, you must work hard (a simile used by The Buddha in the Saṁyutta-Nikāya.).

Worldly Fetters and Realization

19th Nov.1960

[Vaccha brahmin asked the Buddha the following questions. (1) Is there anyone without giving up the worldly attachment can realize Nibbāna? (2) Is there anyone without giving up the worldly attachment can reach good rebirth? (3) Any Ājīvaka (or Ājīvika) ever been realized Nibbāna? (4) Any Ājīvaka ever been reached good rebirth? (Ājīvakas were people reject the law of kamma.) The Buddha's answers to these were: (1) Negative answer (2) Positive answer (3) Negative answer (4) Negative answer, but only one person. Sayadaw gave a clear explanation to these Q and A. He said someone is at the time of practicing already giving up worldly things. Therefore, people in family life by regular practice can realize Nibbāna (e.g., Sun Lun Sayadaw was a very good example in modern time). For Ājīvakas they had niyata micchā diṭṭhi fixed in destiny because of this wrong view or akiriyavāda—doctrine of non-action. So the Buddha with his psychic power looking back 91 kappas—Buddhist aeon have never seen that any Ājīvaka realized Nibbāna and reached good rebirths. But the Buddha only saw one Ājīvaka reached sugati—good rebirth, and this man was he himself and at that time believed in kamma. (MN.71 Tevijjavacchasuttaṃ)

Vaccha said that people believed that the Buddha knew everything every moment even during sleep. The Buddha replied that it was people misinterpreted him. (Later Buddhists also misinterpret him in many things.) He only knew by reflection. Sayadaw explained

vipassanā process and said that the Buddha mentioned only 3 insight knowledge. These are: (1) Udayabbaya ñāṇa—Knowledge of rise and fall (2) Nibbidā ñāṇa—Knowledge of disenchantment (3) Magga ñāṇa—Path Knowledge. Path Knowledge is discarding the khandhas and taṇhā. For example, Sotāpatti Magga Ñāṇa—The Path Knowledge of Stream Enterer is discarding the 5-khandhas to painful rebirths (hell, ghost and animal) and the craving to identify view—sakkāya diṭṭhi, doubt—vicikicchā and adherence to rites and ceremonies—sīlabbataparāmāsa.]

The Buddha automatically knew everything was not true. He knew only by thinking. Sleep was with the life continuum of the mind (bhavaṅga citta) and how could he knew it. He was a triple knowledge (Tevijjā) person. These are: Pubbenivāsa abhiññā—Direct knowledge of past lives. If he was thinking people past lives and knew all of them, he also knew what would happen to them in the future. This was Dibbacakkhu abhiññā—Direct knowledge of divine eye. And also had the knowledge of destruction of the taints—āsavakkhaya ñāṇa. With this knowledge he also could teach people for their destruction of the taints. (This was the most important knowledge of the all.) (Sayadaw gave some examples of the King Suddhodana and Santati Minister for their attainments of Nibbāna living in the family life.) The fetter—Saṁyojana of affection to one's body is greater than the fetter of wealth and family members. The time of practice is the time of discarding the fetter temporary. So the one who practices will realize the Dhamma, whereas no realization without practice. If you know how to insert the knowledge between the Dependent Arising processes at any time; then you are discarding the fetters. During the practice if any kilesa comes in, then it will take time, and without coming in

become quicker. So don't blame on the perfection (pāramī). In Peṭakopadesa Pali, for ordinary disciples—pakati sāvakas, they will realize the Dhamma if they complete with these two factors: (1) Listening to the Sacca Dhamma and (2) Wise attention. If you end up at other people sayings can be miss the chances. This is terrible. A person without contemplation and the fetters are always happening. By contemplation and it doesn't. If you are still discerning only mind and feeling, then these are lower level of knowledge. Not seeing mind and feeling instead anicca means higher level of knowledge. Not discerning the 3-characteristics is still in the lower level. Seeing rise and fall will arrive to the higher level of knowledge, arriving to its intrinsic nature—sabhāva. If you are still seeing the khandhas (i.e., form, feeling, mind . . . etc) still not complete, because the Buddha said that the 5-khandhas are anicca. In the Satipaṭṭhāna Sutta Pali said that have to know the mind, feeling etc., but not ask to contemplate these things. (It was mentioned in the beginning.) The Buddha wanted us to contemplate are their anicca. (It was mentioned in the end.)

Contemplation of feeling means remind us the object and without it don't know what to do. The real contemplation is the arising and passing away of them. To know that after arising is not there. Seeing impermanence is Yathābhūta ñāṇa—the knowledge of the way as it really is. Both of the Pali passages are right. The reason why the Buddha taught about the lower level of knowledge was to let us know the object of contemplation. Is it to show the objects of contemplation, to see them or to discern their impermanence? Only by discerning impermanence that the reality and the knowing become fit together (i.e., Yathābhūta ñāṇa, here the Burmese words for the reality and the knowing fit together means you are discerning what really exist. But

usually we see what really not exist.) Arriving to the higher level of knowledge, then wrong view falls off. If you discern impermanence continue to contemplate. After sometime will become disenchantment but still in the 5-factors of the Path. Before you see the impermanence and now become disenchantment. These two knowledge are quite different. If you ask why they are different? The answer is kilesa becoming thinner. Don't reduce your effort and contemplate with perseverance. The knowledge will rise up again as these are not worthy to have. This is the penetration to the knowledge of Function—Kicca Ñāṇa. The object of contemplation, mind and feeling etc. disappear. It’s the right knowing of the truth of dukkha. The khandhas related to the diṭṭhi kilesa—defilement of wrong view disappear. It becomes khandha nirodho Nibbānaṁ—The ceasing of the khandha is Nibbāna. Diṭṭhi kilesa disappears by not arising. The khandha disappears from the existing. Khandha nirodho and the four apāya nirodho cease together. (Here, by destroying the defilement of wrong view that present khandha ceases and at the same time the future four painful rebirths are totally ceased.) The 3-insight knowledge of seeing impermanence, disenchantment and the ending of the khandha are teaching by every Buddha in the past and the future to come. (This talk could have an interpretation problem for some to satipaṭṭhāna. To know both of the arising and passing away, in the beginning of the practice one may be not able to discern impermanent; whereas he can discern it with strong sati and samādhi later.)

Volition, Action and Kammic Formation

23rd Nov.1960

[Here, Sayadaw gave a talk on cetanā (volition), action (kamma) and saṅkhāra (kammic formation). It was an interesting talk and explained their meanings and their connection in the Pali Suttas and Abhidhamma. These words are important for Buddhists to know them. Saṅkhāra has four meanings: (1) formation; (2) mental formation, i.e., the fourth aggregate; (3) kammic formation; (4) prompting. The saṅkhāra here in this talk was No. (3) kammic formation or in the 12-links of Dependent Arising avijjā paccaya saṅkhāra—ignorance condition kammic formation.

The Buddha with his pubbenivāsa abhiññā—direct knowledge of past lives was looking backwards to find the beginning of a living being (even may be his own). But he would never reach the end of his past lives because saṁsāra—round of existence was too long for every living being, but he could find the causes of their origin. It was avijjā (ignorance) and taṇhā (craving). Sayadaw said all the khandhas are conditioning craving and not only feeling (vedanā), but feeling is the nearest cause for craving.]

[Cetanā—volition or stimulation is kamma—action. Two kinds of cetanā; create kamma and not create kamma. Pure cetanā is not create kamma just only cetanā. By vaṭṭas (round of existence); vaṭṭa cetanā—create existence, and vivaṭṭa cetanā—not create existence. All arahants their actions are pure cetanā and not kamma. If giving the result, it's

kamma. In the Dependent Arising of 12-links, saṅkhāra is past kamma and kamma-bhāva is present kamma.

In our many past lives we had created many saṅkhāra kamma; i.e., good, bad or mixed kamma which are always waiting for the chance to give the result. Kamma-bhāva is two ways. If we have a teacher who can teach Dependent Co-arising and vipassanā practice, then we will not create kamma-bhāva. If not, we create kamma all the times. We can observe our minds at viññāṇa or vedanā or taṇhā or upādāna (see the 12-links of D. A). In this way stop creating kamma. In past lives because of avijjā and taṇhā (ignorance is like father and craving is mother), we had created many kammas which were saṅkhāra. It will follow up in saṁsāra until our last lives as arahants. We can see these results in the Suttas and in daily life of all human beings. As an example of Ven. Mahā-Moggallāna's life; he was severely beaten by bandits because of one of his heavy kammas on his past life by killing his own mother. (Sayadaw continued to explain that people can take kamma with wrong view by telling the Mahā Puṇṇama Sutta.)

In the Abhiṇha Sutta (The Daily 5-Recollections, from Aṅguttara Nikāya, AN.5.57 Abhiṇhapaccavekkhitabbaṭhānasuttaṃ), the Buddha taught to rely on kamma as a conventional truth or samatha practice (cāgānussati). The path of kamma is within the round of 31-realms and the path of knowledge (ñāṇa) transcends it. Kammic way is in saṁsāra and ñāṇa way is transcend saṁsāra or towards Nibbāna. For vivaṭṭa dāna (generosity to transcend dukkha), the Buddha mentioned dāna with vipassanā (in the Aṅguttara, AN.7.52 Dānamahapphalasuttaṃ).

In the Abhidhamma of Dhammasaṅgaṇi, we can see three types of dhamma. (1) Ācaya-gāmino dhamma (2) Apacaya-gāmino dhamma (3) Nevācaya-gāmino nā pacaya-gāmino dhamma. The first is dhamma leading to birth and death, i.e., all wholesome and unwholesome dhammas. The second is not leading to birth and death; i.e., The Noble Eightfold Path. The third is neither (1) nor (2); i.e., the Buddha and arahants. These three dhamma can be found in the khandhas.]

The seed of volition (cetanā) is called action (kamma). Without the seed is just volition. The past action is saṅkhāra and the present is kamma-bhāva. Functional kamma is kiriya kamma, just only function which were done by the Buddha and arahants. The kamma not give the result is regarding as pure cetanā. Some kamma-bhāva give the results and some are not. Can contemplate up to clinging (upādāna) not create kamma and no result (In the Satipaṭṭhāna Sutta of contemplation of the mind, the Buddha asked to contemplate when greed arose. But from craving to become clinging may be a little difficult.) Saṅkhāra kamma always gives the result. Without the ignorance ceases then the saṅkhāra not ceases, the saṅkhāra not ceases always connect the khandha process. By meeting spiritual friend (kalyāna-mitta) can stop the kamma-bhāva. Buddha and arahants are only khandhas. Others are clinging khandha (upādānakkhandha). A person without any clinging is just only khandha and with clinging is upādānakkhandha. There are many types of khandha; past and present khandhas etc. Take the kamma as mine is atta-diṭṭhi (self-view) or kammavādī atta-diṭṭhi. Permanence (nicca) is self (atta) and both of them are the same. The Buddha taught that: Sabbe dhamma anatta—All dhammas (including Nibbāna) are not self. Therefore, how can kamma becomes atta—self. Including Nibbāna is not self (Some Buddhists described or took Nibbāna as like atta in some books and teachings, i.e., go against the Buddha's teachings.) Taught about kamma in

the suttanta method is for people who want Nibbāna slowly. But, now who want Nibbāna have to cut off kamma by doing vipassanā. Any realm of existences is the power of kammic energy. Cutting off kamma is the power of knowledge. Every dāna done by seeing dukkha sacca does not continue the round of existence (saṁsāra).

(Sayadaw taught his disciples how to perform a vivaṭṭa dāna which support to transcend dukkha. Most people done it with the desire (lobha-taṇhā) for the support of round of becoming. There were a few talks by him for this purpose before, and after a great offering, such as kaṭhina ceremonies, for meditation hall, Saṅgha dwellings etc. He first talked about dukkha sacca from the mother's womb to old age, sickness and death, about burning with the eleven fires of human life etc.) At first, contemplate and see the impermanence of the khandha, and then make a resolution by wanting to free from the vaṭṭa dukkha—round of dukkha existence. This dāna is done by the knowledge of truth —sacca ñāṇa. The most superior dāna is enriching by vipassanā (Aṅguttara). The dāna for changing prison is not good and also not encourage. Whatever prison you are in changing prison is only prison. In the same way whatever existence you are in changing dukkha is only dukkha. (at last Sayadaw used the Sammādiṭṭhi Sutta, MN 9 or MN i 46, from the Majjhima Nikāya to explain the two types of worldling.) (1) Worldlings outside the Sāsana. Believe in kamma, so kammassakatā sammā-diṭṭhi. By itself alone not realize Nibbāna. (2) Worldlings inside the Sāsana. Believe in kamma also and get the knowledge of impermanence, so can realize Nibbāna.

Seeing One’s Own Death Is Vipassanā

25th Nov.1960

[Sayadaw gave a meditation instruction here. The language he used was unusual. He said when the observing mind and mental states arose; we could see their disappearing or anicca. A mind born and it dies, and then another mind arises again and dies again. Two minds and two mental states can’t arise together at the same time. So when a mind arises we observe and it's not there anymore. When the observing mind comes in, it dies already. At that moment we are alive with the observing mind (magga). When another mind arises, the observing mind also disappears. So there is no observer only the observed. Vipassanā is seeing the death with the living mind. If you could see the death with the living mind, then the Buddha had arisen. Without it no Buddha arose then it becomes the path of ignorance condition kammic formation. So what really make the mind and body process on and on. Sayadaw sometimes in some of his talks mentioned about the hell beings suffer in hell. They die instantly and born again instantly on and on until their kammas are finishing for the hell. Some petas never had a drop of water to drink for their thirsty. They lived for a very long period of times between each Buddha. They continued to survive by food of kamma (kammāhāra).

Mind is the creator because it creates kamma. Even before the being dies the results are starting to materialize. There was a sutta about Nandiya upāsaka. Because of his good kammas celestial mansions were starting to appear in the Tāvatiṃsa Heaven even before

he died. One time Ven. Mahā-Moggallana visited there and found out some beautiful mansions with celestial nymphs were waiting for someone to arrive there. They requested Ven. Mahā-Moggallāna to send the message for Nandiya upāsaka (Dhp 219~220; DhA · iii · 290ff, Vv.PTS:#862). There was a remarkable parallel in a modern day story. This time do not with the outside objects but with the materialisation of a human embryo by the kammic energy. This was in Ajahn Mun's Biography about an elderly nun (see Ajahn Mun Biography, The legacy, pp. 416–418)]

Human dukkha can't be compared to the dukkha of the hells and hungry ghosts. By reaching the sotāpatti magga (the knowledge of stream entry), dukkha only left for seven drops of water compare with the whole drops of water in a huge lake (a cubic lake which is 50 x 50 x 50 yojanas each side with full of water, 1 yojana = 8 or 13 miles, from Sacca Saṃyutta). Therefore, you all have to put full force energy for practice. Only by practice to get the vipassanā magga (insight knowledge) that you'll get the supramundane knowledge (lokuttara magga). Vipassanā knowledge is the cause and supramundane knowledge is the result. (It mentioned in the Susīma Sutta) Vipassanā knowledge is seeing the impermanence and supramundane knowledge is seeing the ending of the impermanence or impermanent process. Therefore, only you can see the impermanence, then you can see the end of it. By killing the kilesa worms with insight knowledge and you get the light of supramundane knowledge. Seeing one's own khandha is vipassanā knowledge. When the first mind is arising and you are alive with the first mind. If the second mind arises, the first mind dies away and you are alive with the second mind again. You have to know in this way. Therefore, contemplation of one's own death is vipassanā. Discerning one's own death is vipassanā. We don't see the numerous momentary

arising deaths that craving (taṇhā) arises, and wants to become human beings or heavenly beings. By not seeing one's own death; and ignorance, craving, clinging and action continue. In this way dukkha machine is going on and on. People are alive without knowing is like a blind man walking along the way. Seeing the death is going on the right path and without it on the wrong path. How to see one's own death is the best way of seeing? Don't see it in the way of fright. Seeing it as a stranger, then it's equal to the word of prato (Burmese; stranger or alien; Pali, parajana. You cannot stop it happens, so looking at it as a stranger. In this way is no fear and fright. This is also seeing it as not-self (anatta). In this way of seeing and vipassanā knowledge is becoming mature and developing. And then become don't want to associate or living with the stranger. It makes samudaya taṇhā in the heart becomes thinner. By knowing it as not mine, wrong view and doubt fall away. Strangers are not coming anymore, and free from the dead ones. And then not seeing one's own death anymore is Nibbāna. This is Nibbāna element. (Sayadaw continued the Susīma story). Practice with the insight knowledge beforehand and then will follow by the Path Knowledge (vipassanā ñāṇa → magga ñāṇa) (In most of the suttas the Buddha taught about three knowledge, but here in Susīma Sutta mentioned these two knowledge.)

Part 4

Inward Exploration

25th September 1962,
28th November 1960, 1st to 2nd December 1960

[Sayadaw gave these talks (here four talks) based on the Sammasa Sutta of Nidānavagga Saṃyutta (SN 12. 66). The Buddha asked the monks if they were engaged in inward exploration. One of the monks answered as he explored the 32 parts of the body. But the way he explained did not satisfy the Buddha. So he taught the monks how to engage in inward exploration.]

T1

The khandhas have impermanent nature. We were born as blind, and will die as blind people if without knowing it. Don't die as worldlings but as sekha and asekha (sekha=trainee, three lower grades of noble disciples. Asekha = one beyond training, i.e., an arahant), and will be ended dukkha. It's important to explore you yourself. This was taught by the Buddha in Kurus (present day New Delhi Area). One of the monks explored the 32 parts of the body but the dhamma standard was low. The Buddha wanted them to explore the truth (i.e., sacca). There are a lot of ageing and death in the body. The 28 matters (physical body) and 53 minds [These 53 minds are according to the Abhidhamma: 52 mental factors (cetasikas) + with one consciousness

(citta)] are due to be old and die. It becomes apparent that there is nothing, only the truth of dukkha exists. Ageing and death are truth of dukkha (dukkha sacca), and the contemplation is truth of the path (magga sacca).

Contemplate in this way the dhamma to Nibbāna appears. Continue to contemplate as where the ageing and death of the truth of dukkha comes from? Ageing and death dhamma come from the khandhas. Ageing and death is dukkha sacca, and the khandhas is samudaya sacca (Khandha is the cause of ageing and death). The knowing of it is magga sacca. People are praying for the khandha is the same as making the prayers to get dukkha sacca because the khandha is carrying ageing and death with it. You must pray for the ending of khandha, and I urge you for the practice. Continue to contemplate where is the khandha come from? In this way the dhamma for the practice is becoming apparent.

The Buddha was using the way of paṭiloma (The reverse order of Dependent Arising) to find the cause. It comes from the desire of becoming. Taṇhā—craving is the source of dhamma. Khandha is dukkha sacca and taṇhā is samudaya sacca. Therefore, I have to warn you. Don't pray for the becoming whatever wholesome merits you are doing. You will get the khandha and follow by ageing and death. Again contemplate where is taṇhā coming from? It comes from the affection to the khandhas. We regard to the five khandhas as pleasant and desirable things.

That becomes craving for it. Not understanding the second section of the Dependent Arising that becomes affection. (Divide the

12 links of D. A will get the four sections: Avijjā → saṅkhāra → / viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā → / taṇhā → upādāna → kammabhava → / jāti → jarā, maraṇa). (Here the second section is from viññāṇa to vedanā). Therefore if you understand them you have no affection to it. If you don't understand them as truth of dukkha you will attach to it. You have to correct the second section. You all take it as truth of happiness. Because of that, it made us for crying in the whole of saṁsāra.

We'll contemplate the mind base (manāyatana) in the second section. (Here Sayadaw taught cittānupassanā) We are affectionate to all the minds which are arising from the 6-sense doors that the second section connects with the third section (vedanā → taṇhā). We must correct the wrong view regarding to the second section. If you understand it as truth of dukkha, then third and fourth Sections will not come. Contemplate all the minds arising as impermanence.

T2

Ageing (jarā) is heat element (tejo). Death (maraṇa) is also heat element. The body becomes mature and die are heat element. The Buddha asked the monks to explore on ageing and death. These are truth of dukkha, in the body only, which he wanted them to investigate. Knowing it is magga sacca and it becomes two truths (dukkha and magga saccas). Burning alive is ageing (jarā) and burning to die is death (maraṇa). If you want to think at home just think about these things. Think about the reality with knowing. Where are they come from? Come from the khandha. So khandha is the cause and ageing and death is the result.

Without khandha is without ageing and death. If you know this, again it includes the other two truths of samudaya and nirodha (The origin and cessation). You complete the four truths. Where does taṇhā come from? It comes from the eye (cakkhu), ear (sota), etc…, the six āyatanas (sense bases). It comes from the affectionate things of mind and body phenomena. (The 6-sense bases are mind and body) So taṇhā is coming from the mind and body. Therefore āyatana is the cause (samudaya) and taṇhā becomes the result (dukkha).

If the cause ceases, the result also does. It's the cessation (nirodha) and the knowing is knowledge (magga). (Therefore in every moment whatever is arising and contemplating we know the four truths). Again we know the four truths. If we don't think about these things and don't know the four truths, then we are living in the darkness and dying in the darkness. These are investigating in oneself. Thinking in the direct order is connecting the cause and result (i.e., samudaya and dukkha). Knowing their cessations are nirodha and magga.

Affection comes from unwise attention (ayonisomanasikāra). Taṇhā comes from taking them as permanence, happiness, self, health, safety (i.e., nicca, sukha, atta, ārogya, khema). Because of craving we get the khandhas. Because of the khandhas we get ageing, sickness and death. Unwise attention is not vipassanā practice. Wise attention is vipassanā practice.

The Buddha said that he was arising into this world to teach people and these things were like beverages mixed with poisons. If you drink it will get sick and die. So the Buddha warned us not to drink it.

Saṁsāric travelers are hungry people. They always die with never fulfill their thirst and hunger. Near to death they cling to this and that and die with it. The 6-sense bases (āyatana); from eye (cakkhu) to body (kāya) are physical phenomena. Mind base is consciousness with mental factors. Condense all of them you get back the five khandhas. So contemplate the five khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta) and fearful (bhaya). In this way taṇhā die, ageing and death cease (Sayadaw said this Sammasa Sutta is very good Dhamma. In his talks collection can see quite a few of them). In this sutta the Buddha taught five ways of insight contemplation. Contemplate the five khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta), fearful (bhaya) and disease (roga). Every time taṇhā come in you know it, and this will lead to Nibbāna. Drinking the poison beverage or not is depending on using the insight contemplation or without it.

T3

Ageing and death exist in the khandha. It's truth of suffering (dukkha sacca). Thinking about their root source, find out, dig up and burn it down is good for us. I'll show you the way of thinking and cutting off it. The teacher duty is to teach you until you understand it. After understanding and to practice is the yogi's duty. We are afraid of ageing, sickness and death and can't escape from it. Where do ageing, sickness and death come from? If you think about it backwardly will find the cause of origin (see the 12 links of D. A.). This dhamma will end ageing, sickness and death. Ageing, sickness and death come from the five khandhas. Heat element is functional for ageing. Warmth makes it getting old and mature. All the existing body, teeth and head hairs are burning with it. It makes you sick and die. Temperature is

increasing and becoming sick is the heat element. After come ageing and sickness with the heat retreat, blood drops and die. The cold heat element kills the person. So ageing, sickness and death are born of the khandha. Only foolish and stupid person desires the khandha. A place without the great four elements and khandha will be freed from ageing, sickness and death. Living beings don't know that ageing, sickness and death are the truth of dukkha.

So they try to get it, and looking for death. Even they are not clever as animals. Animals are afraid of death and when they encounter dangers try to run away. But for human beings they are making merits and asking for ageing, sickness and death (These are very common in traditional Buddhists whatever their schools are praying for the happiness of human and heavenly beings). Not knowing the truth is becoming over craziness. Where is the five khandhas come from? It is from the wanting taṇhā. People with craving for life don't know the truth of dukkha and want to change life. They are only exchanging dukkha but they think it will lighter. All are the same 100kgm each. Suffering is the same as before. If the guide is not good, people will fall into abyss (Importance of teachers, and good to contemplate for all Buddhists whatever their traditions).

Where is taṇhā come from? It is from the affectionate things. If you love your khandha, then it comes from it. If you love your family members, then it comes from them. In short it comes from the 6-internal bases (āyatana). Taṇhā comes into being because of the affectionate things. Being born and dying, moment to moment, in the state of suffering is called the world (loka). Rounding like a ball is loka. In whatever state you are in will become affectionate to it. And

then die without ever fulfilling your hunger and thirst. People die without any satisfaction (one of the meanings of dukkha is discontent. Contemplation of impermanence is the way of dispassion.

T4

I ask you to work for discerning the truth. Without knowing it and saṁsāra is long. I will tell the differences between the one who knows and who doesn't know. Someone is working for the enjoyment of existence doesn't know the truth. Working for the cutting off existence is to know the truth.

The Buddha emphasized the important of knowing the truth with an example. If someone who could teach you the truth and making a demand, you should follow it. The Buddha gave an example of the demand as using 900 spears everyday (in the morning time 300 spears, mid-day 300 spears and evening 300 spears) to spear you and then taught you the truth. These sufferings are incomparable to the saṁsāric dukkha (the sufferings will be encounter in the round of existences). You all should not take it lightly (what the Buddha had said) if you know the first truth and are free from the sufferings of the four painful rebirths (such as hell beings, animals, petas—many different types of ghost, asura). It was like a stick threw up into the sky and fell down randomly. (Sayadaw continued to talk the sutta)

King of the Death is in the khandha. You'll not pray for it only by knowing the truth. Path knowledge is the real refuge. Only Nibbāna is free from the torturers. The five khandhas exist and ageing, sickness and death also exist with them. So the five khandhas are the truth of

the cause (samudaya sacca) and ageing, sickness and death is the truth of dukkha (dukkha sacca). Without the five khandhas and there will be no ageing, sickness and death. Without them is the truth of cessation (nirodha sacca) and knowing about is the truth of the path (magga sacca). (Sayadaw continued to teach vipassanā contemplation) Whatever is arising contemplate as dukkha sacca. Vipariṇāma lakkhaṇaṁ dukkha saccaṁ—The characteristic of change is Dukkha Saccaṁ—Truth of Dukkha. Feeling, mind and whatever come all are including in this truth which is the contemplation of the Dhamma (Dhammānupassanā).

On the impermanence, bending your hand is change (vipariṇāma) and stretching your hand is also change. In sitting meditation, in the beginning if you want to do ānāpāna (mindfulness of breathing) you can. If you don't and just watching the khandha. The khandha will show its nature. When it shows up contemplate as disease (rogato). After sometimes the whole body with a blip, blip, blip and like the boiling water. These are not pain and aches. This is the way of tigers watching and catching it preys. Whatever is new arising and you catch it. Watching is Samādhi and catching is paññā. This is the way of watching with Samādhi and catching with paññā. It's called yuganandha method. The method of samādhi and paññā are going together. Surely you will catch it. Insight practice is watching and catching. Practice to know means impermanence is arresting by you. Impermanence is anicca and knowing is magga. Continue the contemplation will become disenchantment. Before you were seeing other people's death, now you are seeing your own death.

After that you penetrate dukkha and the five khandhas disappear. Dukkha disappears and Nibbāna appears. This is completed with the eight path factors (i.e., Noble Eightfold Path).

With Faith Transcends Wrong View

6th December 1960

[Sayadaw based this talk on the Āḷavaka Sutta of Saṃyutta Nikāya (SN.10.12. Āḷavakasuttaṃ or i.213ff) and Sutta Nipāta (Sn I, 10, or pp. 31–3). It was an interesting sutta and traced it source to the previous Buddha Kassapa. He only used two factors from the sutta; faith (saddhā) and mindfulness (sati). Only with faith (saddhā) people can start to practise and realize first Nibbāna and their faiths become fixed. This stage transcends wrong view and doubt and faith becomes unshakable. May be in the beginning it needs some trust and interest in the Buddha's teaching to start for it. A few years ago there was a book in the west called "Buddhism without Faith". Many scholars criticized this book. "Buddhism without Blind Faith" is the Buddhist faith and encourages the freedom of enquiry.

Without any faith and trust, nobody will have the interest to study and practice, but you need to have an open mind. All the Buddha's teachings could be verified by oneself because it came from the direct experiences of the Buddha and the natural phenomena and laws of nature. Sayadaw gave a very good analogy for saddhā. A man wants to dig out the root of a tree has to use a tool. The root of the tree is like diṭṭhi (wrong view) and it connects with the water of dugati (the four painful rebirths). The branches are like taṇhā and māna (craving and conceit) which grow out from the root.

The tool is paññā (wisdom) and the hands are faith (saddhā). Without the hands the tool can't dig out the root. Sayadaw also emphasized the important of sati and it was leading all the other factors. Faith can transcend the lower round of existences; i.e., the four painful rebirths. With sati can transcend all the upper saṁsāra; i.e., from the human existence to the highest Brahma Gods.]

The Buddha taught Ālavaka in the discourse that with faith could close the doors of four painful rebirths. Because of wrong view beings fall into the four painful rebirths, with faith can cross over the flood of wrong view (diṭṭhi-ogha). You have to believe that it can enter the stream of the path (sotāpatti magga). Why do you want to practise the Dhamma? You have faith in the Buddha's words and also the words of the teacher, so you are practising it. He had been said that you must discern impermanence, and if you practice accordingly will discern it. You discern it because you have faith and practice it. After discerning impermanence do you have any idea of this is my permanent mind process? Wrong view takes it as permanence. In practice let faith is leading you. Another point the Buddha taught was appamāda—diligence with mindfulness can transcend the four floods (oghas). Mindfulness is greater than faith. Whatever is arising (mind states, feelings etc.) watching with mindfulness. You also will see the cessation of dhamma if you are seeing the arising dhamma.

Watching at the candle light and you'll see it going out. For example, mind with greed is arising and you are watching with mindfulness and it's passing away. At that time is there any clinging come in? Without it you are free from the flood of sensuality (kāmogha). By watching and observing the mind and body phenomena

and seeing impermanence do you want any kind of becoming? Then you are free from the flood of becoming (bhavogha).

If you are let the mindfulness dhamma leading you and wisdom (paññā) will follow behind it. Mindfulness knows the arising dhamma and wisdom knows the anicca. All these knowing are leading by mindfulness. Therefore the Buddha called it Satipaṭṭhāna (the function and object of mindfulness).

Time-Comsuming and Timeless / Kālika and Akālika

8th December 1960

[Sayadaw based this talk on Samiddhi Sutta, Devatā saṃyutta(SN 1. 20). Bhikkhu Samiddhi was handsome and lovely. A female earth-deity (bhumma devatā) who saw him in the light of early dawn fell in love with him and planned to seduce him. Samiddhi insisted that he would not abandon the monk's life for the sake of sensual enjoyment. He explained to her, “The Blessed One has stated that sensual pleasure are time-consuming, full of sufferings, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate (akāliko), inviting one to come and see, applicable, to be personally experience by the wise.” (The Dhamma is well expounded by the Blessed one + directly visible……experience by the wise, are the six attributes of the Dhamma) The deity did not understand what he said and asked for more explanation.

He could not answer and suggested her to ask the Buddha. Later the Buddha answered for her and she entered the stream at the end of the talk (became a sotāpanna). It did not mention what happened to Samiddhi. Here one of the interesting points was unwholesome intention turned into wholesome intention and leading to enlightenment by meeting a spiritual friend. Here Sayadaw used these two words, kālika (time-consuming) and akālika (timeless or immediate) to give this talk]

There are two kinds of kāla (time); kālika (time-consuming) and akālika (immediate). Kālika is about family and wealth. Akālika is about insight practice. Another way is working for defilement and killing the defilement. People are following kālika and enjoying in it will encounter great suffering, worry and anxiety. If you do akālika all these will end. (Sayadaw taught them how to use akālika before and then kālika) As an example, if you want to drink water. First contemplate impermanence of the wanting mind (desire) and then drink the water, etc… This is the right way to do things.

The Buddha gave this talk to Samiddhi (including the female deity). A deity came to Samiddhi and said to him. “Now you are in your youth and should indulge yourself in kālika (i.e., sensual pleasure) and do the akālika (spiritual practice) later.” Samiddhi answered to her, “I don’t know the time of my death, the type of illness for dying and the place where I have to leave my body. And then also I don’t know where I’ll take my rebirth after death. So I have to do the akālika before.” The deity asked him again and he couldn’t answer it.

So he suggested her to ask the Buddha. The Buddha said that people took kālika as importance was they were not clear about between concept and reality. They took the mind and body phenomena as me, mine, man and woman. So they suffered from it. Human beings end up in concepts or relative truth that they do all sorts of worldly things (having families, bringing up children etc…). If you don’t clear about concept and reality there will be no vipassanā contemplation.

Therefore find out the reality and contemplate impermanence. At the end of the teaching the deity entered the stream. If you condense

the five khandhas only have the mind and body. Condense the mind and body again only impermanence. Impermanence is the truth of suffering. If you follow to the ending of dukkha it becomes akālika (timelessness, i.e., Nibbāna).

Checking for Wrong Views

9th December 1960

It is the view of eternalism (sassata diṭṭhi) to want enjoyment in next life after this life. You will receive it if you have done it. This person will go there and enjoy the result is eternalism (sassata). After you have done and nothing is happening again. It's just only functional (kiriya matta). It's the view of annihilationism (uccheda diṭṭhi). View it as there is no any connection. (But for fully enlightened beings such as Buddha, Pacceka-buddha and arahant it's only functional).

Everybody has one of these views. With sassata view can't realize Nibbāna, but can arrive to good destination (sugati). Uccheda view even can't arrive to sugati but to the planes of misery (apāya bhūmi). These dhammas are for inner investigation. You can't realize Nibbāna if you don't give up these wrong views and even do the practice. They forbid the Path and Fruit knowledge. (Magga and Phala). If you teach Nibbāna dhamma to sassata person he doesn't like it. He is hiding himself in the round of existence. Don't want to listen about the cessation of life.

They like to realize Nibbāna slowly. Some people are very poor and have a lot of suffering and sorrow in lives that death is the only solution to them. Their philosophy is only born once and only dies once and prefers the cessation of life. So they are uccheda people. They want to listen about the cessation of life. Both of these people are wrong. Sassata people don't like Nibbāna because of the craving for

becoming (bhavataṇhā). Wrong view is preventing them to realize it. They love to listen the enjoyment of life in the sutta discourses.

For uccheda people, when they listen vipassanā dhamma they prefer the cessation of life without understanding the cessation of dukkha. Both of them are not in the middle way, but inclining towards each polarity (i.e., eternalism and annihilationism).

I will talk about their nature. Sassata people believe in doing wholesome actions and abstain from unwholesome action in this life and after life. It's difficult to transcend dukkha for them if the Buddha and disciples taught them sacca dhamma, because they take enjoyment in the becoming.

Uccheda people believe in this life and next life (My understanding of uccheda view is that they do not believe in after life. May be here Sayadaw referred to some Buddhists who had uccheda view) and prefer the cessation of life. They do not do wholesome actions, whereas dare to do unwholesome actions. But they could quickly renounce their wrong views if they had the chances to listen to the teachings of the Buddha and disciples and then they worked hard to realize Nibbāna quickly.

The one who is in the middle way has these knowledge. He has only five khandhas and these are impermanence (anicca), suffering (dukkha), notself (anatta) and foulness (asubha) dhamma and truth of dukkha. By analyzing the khandhas with knowledge and practice will see their passing away with blips. By seeing the arising dhamma is free from the annihilationism (uccheda) and seeing the passing away

dhamma is free from eternalism (sassata). The person who is in the middle way is free from both wrong views.

He is not accepting the views of permanence and extinction. In the world (loka) there are the only existence of the arising dhammas and the passing away dhamma. There are no eternal and annihilated phenomena. People had sassata view before because they didn't see the passing away dhammas, and on the other hand they had uccheda view because they didn't see the arising phenomena. They didn't have these insight before. Therefore only by discerning impermanence they will be in the middle way.

For example, you can use your finger nail to scratch on your arm. You will find the feeling arising and disappearing. The object of contemplation is impermanent and the knowledge which know the object is also impermanent (here feeling and the knowing mind). This is the main reason why I myself had taught you for many years about these things. Only by discerning impermanence before that will be followed by disenchantment after.

It will be followed with pleasure if you don't discern it. After the disenchantment do you have any desire for it? Seeing impermanence is the knowledge of as it really is (yathābhūta ñāṇa, the knowledge which drives away sassata and uccheda). Continue to contemplate and becoming disenchantment towards the phenomena is Nibbidā Ñāṇa (disenchantment of the arising dhamma and the passing away dhammas) which sassata and uccheda cannot close near to the mind. This knowledge is beneficial to the Path Knowledge.

By disenchanting to the khandhas is also to all the khandhas of thirty-one realms of existence. It is also the knowledge of disenchantment to the cemetery. If you have the khandha you have to look for a cemetery to bury it.

When arriving to this knowledge even you are disenchanting to someone you want to associate or live with this person. Then the eight path factors arise, and the khandha disappears. Dukkha sacca disappears and nirodha sacca arises. This is the Deathless Nibbāna. If you know only dukkha ceases (not a being) and free from uccheda diṭṭhi. You should have sustained attention on the khandhas. From the time of discerning impermanence and can make a decision that you are at the entrance door of Nibbāna.

But don’t be satisfied with it and continue for contemplation. Becoming disenchantment you are closer to Nibbāna city. Continue to contemplate until penetrate the arising dukkha and the passing away dukkha, then the five khandhas cease. Dukkha ceases is Nibbāna. From the time you are discovering anicca and making the decision that you will realize Nibbāna.

Wrong Views and Characters

9th December 1961

Wrong views come from inversions (vipallāsa). Someone with the sassata nature is taking enjoyment in the life of existence. So it's far from Nibbāna. Someone with uccheda nature appreciates Nibbāna. With sassata does not like Nibbāna. Uccheda prefers to be nothing is happening again. They believe in born only once and die only once in lifetime. It doesn't make any difference to them. I urge people who have these wrong views must practice for themselves to see the reality.

The reality and the knowing have to fit together. The body whenever you observe, it exists only anicca, dukkha, anatta and dukkha sacca. If the reality of the body and the knowing mind fit together, it becomes cakkhumanto ca passanti—the person with eyes can see it.

You were born with blindness and will die with blindness. This was said by the Buddha in the Udāna Pali. Most Buddhists die without seeing impermanence, but they know only born once and die once in one lifetime. These people born in the darkness and die in the darkness. They can't revolt the inversions (vipallāsa) that they are crazy and blind. This body exists as impermanent phenomena and not seeing this is blind.

But we take the not existing things as my son, my wife, etc. is crazy. So don't want to become a crazy and blind corpse. If you want,

then the king doesn’t go to the heaven and the monk doesn’t fly up to the heaven. (These usages in Burmese language are respectful ways of saying about the king and the monk are passing away).

Both of them suffer in woeful plane (apāyabhūmi; because of wrong views) and dive into the earth (i.e., hell). (And then Sayadaw told the story of a group of blind brahmins and an elephant). All of them didn’t know the whole elephant. In the same way human beings only know the outer forms as son, wife, etc. But they don’t know what happen inside and then die.

They die as crazy and blind people. Even you are a two rooted person, if you can practice and discern impermanence, then you will finish your goal in next life. (Regarding two rooted person in some of Sayadaw’s talks, he can’t discern anicca. May be it referred to the highest levels of anicca, or some of his listeners were already discerned anicca. So he encouraged them to continue their practice.

Anyhow yogis should not concern about the Dhamma duty or procedure. He should concern only practice rightly and checking his mistakes and correcting them). If you don’t work for practice and next life also will born in the darkness and die in the darkness again. You are not only living in the darkness but also crazy. Without cure your blindness and craziness, even a Brahma god can become a pig and an Universal Monarch a dog (anything can happen to a worldling). Everything could happen to a living being before but except Nibbāna. (it is because saṁsāra or the round of rebirths without beginning is very long to all beings.)

A person not in the middle way is going randomly and in the extreme. The two extremes are not free from ageing, sickness and death. And also can't find the way of freedom. Without cure the blindness and craziness will be never in the middle way. Beings are moving like an earth worm. A chicken is waiting in front of it. It doesn't know about this and going towards the chicken.

Therefore it becomes the food for the chick. In the same way living beings are eaten by the king of the Death. You can smile only when you are in the middle way. You can smile after seeing impermanence, disenchantment and the ending of the conditioned phenomena. Without these is only the smiling of a blind and crazy person.

Inversions of wrong view (diṭṭhi vipallāsa) over power us that we are always going towards the path of death. If you are looking at it with knowledge and this khandha is dying for many times within a day. So if someone became a sotāpanna and the Buddha referred to him as āloko udapādi—attained the knowledge of light. It will only become bright by getting the seed of Path Knowledge. After discerning anicca, you get the knowledge in accordance with the truth (sacca-anulomika ñāṇa).

It will see the real dukkha when this knowledge becomes mature. It's difficult to talk people to appreciate these things. What they prefer is the path to good rebirths, because they have inversions with them. If your eyes can see, then you are in the middle way. You discern impermanence and it becomes the seed of a noble being (ariya). Most of us took rebirths as animals in our past lives because human

existences were difficult to obtain (Some yogis could discern their past lives also supported this point).

Therefore the Buddha said that we should be disgusted and loathed to this khandha. If you have the khandha, and even will not kill by others, must bite to death by the four snakes within it (And then Sayadaw mentioned how the four great elements changed in the body and led to deaths).

The Buddha explained the characters of blind and crazy people. People held the view of permanence (sassata diṭṭhi) believe in next life and the result of good and evil. Prefer to do good and afraid of evil.

May be you all think him as a moral person. Even if he meets a good teacher and will stay away from practice to realize Nibbāna (There was a close disciple named U Mya, a wealthy business man. If he had the chance to meet Sayadaw would never stay longer, but only a few days for his talks. Sayadaw always asked him to stay longer for practice but he neglected and died unexpectedly).

These people (sassata) even if they met the Buddha would not do it and not giving up their views. Their faults are small but very difficult to transcend dukkha (Most of later Buddhists are this type. They have bhava taṇhā and also encourage others to do the same). They are very reluctant to cut off the khandha process. They can't give up their sensual pleasure. They are gentle nature. Pretend to be moral people and don't want to come out from the round of existence (vaṭṭa).

Therefore it’s difficult to help them for liberation. It’s refine and difficult wrong view. It's like the head hairs of a small baby difficult to shave. The faults of uccheda people are heavy, but they are easily to give up their views. They believe in life and kamma but don’t want to cultivate wholesome actions. They can do unwholesome things. They are easy to transcend dukkha if they listen to talks and have faith in it.

[A very good example was Thae Inn Gu Sayadaw (also named Sayadaw Ashin [Ajan] Okkatta, 1913 ~ 1973). He was a robber before. At the age of 46, he and his two followers robbed a house. The host knew about it and waited for them coming in. He was hit on the head with a long knife, but luckily he was wearing a hat. With the injury on the head, he and the others fled for their lives. After curing of his head injury, he had strong saṁvega; he took the book, which was about Soong Loon Sayadaw's biography, and practice with him to the monastery in his village. Soong Loon Sayadaw (1888 ~ 1952), see Jack Kornfield's book—Living Buddhist Master. He took the nine precepts from the monk and closed himself in a room and practised diligently. He had the strong determination of if he died let him die or let defilements died. After the sixth day (i.e., 12th September 1959) he experienced the first realization. Later he ordained as a monk and continued his practice. He finished his spiritual journey on 20th May 1961. He was a rough character, so his practice also very tough.]

The difficult things is most of you are sassata people. If you have the eye sight both of these views will fall away.

Uccheda people even at the utmost can make a vow to become a bodhisatta. Between the two views, uccheda person is closer to

Nibbāna. If you discern the impermanence of any khandha both wrong views are gone. By seeing the arising is uccheda view, with the passing away is sassata view and both will fall away. So discerning of impermanence is very beneficial. Go and study the Pali Suttas, most of them were talking about the rise and fall (udaya and vaya), i.e., impermanence. Why is that? Because it can revolt wrong views. Now, you have encountered the Buddha's Teachings and must do this task.

If not you will incline towards one side. Therefore I am asking you very often that; "Do you discern impermanence?" The same as do you have the eye-sight yet? It doesn't mean to see all of them. Here feeling arises and then not here. Mind arises and then not here. Know the overview of it! These are important so that I have to tell you. Even in the past lives before, you might be met one of the Buddhas, but one of these wrong views prevented you from liberation. Distinguish by characters sassata person is lust temperament (rāga carita). Uccheda person is hatred temperament (dosa carita).

Whatever reason he will not do it if he doesn't want to do something. They are blunt people (If they have faith in the Dhamma can give up their lives for the practice). They are sharp and sassata people are soft. The Buddha taught a lot of things in details, and nothing was left behind (The Buddha never had a secret teaching or left some things behind for others to discover).

Even in the end he allowed the monks to adopt some of the minor rules for the practice. All of you do understand the Dependent Arising very well (Sayadaw taught many years to them by using D. A.). So don't doubt about yourself as in the middle way or not?

Dependent Arising teaches you the cause and effect of the impermanent phenomena. So you are in the middle way.

Only you need to take care of it ending. The khandha, like the flowing water, is always in the impermanent states. It tells you only these. It’s like as you are watching at one of the place of flowing river: the upper part of the water flowing in and the lower part of the water flowing away. The cessation of rise and fall (udaya and vaya) is Nibbāna.

The Wise and the Fool

11th December 1960

[In this talk Sayadaw was using the first verse of the 38 highest blessings—Maṅgala Sutta for the teaching. “Not to associate with fools; to associate with the wise; to honour those worthy of honour”]

A fool (bāla) doesn’t mean a person is foolish but for the dhamma latency in the mind. In the same way, the wise (paṇḍita) also is not a person but the dhamma. The mind has ignorance (avijjā) and becomes the fool. The mind has knowledge (vijjā) and becomes the wise. We have to decide by the dhamma latency in the mind. Association with what is good becomes wise and bad becomes a fool. Not knowing is ignorance (avijjā) and foolishness is saṅkhāra (kammic formation).

Take the five khandhas as man and woman who are not exist is foolishness. Contemplation of the impermanence of the khandha is wise. By dying in this way is worthy of honour (pūjā ca pūjaneyyānaṁ). Someone dies by clinging to the khandha as a living being is the corpse of a fool. If you associate with impermanence will realize the incomparable Nibbāna.

Saṁsāra and the Hindrances

13th, 17th to 21st December 1960

T1

How were we living in the round of existences (Saṁsāra)? Talking with the relative truth of person and living being; we were wandering-on by changing heads, such as from human head to dog head, pig head etc. In accordance with the Dependent Arising we are revolving around by birth, ageing and death (jāti, jarā and maraṇa). This is dukkha machine running on. We don't know how to remove away the covering up phenomena. So saṁsāra is very long for us. There are five hindrances covering up the Dhamma and wisdom can't penetrate.

These are the dhammas hinder the Path and Fruit knowledge. Even meet the Buddha, Dhamma, and Saṅgha, if we can't remove them the dukkha machine is running on. The mind process appears at the heart base. If the blood of the heart becomes muddle then the mind is also. If the blood becomes clear and the mind is also. And then the knowledge becomes clear.

The Buddha used some similes to explain the hindrances, for example, a bowl of colour water for greed (lobha). Originally water is clear. In the same way bhavaṅga citta (life-continuum) is clear. The heart blood is also clear. There are eight types of greedy mind, as an example with wrong view and without wrong view etc. It can discern impermanence in the khandha if the mind is clear like the pure water

(i.e., far from the hindrances). An itch arises and passes away, hearing arises and passes away, smell arises and passes away, thought arises and passes away. All are passing away.

If you don’t discern it then it's mixed with hindrances. Therefore ñāṇa (knowledge) doesn’t have the chance to come in. The same as you can’t see your own face in the water. Anicca, dukkha, anatta, and asubha phenomena can’t appear. In accordance with the way of mindfulness (satipaṭṭhāna), if lobha mind comes in, first contemplate its impermanence. After that you’ll see the impermanence in the khandha.

Therefore the Buddha said that forgot what one had learnt (with hindrances) and remembered what one had forgotten (without hindrances). If the lobha mind arises and don’t know how to remove it, will connect to clinging (upādāna) and revolve in saṁsāra. If you know how to deal with it then becomes vipassanā. And then continue to discern the impermanence of whatever one is contemplating. Some blame their pāramīs when the hindrances come in. It’s nothing to do with the pāramīs but don’t know how to deal with the hindrances. These are arising now, but they don’t know and say what they think about it.

T2

There are two types of dhamma: Dhamma of the outsiders and Dhamma of the Buddha. Vipassanā is the teaching of the Buddha. It can be practised, but you need a good teacher. If you meet a good teacher the path factors will be developed. Meeting a good teacher is like dawn arising. Developing path factors is like the sun arising. Without these two factors all beings are under the darkness. Therefore they are born, live and die in the darkness.

This is under the influence of ignorance and craving. According to the Dependent Arising process, beings arrive to the four woeful planes. I will talk about the hindrances the Buddha taught to King Ajātasattu. If greed (lobha) arises in the khandha it's like someone in debts. There is no free time and the mind becomes unhappy. We can contemplate to find out, it's like a person in debt or not.

We establish a family, wife and children increase. They are like money lenders; you have to work for them. It's like repay the debts. This debt has to be paid until your death. Even you are dying and want to continue to pay the debt. The Buddha taught you to give up greed. But you all are keeping it with you. So you all are not Buddhists. How to free oneself from slavery? We love ourselves most because don't know the faults of the khandha. We love the khandha most.

So practice insight on the khandha. Divide the khandha you get five of them. Wanting to kill taṇhā (craving) contemplate feeling (vedanā). Why? Because vedanā conditions taṇhā (vedanā paccaya taṇhā). When feeling ceases, craving also ceases—vedanā nirodha taṇhā nirodho. Then you are free from the list of the slave. The time you are not

practicing is a slave mind. Contemplate the three feelings (pleasant, unpleasant and neutral feelings).

T3

(Sayadaw continued to talk on greed) It must be fed the medicine for vomiting to vomit out greed inside the khandha. This medicine is insight path factors. Every time greed arises contemplate its impermanence. After that, continue to contemplate the khandha where lobha is hiding. If lobha is staying in the heart longer and the slave life is longer. Right view is the medicine of vipassanā for vomiting lobha. (after that, Sayadaw talked about men working for their wives in a very humourous way, comparing them as oxen). There is no disease bigger than greed. No medicine can cure it, only with the medicine of the Buddha.

Hatred (dosa) is like a person who has disease. It starts from the beginning to mature stage. Therefore it has to be contemplated in its beginning stage. The commentary mentioned that people who were hatred nature they became old, sick and distress earlier than before the time came. This comes from wrong view and has to contemplate impermanence (Sayadaw told the story of Therī Padācāra Paṭācārā, DhA 113, DhA 288~289; Thig 5.10, Thig 112–116; Thig 5.11, Thig 117–121; Thig 6.1 Thig 127–132). You can’t contemplate other things without overcoming dosa. After extinguish it contemplate the khandha which dosa relies on. In the Majjhima Nikāya dosa is like a frog. If you poke its body with a stick it becomes bigger.

According to Dependent Arising, dosa starts at the end; i.e., dosa, soka, parideva etc. Without knowing dosa arises is including ignorance with it. Because of ignorance starts Dependent Arising in the beginning. Therefore dosa arises people suffer at the present and in the future. This disease can be cure with metta (loving kindness) and if you can’t then use vipassanā. At that time it's not easy for metta to come in. Contemplating impermanence is the best way.

Sloth and torpor (thīna and middha) is like a person in the prison. This person doesn’t know what happening outside the prison. These dhamma are more terrible than others. In the place of not knowing it is number one. Angry person knows his anger. In the same way greedy person knows his greed, even though he can’t overcome it. For both of them you can contemplate lobha and dosa. But for sloth and torpor you can’t do it. Therefore it’s like in a saṁsāric prison.

T4

People who do regular meditation practices have the habitual actions (āciṇṇa kamma) near death and die with smile on their faces. In daily life whatever actions and movements we are doing, wrong view and craving (diṭṭhi and taṇhā) are always going together with the khandha. At that time we can’t ever see the changes within them. By using the methods of the Buddha and teachers giving us to watch and observe will see the changes in the khandha. At that time khandha and wisdom are going together. By seeing the ugliness of the khandha it becomes undesirable, disgusting and disenchanting. Continue to contemplate becomes disassociation with it. In this way Path

Knowledge will arise. After that you can smile near death or can continue for the higher level of Path Knowledge.

Restlessness and worry/remorse (uddhacca and kukkucca) are like a slave. When the mind is restless it never follows our wishes and desires. We have to follow behind the restlessness. It’s the same as a slave.

A slave follows behind his master. Also like the bees, make hive on a dog’s tail (This is quite a strange example and funny indeed). Contemplate the impermanence of the restlessness. After overcome it, restart with the original object (e.g., vedanā, mind etc.). Kukkucca has two mind states. Remorse with unwholesome actions one had done before. Worry with wholesome actions one has not done yet. These mind states come in during meditation and dying moments (Sayadaw told the interesting story of Tambadāṭhika the executioner in the Dhammapada Text, DhA 100)

T5

Already translated before as " Remorse, Worry and Dying " (20th December 1960) (Part 2-21)

T6

If someone asks, “Where did you come from?” Everyone will answer that "from my mother’s womb". But the Buddha said that birth

was the truth of suffering (Jāti pi dukkha sacca). So the right answer is "came from dukkha sacca". And then asks, “Where are you living now?” The answer will be in Mandalay, Taung Myo (Taung Myo is a small city south of Mandalay, also known as Amarapura where Mogok Sayadaw’s monastery is situated). Ageing is the truth of dukkha (jarā pi dukkha saccaṁ), so we are always living with the truth of dukkha.

We always think about all these as good coming and good living if we don’t have the truth of the eye. Vyādhi pi dukkha saccaṁ—sickness is the truth of dukkha. We think we are healthy but always living with illness. Again we know death is the truth of dukkha—Maraṇaṁ pi dukkha saccaṁ. Therefore we came from dukkha, live with dukkha, and will die with dukkha. The functions of the khandha are only these things. In the whole round of existence we are wandering-on with the truth of dukkha. We never had happiness among them. All these happen because of the covering up by hindrances (nīvaraṇa) that can’t see the way of freedom. So turn on the dukkha machine is nīvaraṇa dhamma. We can’t meet the Buddha and Dhamma is also by them.

Where is doubt (vicikicchā) coming from? Let us find the cause. In the Majjhima Nikāya, Mūlapaṇṇāsa (MN 2: Sabbāsava Sutta?), the Buddha said that it came from not paying attention to what should be paid attention and paying attention to what should not be paid attention. Come from unwise attention (ayonisomanasikāra). Wrong view is delusion dhamma (moha). It’s including in the 12 unwholesome minds. Only can destroy wrong view and doubt will realize Nibbāna. After they have gone can realize the other higher Path Knowledge. Then, the seed to woeful planes is destroyed.

For the development of wise attention it needs to associate with the wise and listening Dhamma talks. There are three kinds of doubt concerning for oneself. Where are we coming from? What happen to us now? After death where are we going? Every day what you all are doing is like a sky walker walking on a tight rope which is nearly falling apart (A very good simile to warn Buddhists and other faiths, who have the fortunate chances to come to this human world and doing foolish and stupid things). If your wrong views are not destroyed I have to always warn you of its importance. If you can't dispel doubt then wrong view can't fall away. Without it falling away can't free from the wandering on in the painful planes (apāya-bhūmi).

Therefore they (diṭṭhi and vicikicchā) are more dangerous than the atomic bombs fell on the Hiroshima and Nagasaki cities. These atomic bombs make you die only once. But they make you die for many times (Sayadaw was using the Dependent Arising to explain the three doubts mentioned above). From the fruits of ignorance and kammic formation (avijjā and saṅkhāra) the five khandhas tree grows out. From the tree bears fruits. And then from the fruits a tree grows out again on and on without end. Therefore we have to deal with the present tree the khandha and make it not to bear fruits again. Don't listen to this talk just for merit, but to remember for knowledge and practice.

Contemplate impermanence if doubt comes. With contemplation ignorance becomes knowledge (avijjā becomes vijjā) and kammic formation and rebirth consciousness not arise. Without the seed no tree grows out (Here the seed is rebirth consciousness and the tree is the five khandhas). After that, contemplate the five khandhas.

T7

If you are having doubt in the practice and like a person going on a journey. And having doubt on the teaching of Dependent Arising such as concerning oneself of the past, the present and the future. According to the Abhidhamma there are eight doubts. Today I have to end my talk on the hindrances and will talk on the Dependent Arising in the wider sense. Having doubt on the khandha develops ignorance and kammic formation (avijjā and saṅkhāra) is wandering-on like a circle. Ignorance and kammic formation → khandha → ignorance and k-formation → khandha…etc… on and on (This is the condensed form). Therefore the Buddha said you can't find the beginning of a being or saṁsāra. If you ask the cause of it then can be answered.

Ignorance and kammic formation are the main point. These are the causes for the khandha. Because of samudaya sacca (avijjā and saṅkhāra) dukkha sacca arises (i.e., the khandha). Therefore only samudaya sacca and dukkha sacca are wandering-on (Sayadaw gave the simile of the seed and the tree). Because of the hindrances nirodha sacca and magga sacca cannot come in. In saṁsāra only the bad cause and the bad result were wandering-on. There were never the good cause and the good result. Condense the Dependent Arising, it's only that much.

The causes for death are (avijjā and saṅkhāra) and the result of death is (khandha). You have to look for the good cause (the Path Factors) and the good result (Nibbāna) before arriving to ageing and

sickness. If you look for it between sickness and death will never succeed. (Sayadaw told the story of Ven. Anuradha for dispelling doubt)

He had been closed to the Buddha and practised before. But it was evident that he has not been overcome his doubt. He had doubt and couldn't answer the questions posed by the outsiders. You have to contemplate to discern the arising and passing away of the phenomena. Anuradha himself was by penetration of dukkha arising and dukkha passing away that became a stream enterer (sotāpanna) and then an arahant. (This was after the Buddha helping him dispelled his wrong view and doubt).

The Path Knowledge of not wanting dukkha will arise only by penetration of dukkha. Dukkha ceases means no khandha exists. The Path Knowledge is not seeing the Khandha. Path Knowledge is the cause of sukha and the result of sukha is Nibbāna.

Dependent Origination at Home

16th the December 1960,
29th to 30th September and 1st October 1961

T1

[Sayadaw taught about how to listen Dhamma.]

The ears are listening to the Dhamma and the mind is observing the khandha. In this way the mind is becoming sharp. By delivering the truth of the Dhamma and in the end realized the Path and Fruit knowledge. Ven. Ānanda told the Buddha that Dependent Origination was easy. The Buddha responded as not easy. (Sayadaw also said it was not easy).

But if you can cut off the process will realize Nibbāna. Today I will talk about Dependent Arising at home. You all are making wealth but for whom? We can say for the sake of the khandha. By clinging to the khandha that craving arises for the search. If ask again for the sake of which of the khandhas you are seeking for wealth? For the sake of happiness and health, so it's for the aggregate of feeling (vedanākkhandha).

We are seeking wealth for a better life. We are seeking for money everyday means we are tortured by feeling. Dependent Arising at home means from our home we are going towards the planes of misery (apāyabhūmi). Feeling conditions craving—vedanā paccaya taṇhā. It is

unwholesome. By theory, Dependent Arising seems to be easy. In the real khandha process it is not really easy. Even people don't know that it's happening. (Sayadaw mentioned some of the processes in daily life with humorous examples).

The record in the text and the khandha experiences become the same only it's valuable. Because of craving the business of seeking or search (pariyesanā) arises. By depending on craving the business of craving arises. From seeking comes acquisition (lābha). It becomes the gain of craving. Therefore craving connects with craving. From acquisition comes ascertainment (vinicchaya).

It becomes the ascertainment of craving to make decision on how to use the money. For common people they think these things as ordinary processes. From ascertainment comes desire and passion. From desire and passion comes attachment. From attachment comes possessiveness. After that comes stinginess. By the torturing of feeling all these dhamma arise. After stinginess comes defensiveness. For the safety of wealth, becomes defensiveness. The Buddha said that without the contemplation of pleasant, unpleasant and neutral feelings greed, hatred and delusion would not die and not realize Nibbāna.

T2

Staying at home without mindfulness and wisdom, still can go to the four planes of misery. Therefore the Buddha taught Dependent

Arising at home. It’s like a thief comes into a house and steals the properties will make the family members suffer. In the same way thief of defilement comes into a house will make a big trouble. People makes money for the sake of eating good and living good, but it's just for the pleasant feeling and wanting to be happy. (Sayadaw explained about how people seeking for the pleasant feeling of each of the six sense doors).

The masters are the six types of feeling and the slave is only one. We are under the control of feeling. You all know only one type of unpleasant feeling. Don’t take feeling as insignificant. It’s the master of craving; when you are in healthy situations under the control of pleasant feeling. If you don’t know feeling arises and will also don’t know under its torture. Not knowing is the most difficult thing to deal with. Which feeling is the more fearful one between pleasant and unpleasant feeling? Which one is more terrible? For happiness, people want to do anything. Most of them were killed by pleasant feeling. Dependent Arising at home is starting from pleasant feeling.

This house and that house are busy because they want happiness. Pleasant feeling is giving order to people for business that they don’t dare to revolt. If they revolt all will be in Nibbāna now. It doesn’t give happiness to old folks either. People seeking wealth with unlawful means are falling into the planes of misery is the cause of pleasant feeling. I am old now, but if I want still can do it. You are a real slave indeed. People become slaves because of pleasant feeling.

Feeling can over power on everything. Unpleasant feeling also asks for seeking medicines. This life is so many sufferings (human

life). Therefore try to reach heaven in next life. Reaching in heavens also find this dukkha. Torture living beings without any pity is feeling. Just seeing, hearing, smelling and tasting are neutral feelings (Sayadaw gave examples to each of them). The pleasant feelings in the heavens (just mentioned) are better than in human realm.

So people are making merits for that. After arriving there also encounter ageing, sickness and death. Pleasant feeling ask you to do things that you have no free time (for enjoying sensual pleasure). (Sayadaw gave the simile of a fish by the Buddha to explain the three feelings). You have to go somewhere there is no feeling at all. If you have the khandha even die still never free.

Therefore the Buddha urged you to disgust this body, for disenchantment and not took pleasure in it. But most of you think about these words as just ordinary and insignificant. We all are killed by these three feelings. Pleasant feeling is deceitful, whereas unpleasant feeling torture and kill you. After that it sends you to the grave yard. These three feelings have the nature of torturing. So it's the truth of dukkha.

Every time feeling arises contemplate as the torturing nature of dukkha sacca and it becomes the contemplation of Dhamma. If you thoroughly penetrate dukkha, craving can't follow behind feeling. Kamma can't send to next life. This is arriving to Nibbāna. If you don't contemplate feeling it will give order to do this and to do that, and later kill you. It conditions to all these things and continue to the process of nine causes and effects (see the 12 links).

T3

There are two types of greed (lobha); greed for seeking and enjoyment. There is the cause for the samudaya lobha to arise. You all who listen to the talk are the feelers of vedanā. You are healthy that can come here. If you are a feeler of dukkha vedanā, then you can't come to here (In Burmese everyday language vedanā by itself refers to unpleasant feeling). Feeling aggregates are listening to this talk.

This is dispelling wrong view. Insight meditation is every time feeling arises by knowing it, and also knows its passing away. If you don't know then you are an ignorant person. Because you don't know what's happening. But even you know, know the pleasant feeling with greed and unpleasant feeling with anger; and know neutral feeling with delusion. All these knowing develop the Dependent Arising process. It's ugly knowing. Why are you seeking for wealth? Because you are tortured by feelings. Pleasant, unpleasant and neutral feelings are leading to greed, hatred and delusion. It's quite terrible.

If craving arises, it will ask you for seeking. From pleasant feeling craving arises. From craving seeking arises. People who understand feeling are very rare. Most of them die without knowing it. I don't want to die yet, and still very good in seeking wealth. Still good to be a slave of desire! If you can contemplate feeling no craving arises. Without its arising and there is no seeking.

That's in Nibbāna where no seeking and no searching. If you don't know about feeling should not be in at ease. The Buddha was never seeing the good side of it that taught contemplation of feeling in

an extraordinary way. What is the most important thing he wants when someone is in painful feeling? He wants to be cured. Painful feeling conditions craving—dukkha vedanā paccaya taṇhā. In this case you have to look for the medicines. If not by yourself, you will have to ask someone to do it for you.

You do know painful feeling but not by knowledge. Instead you are knowing about it with craving. In the 31 realms of existence all living being are tortured by the ignorance of feeling. In the world, human beings only know how to teach people on developing feeling. But don't know how to teach for the cessation of feeling (These points are very important for deep contemplation. Because human beings are nearly destroying the beautiful Earth by getting lost in feelings from the politicians, business people to all walks of life).

Neutral feeling conditions craving—upekkhā vedanā paccaya taṇhā. There are a lot of craving going on with the seeing, hearing, smelling and tasting. The Buddha taught us to know feeling every time it arises because of the suffering of seeking. Do you see the Buddha and Ven. Sāriputta are going for alms-round? All their feeling was ceased a long time ago. They were in Nibbāna which was no seeking and searching. Ending of feeling is a real happiness indeed.

If you can follow the ending of feeling then everything is finished. So don't forget about the contemplation of feeling. If you are in negligence it will push you down (to the abyss of suffering). For example, you want to eat little and suffer little, but actually, you want to eat a lot, and then suffer a lot. All these unwholesome developments come from not overcoming of feeling.

T4

Craving is very cunning, because of it there are a lot of seeking and searching going on. Why we are deceiving by the taṇhā? Because we don't get the knowledge of the way as it really is (yathābhūta ñāṇa). We don't know form (rūpa) as form, mind (nāma) as mind and impermanence as impermanence. So the Buddha reminded us to look for a teacher who could teach the truth of Dhamma for 32 times (in the suttas).

Wrong perception is wrong view, and attachment is craving. If you are deceiving by them will go to the planes of misery. Only by getting the Yathābhūta Ñāṇa and not deceive by them. This is an important knowledge. The knowledge closes the doors to the planes of misery and lead to Nibbāna. Don't be lazy to listen Dhamma everyday. You have to practice to get this knowledge. When I am asking you, "Do you discern impermanence?"; it means "Do you get Yathābhūta Ñāṇa?". You are not free from the deception of diṭṭhi and taṇhā, if you do not get the knowledge, and then you will have an unfortunate death. Why don't you get the Yathābhūta Ñāṇa? No learning (study or listening Dhamma), a worldling without any Dhamma learning is called asutavā puthujjana.

By getting the Yathābhūta Ñāṇa is becoming a part of the stream-enterer. You are practicing sīla for long life, and making dāna practices for good rebirths; after with all these good rebirths, and in the end realize Nibbāna etc…. (Saṁsāra will never come to an end with taṇhā). All these are (wishy-washy) just in deceptions. Most Buddhists are making dāna

under the deception of craving. I (i.e., taṇhā) will follow you up to the Brahma Worlds.

This is the power of taṇhā. Without or little learning is leading to the planes of misery (Nowadays human societies have a lot of social problems and sufferings are due to lack of moral educations. Don't know how to behave like a human). Why we have no learning? Not listen to the Sacca Dhamma, and not seeking for a good teacher or a spiritual friend (kalyāna-mitta or kalla-mitta).

Ven. Ānanda answered to the Buddha that one received half of the benefit because of a good teacher. But the Buddha responded that one couldn't realized Nibbāna without a teacher. A task will be completed with a teacher. Why don't we get a good teacher? Without the knowledge of examination (vicāraṇa). We can encounter pseudo-teacher, wrong teacher, and counterfeit teacher without it. We are tracing the source of the cunning taṇhā, and find a lot of them.

Why don't we have the knowledge of examination? Without wise attention (yoniso-manasikāra) or unwise attention. In this case we pay a visit to the human world and return to the planes of misery. (According to the Buddha most living beings came to the human plane for temporary like a visit and after that returned to the planes of misery which were like their permanent homes)

Why unwise attention comes to be? It is the cause of ignorance. And then ignorance comes from the taints (āsava). Therefore when you are making offering (dāna) I teach you to follow me to recite the Pali

words; “Āsavakkhayaṁ ahaṁ homi—Because of this merit all the taints are destroyed.” So āsava dhamma is the main source.

By arranging it in the direct order (anuloma): Taint (āsava) → ignorance (avijjā) → unwise attention (ayonisomanasikāra) → no knowledge of examination (nivicāraṇa) → do not have a good teacher → not listening to the truth of dhamma → do not get the knowledge of the way as things really are → deceive by craving → to the plane of misery.

In this way in the whole of saṁsāra beings are deceived by craving. Without the destruction of the taints will not free from the deception. How to destroy the taints? It’s easy. By discerning impermanence it will be destroyed. To contemplate everything existing in the world as impermanence, dukkha, not-self, loathsomeness (asubha) and truth of dukkha, and no taints will arise.

For the destruction of the taints must practice vipassanā. We are travelling in the very long of saṁsāra is under the deception. Who is deceiving us? They are craving and wrong view (taṇhā and diṭṭhi).

Nibbāna is Always Exists

25th December 1960
and 22nd June 1962

[Sayadaw formulated a Dependent Origination Chart from the Buddha's Teachings to explain many of his talks very successfully. It is helpful to understand the Dhamma in a very profound and clear way. It needs to use this chart to understand some of its talks and for contemplation. This chart is very well known to most Buddhists in Burma. You may find this chart on the internet in English version, e.g., site A or site B]

T1

[Interesting talks on the nature of saṁsāra and Nibbāna. Khandhas do not always exist and it's dukkha. It's also saṁsāra. Nibbāna is the opposite way. It always exists and no dukkha. It's nirodha the cessation of dukkha, the real happiness and peace. Saṁsāra is no beginning and has ending for someone follows the Noble Eightfold Path. Nibbāna has beginning and no ending for someone practices the Noble Eightfold Path; whereas no beginning for someone who does not practice the Path.

The Buddha stayed at Sāvatthi, Jetavana Monastery and talked to the monks. Whoever seeing vedanā anicca had right view. The body is vedanākkhandha and you can find vedanā at anytime if paying

attention to the body. Sayadaw gave a simile—anyone pointed a finger to any direction where the sky did always exist. In contemplation of feeling, you will see anicca at first. With the continuous practice will become disenchantment to vedanā (Nibbidā Ñāṇa).

This is another right view which is more mature than the first one (Yathābhūta Ñāṇa). Nibbidā Ñāṇa is understanding dukkha. Sayadaw gave a simile between the two different Ñāṇas. Yathābhūta Ñāṇa is like a razor shaving the hairs and not very clean enough, whereas Nibbidā Ñāṇa as a sharper razor which clean cuts the hairs but the hairs of the roots still inside the skin.]

The five khandhas—the mind and body, do not always exist but have dukkha. They do not always exist but it's only suffering when they exist. Look at it in whatever way it is never good. People who don't have the knowledge are praying to get for it. (By doing wholesome merits with prayers). They are praying for the impermanence and dukkha. So you have to stay with only happiness. It's the truth of the cessation of dukkha—Nirodha Sacca. Saṁsāra doesn't have beginning but has ending for someone who knows the truth. Nibbāna has the beginning and no ending.

You can take it as the happiness without ending. If you discern the impermanence of feeling becomes right view, the view leads to Nibbāna. In the khandha there is always existing one of the feelings. Without feeling is Nibbāna. The whole body exists with feelings. If you are using the noble eyes (ariya eyes) to observe will always see it. Discern the existence to non-existence is anicca.

This is seeing the absolute reality (paramattha dhamma). If you see something originally not exist is concept. Discerning impermanence is right view (the first stage). Continue for contemplation and becomes disenchantment to feeling is the second stage.

Even it becomes as you don’t want to continue the contemplation. Right view becomes more mature. The practice on the way to Nibbāna must be in this process. It is also becoming close to the truth of dukkha. After the second stage, it continues becoming free from affection to anicca; and all the attachments– rāga dhamma cease, this is the third stage. The wrong view (diṭṭhi) and all the kammas associated with wrong view are ceased together.

T2

Not always exist and exist with dukkha are mind and body. These are its original nature. They are always like these. It’s impermanent so that it does not always exist. With the arising and passing away is dukkha. So don’t want any mind and body. Make a decision that these phenomena are not good to get and receive. These do not always exist and exist with dukkha, therefore it's the truth of dukkha. There is no dukkha for Nibbāna, whereas this Dhamma (i.e., Nibbāna or Dhamma) always exists there.

Nibbāna and mind/body are different nature. So don’t be in confusion. Your preferring the human and heavenly worlds is the liking

of a leper, who is using the fire heat to alleviate his itches. Nobody can destroy Nibbāna and create it as well.

Again mind and body have no beginning and have ending. The Buddha said that you couldn't think about the beginning of mind and body. But it has the ending for someone who knows how to go there. Nibbāna has the beginning and happiness without ending. Saṁsāra doesn't have the beginning, whereas has the ending. But that need to be encountered a good teacher. Nibbāna has the beginning and no ending. You will instantly doubt these points.

Someone with the help of a teacher and after arriving there will have the happiness which is never end. If you meet the path factors, you will have the beginning.

(Sayadaw explained the above ideas with Dependent Arising process.) Because of the past ignorance we have the present khandhas. With these khandhas we create kammas and will receive the future khandhas. During the dying moments will become sorrow, lamentation and taints arise. Āsava samudaya avijjā samudaya—Taints arise and ignorance arises, because of the taints and ignorance comes back again.

Someone who doesn't know the truth at near death becomes sorrow and lamentation. Taints and ignorance combine together to get the khandha again. It's running in a circular way that there is no beginning. It's like searching for the beginning of an egg. Also like an ant running around the edge of a circular plate. It is possible for the end of a saṁsāra for someone only when a Buddha was arising into

this world. (except a Paccekabuddha). Also must teach the truth of Dhamma to them.

From ignorance to become knowledge and kammic formation becomes non-kammic formation (asaṅkhāra), and then saṁsāra will come to an end. You have to practice to become vi-saṅkhāra. Vi—means free from something. I use asaṅkhāra to make you understand it.

The Six Oceans of Māgandiya

25th December 1960,
5th to 8th September 1961

T1

[The Buddha compared the six sense-doors with the six oceans which never overflowed or human beings never fulfilled their desire. The oceans can be dry up when the world comes to an end. But living beings desire never dry up and it can be only by the Noble Eightfold Path. Māgandiya Brahmin disagreed with the Buddha because the Buddha cut off desire.

His view was increasing desire. But the Buddha said that he cut off desire and found the real happiness (i.e., Nibbāna) was incomparable by the sensual pleasure. We can contemplate sensual pleasure as real dukkha. Even these momentary pleasures are not easy to come by and only with hard works.]

The eye looks at forms and they are never enough for it. The ear hears the voice of son and daughter and they are never enough for them etc. Therefore the six sensual doors are like the six oceans. You can never fill them in full. Filling them is only one person. By filling it until you die. But the eye door never enough for it, and you are overcome by tiredness. By filling them, at last it ends up in the coffin.

The monks asked the Buddha, “What is called the ocean?” The Buddha answered that the water in the natural ocean could be dry up when the six suns came out. But the kilesa water from your six sense-doors would be never dry up. Busy by filling is not only one’s own six oceans but there are also extra oceans have to be filled. (i.e., family members).

Their leader is taṇhā. It’s like a blind man filling a pot with holes in it. Taṇhā hole is very wide so can’t never fill it. (Sayadaw told the Māgandiya’s story, MN 75: Māgandiya Sutta) Māgandiya brahmin quoted his view from their ancient text to oppose the Buddha’s view. The Buddha had seen the real happiness of Nibbāna and not indulged in the desire and attachment of sensuality. These are inferior dhammas. People are still can’t find anything better than that, and in craziness for them. Still can’t find the real happiness and take these as the real things. And take the SUFFERING as the HAPPINESS.

T2

[Sayadaw said saṁsāra should be taken the khandha as arising and passing away moment to moment continually. This is a more practical in sense. Past is only a memory, so can’t do anything about it. The beginning of saṁsāra is khandha. The ending of saṁsāra is the ending of khandha. So the present saṁsāra is more important. From here can cut off the future saṁsāra or to continue.

The Buddha stayed at Kuru State. After the old Māgandiya brahmin became an arahant, one day the Buddha went to the fire place

of Bhāradvāja brahmin. He sat on the grass near him for a few days. So the brahmin looked after the sitting place properly. One day the old Māgandiya's nephew young Māgandiya had a walk and came to his friend Bhāradvāja's place.

He saw the sitting place very clean and tidy so that he asked him whose sitting place it was. After he heard the name of the Buddha and said that it was unlucky for him to see the Gautama's sitting place. Bhāradvāja asked him why? Because he cut off worldly affairs was the answer. Bhāradvāja said to him that he should not say in this way, and Gautama was worshipped by many.

Māgandiya retorted as if he met the Buddha would say the same thing to him. From far away the Buddha heard their conservations with the divine ear. He came to their place and said directly to Māgandiya about their conversations. Māgandiya was shocked by what he heard from the Buddha. Then the Buddha explained his way of practice to cut off worldly desire. By observing whatever arising from the six sense doors, and taṇhā is cutting off]

Connections of dukkha are saṁsāra. Cutting of dukkha is the stopping of saṁsāra Connection of mind-body processes are saṁsāra. A connection of khandha in a circle is saṁsāra. Don't take saṁsāra with months and years. For example, you open your eyes and seeing arises. This is the beginning of saṁsāra. It starts from the aggregate of consciousness. It will not wrong, if you take the beginning of saṁsāra as from the khandha. After the seeing and the next mind khandha of wanting mind arises. This is another saṁsāra.

Now, it's already two saṁsāras. Saṁsāra becomes increasing. If it's continuous and up to kamma, and Dependent Arising is completed. You'll get the future birth. This is the extension of saṁsāra. After getting a new khandha, it's followed by ageing, sickness and death. This is also saṁsāra. From the seeing consciousness to kamma is present saṁsāra.

From birth onwards is future saṁsāra. The Buddha asked to cut off the present saṁsāra was to stop the future saṁsāra. Stopping the process of increasing, and saṁsāra will stop. From present saṁsāra to future saṁsāra is the increasing of saṁsāra (continued the Māgandiya story)

Māgandiya likes the increasing of desire. You all are the same. So you all are the relatives of Māgandiya. Not understanding of Dependent Arising and all are like him. From the point of truth, people like the increasing of dukkha. With more increasing of dukkha is more falling of tears. More increasing of sorrow and lamentation will follow. It's true to say that all of you are the relatives of Māgandiya and with his wrong view.

The Buddha taught to Māgandiya the above mentioned Dhamma. Every time of seeing, contemplate the impermanence of form becomes the path factors. This was the doctrines of the Buddha for the cutting off craving. Māgandiya doctrine was increasing of craving. Just seeing is a neutral mind and without any fault.

But by continuing the process has fault. Therefore stop the taṇhā, upādāna and kamma arise by practice. With the contemplation is cutting off samudaya and dukkha. Māgandiya believed according to

their text (It was misinterpretation by them). Others also have their own records. It will bring to arguments if there are differences among all these ones. Taking the khandha process is the right one.

T3

[In the beginning, Sayadaw gave instruction on how to listen Sacca Dhamma. If the monk talks on vedanā the yogi should listen with the ear but the mind observes vedanā. In this way during the talk discerns anicca, becomes nibbidā ñāṇa (knowledge of disenchantment) and magga ñāṇa (path knowledge) successively. During magga ñāṇa moment you can't hear the talk anymore. (This point supports the existence of vipassanā jhāna by the commentary.)

Sayadaw said no one realized Nibbāna just by listening only. However quick the enlightenment was more or less it needs to contemplate. Sayadaw encouraged his disciple practice diligently. He said the preacher and the listeners were moving toward death in moment to moment. So everyone could die at any time. If we die before the realization will miss the good chances.

Whoever observes anicca at this moment he was wise and not foolish. Should not determine wise and fool with concept. Determine with the moments to moment practice. (In the later period of 1961 to 1962 Sayadaw gave talk usually based on strong saṁvega, urging and encouraging his disciples practiced diligently without wasting time. Sayadaw mentioned on death very often in his talks. He knew the time of his death a long time ago.)

Moment to moment time concept is very important to yogis or Buddhists because reality and experiences are moment. Practice, doing merits, realization etc., all actions are momentary. In each moment, we are influenced by avijjā and taṇhā, and then towards jāti or birth of misery without practice. On the other hand, by practicing with each moment, we are influenced by sati and paññā, and then towards Nibbāna.

The Buddha said to Māgandiya that he knew sensual pleasure very well as a prince enjoyed the highest sensual pleasure, and was aware of its empty nature. So he gave it up, led a homeless life for the real happiness, and realized Nibbāna. The Buddha used simile to compare sensual pleasure and Nibbāna. Human sensual pleasure were nothing, if compare to heavenly pleasures (Here Sayadaw gave the analogy of a hungry dog eating human excrement which are very common in poor countries. But for human this view is very disgusting).

Another example was a man infested by leprosy had to scratch the itchy sensation and sometimes used the heat of fire to alleviate it. After curing the disease he will never close to the heat of fire anymore.]

If the khandha is talking about impermanence to you during the talk, then you get the yathābhūta ñāṇa. At that moment your ears are hearing the talk and also the mind observes the khandha with seeing impermanence and identity view falls away. The Dhamma is talking to

you and the mind appreciates it. After that come disenchantment to the khandha, the mind develops and wants to free from it.

Taṇhā becomes thinner that develops to this knowledge. By continuous observing the impermanence of the khandha and it comes to an end. At that time you can't hear the talk and the mind inclining towards Nibbāna. In the time of the Buddha some people realized Nibbāna by listening talks and at the same time observing the khandha. Without knowing these, people think it as just by listening. It didn't happen just by listening.

Give an example, if you are observing a carcass of a dog for some period of time. It is becoming slowly bloated and livid with various worms and eaten by vultures. Later you'll find its disappearance. Here also the same it's becoming clear with the developing knowledge. Our only concern is for the continuation of the knowledge.

Seeing the Nibbāna, kilesa dies out at the same time. In this way, during the time of the Buddha, they became sotāpanna till arahant. After the talks they didn't want to leave but wanted to report their experiences to the Buddha. I am urging you very often to practice hard is death can come to you at any time. If you are still not discerning anicca is the time of a fool.

By discerning anicca is the time of the wise. The time of the wise or the fool are decided by time moment. Without attention, those who can't see impermanence is living with ignorance. Therefore it's

foolishness. If you discern it, so it's wise. The fool goes to the plane of misery. The wise goes to the blissful plane (sugati) and Nibbāna.

Death is also momentary. If another moment does not arise, then it's death. Nibbāna is also in the moment. If kilesa not arise in the next moment, then it's Nibbāna. Therefore seven years old novices arrived at Nibbāna. It's not only for the grown up. Make these decisions. By cutting of Dependent Arising is wise and not cutting off is foolish. The next mind does not arises after this mind, it is death.

After this mind, a foolish mind arises; it is living with a foolish life. But it is living with a wise life with the wholesome mind arising. When a hell being was arriving in hell and questioning by Yama, king of the Hell. The questions were connection with the Dependent Arising. They were suffered in hell accordingly by the decision of the dhamma, which they had committed.

(Continued Māgandiya's story) Every dhamma arises, it is the increasing of defilements without contemplation. With contemplation, it is cutting off it. All the dhammas arising from the six sense-doors are in these processes. Sound sleep is unconscious mind which is life-continuum mind (bhavaṅga-citta). You can't sleep is active mind (javana citta) and a lot of thinking going on. Whatever mind state arise contemplate its impermanence. (The Buddha told about his bodhisatta life with sensual pleasure).

Sensual pleasures are increasing desire. You are taking pleasure in family life and wealth, it is not seeing Nibbāna. The Buddha said if you really see Nibbāna and you would not take pleasure in them. It

was like the differences between worldly pleasure and heavenly pleasure. Another one simile is a human becomes disgust with it when seeing a dog eating excrement. In the same way, just practice to have right view.

If you take pleasure in your own things still not have right view. Next example was a man had leprosy. If you are in pleasure with your family and wealth is like a leper. Wanting to go near a pit of glowing embers. After curing the disease doesn't want to go near the heat anymore.

T4

[The way of Māgandiya's tradition was the continuation of Dependent Arising. That is; contact → feeling → craving → clinging → action. The Buddha's way was the cutting off Dependent Arising. That is; contact ceases → feeling ceases → craving ceases → clinging ceases → action ceases.

Sayadaw gave a very good example the differences between sensual pleasure and Nibbāna peace. The rich man Visākha, after becoming an anāgāmin (non-returner), was not interested in his beautiful wife Dhammadinnā and wealth. We always get lost in unreal things because of the kilesas.

(Continued the Māgandiya's story from T3) After cure of his leprosy, two strong men grasped this man and forcefully pushed him near the fire again. But he would reject it. Ordinary people are like

this, because of their kilesa disease, they take impermanence as permanence, dukkha as sukha, not-self as self, not beautiful as beautiful, and get lost in sensual pleasure. These are like fire and burning, but take it as cool and pleasant. In some discourses the Buddha compared the body with disease. Now he was free from kilesa disease and a real happy person.

Then the Buddha recited these verses: "Ārogyaṁ paramā lābhā, ……. . Nibbānaṁ paramaṁ sukhaṁ" (Anya Nīti-gantha-saṅgaho Naradakkhadīpanī Kāyakhamanīya-niddesa) "Health is the best fortune …… Nibbāna is the foremost happiness, and the Noble Eightfold Path is the best way."

Māgandiya requested the Buddha to show him the way to real happiness. But the Buddha said to him that he was born with blindness, so he must cure his vision first and then could show him the way.]

(In the beginning Sayadaw made a very important point) The Buddha with the five great sacrifices fulfilled his pāramīs (perfections for Buddhahood) which were not for his own Nibbāna. (offered his life, bodily parts, great wealth, wife and children) If he wanted it he would get it at the time of the Buddha Dīpankara as the hermit Sumedha. It was only for the living beings.

Therefore we should respect and show gratitude for his great compassion and love with diligent practice. In the Mahā-suññāta Sutta (MN 122), the Buddha mentioned to Ānanda, "Ānanda engage with

me in friendliness and not in opposition what I have admonished and have faith and follow accordingly with it."

Therefore don't show disrespect and ingratitude to the Buddha. Before we fall into hell, correct out mistakes and practice hard. (Sayadaw mentioned the two different ways of Dependent Arising) Cut off the increasing of craving by not letting taṇhā, upādāna and kamma arise. The dying of craving is the death of papañca dhamma (taṇhā, māna and diṭṭhi)

Before seeing the real Dhamma, we are tortured by the fake dhamma (i.e., Nibbāna and worldly dhamma). If you try hard and see the real one; "Do you want the fake one?" Seeing the real one and don't want the fake is natural. If you see the real Nibbāna will not want the family members and wealth. Do you still happy at home after become a non-returner? (Sayadaw gave the example of Visākha as the point for overcame sensual pleasure). Torture by the fake one is increasing craving and will arrive to the plane of misery.

Thinking of living together with family member and wealth bring coolness is a kind of craziness. Most of you think it's not a cool place like the Dhamma Hall, whereas it is cool when arriving at home for you. All of you have strange disease. It's over crazy, crazy disease. Fire is a natural heat. Only a crazy person is going near a pit of glowing embers. A person with inversion will go near it. Therefore the Buddha taught us to contemplate the khandha as disease, sore etc. if you still not see impermanence is a double blind person.

T5

[Continued the above talk to the verses which the Buddha recited to Māgandiya. The Pali verses were handing down from the past Buddha until to the time of Gautama Buddha and preserved in the Brahmin tradition. But they were using it for the worldly ceremonies.

The Buddha's instruction to Māgandiya had three points:

① Approaching a teacher for instruction,
② Listening to the Sacca Dhamma,
③ Practice the Dhamma in accordance with the Dhamma.

In all these points, the third is the most important one. Sayadaw explained on practice the Dhamma in accordance with the Dhamma as seeing reality as it's, and will lead to Nibbāna. In Pali is Dhammānu-dhammappaṭipatti. The mind knows the reality of what really exist in the khandha. (According to Sayadaw it's the nature of anicca or the three universal characteristics). It opens up the Dhamma Eye, then ignorance becomes knowing or knowledge.

The knowledge of eye (ñāṇa cakkhu) is opening up. Living beings were born with blindness and die with blindness in saṁsāra, and never had been seen the light of Dhamma. Saṁsāra is like the prison of darkness. Revolving in saṁsāra is like changing prison to prison. And never find peace and real happiness.

Sayadaw said that in the beginning of the practice, manodvāra pasāda—mind door sensitivity is not clear and bright. Therefore seeing

anicca is not very clear and intermittent. And with the continuous, diligent practice becomes clearer and brighter and discerning more and more.]

First, you discern the impermanence of the khandha. After that comes the disenchantment of the impermanence of the khandha. Later knowing the khandha as truth of dukkha and developing to the point of not wanting it. At last all the disenchanted khandha are disappeared. With all the disappearance; “Are there still any pain and discomfort like the disease and sore exist?” Without any of these is Nibbāna.

The Buddha also taught in this way. All these impermanence originally existed. We can’t see them because of greed, hatred and delusion. Also not follow to the ending of them that can’t arrive to Nibbāna. The Buddha taught it existed within the two armed-length khandha. After if you can’t find the body and will arrive there. Make you yourself clear about this point by practice. It existed, so the Buddha taught about it. Before it arises, the mind (ñāṇa) is staying straight with the impermanence.

After that the mind (ñāṇa) is staying straight with no impermanence. No impermanence is Nibbāna. (Sayadaw in many of his talks was using language skillfully in many ways to explain the Dhamma) Knowing this is Path knowledge. Only the one who practices will see it. All of your duties are following up to the end of impermanence. Don’t ask for something which can’t be given (by prayers and vows).

You have to get it only by practice. You only will get dukkha if you don’t get Nibbāna. The gāthā (verses) on Nibbāna was reciting by the brahmins for good fortune. If you still don’t know the reality of the khandha is wasting your times among the blind people. The real existence is impermanence but what you are knowing is my son, my daughter etc. If you know the reality then ignorance becomes knowledge.

Āloko udapādi—light appears. If someone dies without getting the light is the corpse of a blind. Our grandparents and parents were also died in this way. In next life will fall from a cliff because moving like a blind person. Whatever realms of existence you are in it’s only a prison. You must afraid of dying without getting any light for your both eyes.

With continuous practice the mind is becoming clearer. Later mind sensitivity (mana pasāda) and the knowing mind will fit in together. When this comes and become a person with light. The dying of the blind will take rebirth accordingly to the arrangement of kammas. A person is gaining light can take rebirth accordingly to his desire.

Taṇhā the Tailor

29th December 1960

[Near the end of the talk Sayadaw made a very interesting point on the existence of Nibbānic element. His logic was simple by using the four Noble Truth and their functions in the direct experiences of yogis. From these points we can know what Nibbāna is.]

The Buddha taught on how a Dhamma preacher mind should be in teaching to people.

① May they be well and can listen to this talk.
② With metta in mind, may they understand what I have to talk.
③ May they can practice accordingly after understanding of the Dhamma.

If a monk possesses these three states of mind and teaching to people is a good teaching. From your side is after listening to the talk, practice and better become a stream-enterer (sotāpanna) to arahant. I will listen to the talk; try to understand it and practice for the realization of the highest level. You must have the aspiration to achieve the highest level.

If you underestimate yourself then you will achieve the lower level. Aspire to achieve the middle and higher levels which you can achieve accordingly. There were some evidences of existing stories. The Buddha always encouraged to the monks for the achievement of

highest levels to end dukkha. (Sayadaw told the story of Ven. Nandaka for this talk.) Nandaka was very well known in teaching by using similes and examples in the time of the Buddha.

Yesterday I had explained some of the similes by him. There are six sense-doors sensitivities (pasāda rūpa) in the body, six sense-objects outside. We take these things as me and mine. Taṇhā is connecting them between them, joining the sense-objects and sense-doors. Taṇhā is the cause of dukkha (Samudaya sacca). Its existence is the cause of suffering. You must cut it off with the knife of path factors. In this way it can't connect the inside and outside, so that samudaya sacca dies out. These two dukkhas cease and Nibbāna appears.

The monks taught five hundred bhikkhunīs before Nandaka, but no one had the realization because they had the desire for Nandaka's talk. Nandaka and the bhikkhunīs had kammic links for many lives time. He gave the simile of a dead cow. The cow body like the internal bases (ajjhattā āyatanā) and the hide outside like external bases (bahiddhā āyatanā). Skin muscles, connective tissues and attachments between them are like taṇhā. In the same way in practice must cut off taṇhā with the knife of bojjhaṅga or maggaṅga (factors of awakening or factors of the path).

They asked him how to contemplate and cut it off? He asked them in the following way.

"Is form permanent or impermanent?"
"It's impermanent, Ven. Sir."

“It’s impermanent, dukkha or sukha?”
“It’s dukkha, Ven. Sir.”

“If so, can you say this is mine, this I am, and this is myself?”
“It’s not, Ven. Sir.”

“In the same way, the eye… etc. Contemplate the impermanence of the both sides.

When it is cutting off, it is taṇhā which connecting them in the middle. In this case impermanence still has any bodily form?”
“No, Ven. Sir.”

“Can taṇhā connect them without it?”
“No, Ven. Sir.”

Taṇhā can exist only by connecting them. Can’t connect, then it ceases to exist. Taṇhā dies away by contemplation of mind and body; because it cut off the phenomena which taṇhā is connecting them. Taṇhā can exist by connecting the internal and external. By contemplation of impermanence diṭṭhi and taṇhā die out. The knife is like maggaṅga or bojjhaṅga.

Practice hard with right effort (sammā-vāyāma). Hold the knife and cut it off. Don’t leave it there, only with the hand of right effort and by holding the knife of right view that taṇhā will cut off. In the five path factors; mindfulness (sati) effort (viriya) and concentration (samādhi) are the hand and right view (sammā diṭṭhi), right intention (sammā saṅkappa) are the knife.

You can’t do it by prayers. You can’t cut it with the mouth (These two points are practicing by most Buddhists in the later period of Buddhism). Without taṇhā arises clinging, action and birth are cutting off. If you practice with one of the satipaṭṭhāna and will be succeeded Taṇhā connects to all the five khandhas. Therefore if you contemplate one of them taṇhā dies out.

In the Dependent Arising; connecting death and birth are craving, clinging and action. Death is dukkha and birth is dukkha. Sense-objects and sense-doors are also truth of dukkha. In practice don’t forget the dictum, “Be mindful, put effort to contemplate with wisdom.” Whatever dhamma arises be mindful of it and contemplate persistently with wisdom. Impermanence is dukkha sacca, contemplation is magga sacca and the death of taṇhā is samudaya sacca.

In the four Noble Truths if dukkha and samudaya die out only nirodha and magga are leaving behind or the peacefulness and knowingness are leaving behind. Therefore, it is impossible that nothing exists in Nibbāna (some Buddhists and non-Buddhists take Nibbāna as nothingness). During his life an arahant has nirodha and magga or peace and knowing (He can stay in fruition state if he wishes).

There is no magga khandha anymore after he put down his burdened khandha (when an arahant passed away). But the peaceful happiness (santi sukha) of Nibbāna is leaving behind or undying is

leaving behind. Staying with happiness is Nibbāna. (Sayadaw continued to the end of Nandaka’s story).

All the bhikkhunīs realized the Dhamma respectively according to their aspirations. This story testified this point. There are four piles of excrements (kilesas). If any one of them left over, it's still not well yet. Therefore you have to clean out all of them.

How to Open Your Eye?

(30th December 1960, 30th May to 1st June 1961)

[The following four talks were based on the Indriya-bhāvanā Sutta, Majjhima Nikāya, the development of the Faculties, Sutta NO. 152.]

T1

I am worrying of you as living a negligent life. You should have reliance with you. Without it will encounter dukkha. (These were the words the Buddha reminded the monks in the sutta of Aṅguttara Nikāya) The Buddha reminded us to rely on impermanence, because it ended Dukkha. He mentioned eight kinds of reliance and the last one was impermanence.

You will get the knowledge of ending dukkha if you contemplate all the ending of impermanence. Take reliance on the two knowledge of seeing impermanence and the ending of it (i.e., Yathābhūta Ñāṇa and Magga Ñāṇa). During on the journey of life and dying moment you need to rely on it. At near death with contemplation can become a stream-enterer to an arahant. (There were a few stories at the time of the Buddha, for example, Ven. Phagguna, AN.6.56 Phaggunasuttaṃ).

Everyone, even the Buddha, has to rely on impermanence. You have to start from impermanence if you enter the fruition state (phala

samāpatti). I will talk on how to see thing is the true reliance. On seeing hateful things and become angry. On seeing affectionate things and become greedy. On seeing neither hateful nor affectionate things and become deluded.

These are during the time of opening your eyes. How to use the six sense faculties without harm? Don't observe the outside objects but instead observe what is arising in the heart. Seeing is the cause and the arising dhamma in the heart is the result. This is the resultant phenomenon (paṭicca-samuppanna dhamma). It is gross and compounded phenomenon (Saṅkhata dhamma). Contemplate the arising phenomenon as compounded.

After contemplation, it's not there. Every greed, anger and delusion arise contemplate in this way. All of their non-existing are similar. As impermanence they are the same. The path factors are seeing it. All the knowings (knowledge) are seeing the non-existings (i.e., vanishing or disappearing). See all the arising dhammas as impermanence in series. These are not an ordinary thing.

It is vipassanupekkhā ñāṇa (equanimity of insight). You contemplate all of them with equanimity, and not seeing as greed, anger and delusion. This is true development of faculties. Continue with the contemplation and arrive to the knowledge of equanimity towards formations (saṅkhāra-upekkhā ñāṇa). After that it is the Path Knowledge.

In this way by using the six sense faculties is without harm. It's easy to practice also. You have to practice until it becomes your own

nature. The Buddha said that whoever practiced and became natural, and then it was easy like closing and opening your eyes. If you can practice up to this point, and it becomes a true reliance (He continued to talk about the dying moments by seeing anicca as mentioned in the Aṅguttara Nikāya).

In these three knowledge (i.e., vipassanupekkhā ñāṇa, saṅkhāra-upekkhā ñāṇa and magga ñāṇa), you'll become a stream-enterer if you die with the vipassanupekkhā ñāṇa or saṅkhāra-upekkhā ñāṇa after arriving at the heavenly realm. On the other hand, what will happen if you don't rely on insight knowledge? You will arrive at peta, hell and animal realms if you die with greed, anger and delusion.

T2

[In the beginning, Sayadaw mentioned the important, and also interesting power of Dhamma. Listening to the Dhamma carefully, make effort to remember them, and then put into practice. In this way Dhamma can be enshrined in the mind and body becomes a Dhamma Cetiya (shrine). It will protect the yogi from dangers and difficulties.

Some examples could be read on the Buddha's Conquest of the eight Adversities (see the Jayamaṅgala Aṭṭhagāthā). The Buddha after his enlightenment was looking for someone who he could take on refuge. But he never found anyone who could be excellent than him in sīla, samādhi and paññā. He became a Buddha by the Dhamma. So he took the Dhamma, the four Noble Truths as a refuge and teacher.

The Brahma God Sahampati agreed with him because the past Buddhas were also doing the same thing before (This point is very important, because these episodes showed that there was no Creator God and Creation existed in the whole Cosmos). All living beings because of their wholesome and unwholesome dhammas or kammas are travelling in the round of existence. Sayadaw taught his disciples how to contemplate the Dhamma Buddha or Ñāṇa Buddha and not the physical Buddha. Have to penetrate to the Dhamma Buddha.

So, we must rely on wholesome dhamma, especially the supramurdane Dhamma (lokuttara Dhamma). Because of our wholesome dhammas of the past, now we meet the Buddha's Dhamma which is the most difficult to come by. Therefore, we must use this chance fully to go up higher and higher to transcend Dukkha and not for going downwards.]

The Buddha taught the Dhamma from external. Whoever listening with the above mentioned three ways, then the Dhamma will enshrine in our body (There are always two causes; i.e., external and internal causes effect every living beings. The most important one is the internal one). Path factors are the Dhamma Ceti. Why the Buddha became the great conqueror of the eight adversities? Because his khandha became a Dhamma Ceti.

The physical Buddha didn't know anything. Only the Ñāṇa Buddha knew it. Therefore, we must reach to the internal knowledge Buddha when we are performing pūja (devotional practices). Becoming a stream-enterer (sotāpanna) is also not the body, but the

Path Knowledge. It was sent by the dhamma that you came to this human life.

There are two kinds of dhamma; right and wrong dhammas (sammā-dhamma and micchā-dhamma) or the eight right path factors (sammā-magganga) and the eight wrong path factors (micchā-magganga). Close the doors to the planes of misery are also dhamma. It does not need to teach people for the dhammas which send them to the planes of misery. Everyone has done it and can do it.

The three cariyas of the Buddha that he had to fulfill his perfections (pāramīs) were: for his benefit, for the benefit of his relatives, and for the benefit of living beings. It's very important of being able to distinguish between friends and foes. (recounting the story of Todeyya Brahman on this point). I am warning you all not to shun away from the salvation of the Dhamma. Dhamma sent you here and you are completed with the five rarities (i.e., Encountering the teachings of the Buddha, a teacher who can teach the sacca Dhamma, understanding of it, etc…)

You only need to go upwardly for ending dukkha. But if you don't respect the Dhamma and going downward is not proper. (continuing the Indriya-bhāvanā Sutta) Now is the time for us to always living together with Dhamma which will save us from the whole saṁsāra. There could be joy (somanassa) or displeasure (domanassa) or neither joy nor displeasure (upekkhā) when seeing a form. With an object, there are such three states of mind.

If no salvation of Dhamma comes in dukkha will continue to arise. Because of the three types of feeling, Dependent Arising will continue in the beginning, middle and the end (see the 12 links of Dependent Arising; pleasant feeling in the middle, unpleasant feeling in the end and neutral feeling in the beginning.

Living beings are always going down stream and never up stream. After his enlightenment, the Buddha saw this point. Therefore he became disappointed to teach them. I'll show you some insight contemplations. From the three types of feelings; if one of them is arising, contemplate as it's the resultant phenomenon arising by causes. In this way the view of a person, a being is falling away. Contemplate it as arising and passing away. In this way the three types of feeling are becoming a series of equanimity of insight (vipassanupekkhā ñāṇa).

T3

[Sayadaw told the story of the sutta: on one occasion the Buddha was staying among the Gajaṅgalas (People of the Gajaṅgala Village) in the Bamboo Grove. During a Dhamma talk he asked the young brahmin Uttara, how his teacher Pārāsivi brahmin taught and trained on the six sense faculties. (MN.152 Indriyabhāvanāsuttaṃ)

He replied that by closing the eyes, ears…. etc, and no defilements arose. Then the Buddha responded by saying as followed. Then, in this way people born blind and deaf were already no defilements. Uttara became silent by the words of the Buddha.

However, nobody can close the mind door. Therefore the Buddha gave a talk on how to restrain the sense faculties.

Whatever arises from the six sense doors, e.g., feeling arises (sukha, dukkha or upekkhā), observe their anicca and it becomes upekkhā. They are conditioned by causes. These are kilesa and coarse, and the result of the causes. Whatever arises is saṅkhāra—conditioned thing.

By seeing anicca becomes upekkhā and called saṅkhāra-upekkhā (not react to saṅkhāra as like or dislike). It's very quickly leading to saṅkhāra-upekkhā ñāṇa (knowledge of equanimity towards formations which is close to the Path knowledge (magga ñāṇa).]

(Sayadaw described the practice from hearing) From the six sense doors let whatever arises. But the important thing is can be let the contemplating knowledge comes in to know it. Whatever arising in the body is coarse, so that you know it. First, you have to know it from behind as it is arising by causes (the arising dhamma). Second, after this contemplation, the arising dhamma is not there anymore (that becomes the passing away dhamma). First is arising and second is passing away.

[(Special note: In 18th November 1956, Sayadaw gave a talk on insight meditation by way of vitakka (thought) and vicāra (examination). Here is extract from some of them)]

Vitakka is thinking or thought, and vicāra is all round examination. The Buddha taught the first jhāna with vitakka and vicāra and also the path factors with it.

Today I will talk about its implementation (here he used vedanā of the six sense-doors). Whatever feelings are arising from the six sense doors, think about it as "what it is?" After that examine the feeling as it exists or not, this is vicāra or examination. If you use vitakka and vicāra in this way you see feeling and also its impermanence.

For example, you see something with the eye and don't know what it is, and then there is no vitakka and vicāra. Someone who has thinking and examination get the path factors. The thinking of I-ness or identity view is falling away. Thinking is vitakka and examination is vicāra. Knowing of the non-existing is paññā. Therefore every time you open your eyes must have seeing with thinking and examination.

The dissolution of phenomenon is useless (feeling or any saṅkhāra dhamma). The uselessness is the truth of dukkha (in some of his talks Sayadaw explained dukkha as disgusting and useless; Duk—disgusting, Kha—useless). If you are in thinking and examination will know the truth of dukkha. Disappearing is death. Death is arriving at dukkha. If you are thinking and examining in this way even hell fire will be extinguished. Even no need to mention about sorrow, lamentation and suffering in the heart]

(continued from the main talk) ① is arising dhamma, and ② is passing away dhamma. In this way, it can't be followed by greed,

hatred and delusion dhammas behind. Is this difficult for you? Every time dhamma arises is by cause, and have to know it as not there. If you ask: "what is Nibbāna?" It’s the cutting off Dependent Arising in the beginning, in the middle and in the end sections. Whichever section is cutting off, and then it’s Nibbāna. Every time a dhamma arises, if you can contemplate its impermanence, and then it'll not become lobha, dosa and moha dhammas because these are only impermanent. All these impermanent dhammas are arising in series. So it’s called vipassanupekkhā. A being will receive double increments if it falls into hell, because the hell being is suffering in hell that is always in the state of displeasure (domanassa). Therefore, it is not easy to talk about the lifespan in hell. (This is one of the reasons that hell beings don’t have a definite life span. Sayadaw mentioned it for his listeners. It reminded them for practicing diligently to end suffering in hell).

T4

The Buddha taught this sutta for vipassanā practice was it could become the most quickest and effective way. In the time of the Buddha there were also many practiced for insight and gave wrong teachings. (continued the story of the Sutta) How do you close the mind door of muddy kilesas? Even may be you can close the other five doors.

The Buddha taught the ariyan way of development of the faculties. Thoughts from the mind door create greed, hatred and delusion. Let it be arisen. Only with the arising dhamma, there will be an object for contemplation. For a dead person he has nothing to

contemplate. It's important to contemplate the arising dhamma. Where are birth, ageing and death, the truth of dukkha come from?

If you trace the reverse order of the Dependent Arising process (the 12 links) and will find out that it came from craving (taṇhā).

→ → →

[craving clinging action birth, ageing and death.]

← ← ←

It arises from the thinking of the mind door. Thought arises from the mind object (dhamma ārammaṇa) and mind door (mana dvāra). The arising cause is called paṭicca-samuppāda and the arising result is called paṭicca-samuppanna. The arising dhamma is coarse and the cause of thinking. It is compounded dhamma (saṅkhata dhamma). If you know it as a compounded dhamma, then anicca is included in it. You know it arising because it's coarse. And when you contemplate (think about) it's not there. You know the arising and passing away of the compounded dhamma (saṅkhata dhamma). In the place of greed you only discern impermanence. This contemplation is called vipassanupekkhā ñāṇa.

So anicca is close to Nibbāna. Because anicca is similar in nature to saṅkhāra-upekkhā ñāṇa, it is close to Nibbāna. Therefore the harmlessness of sense faculties is depending on contemplation. In talking about the way to Nibbāna by using long method and it becomes long. By short method, it becomes short.

In short, it only exists as; ① impermanence and, ② the ending of impermanence. It is only dukkha sacca and nirodha sacca while analyzing by truth (impermanence is dukkha and the ending of it is nirodha). (In some suttas the Buddha himself expressed his teachings as he only taught dukkha and the ending of dukkha, in the past, present and future. All the Buddhas were/will the same. Any teaching of not ending for dukkha is not the Buddha's teachings).

It is only vipassanā ñāṇa and magga ñāṇa (insight knowledge and path knowledge) or the knowledge seeing impermanence and the knowledge seeing the cessation of impermanence while analyzing by knowledge (ñāṇa). In this case; "Are the ten or sixteen insight knowledge wrong?" Both of them are also right. These were the insight knowledge of Ven. Sāriputta's great wisdom. These are long only in given names, but not in the real process.

Insight knowledge kills the coarse defilement and path knowledge kills the refine one (anusaya—latent one). In the time of the Buddha there were many examples of getting enlightenments within a sitting (mostly listening talks). These were happening because of the short knowledge. If impermanence ceases, dukkha and kilesa are also ceased.

The Road Map to Nibbāna

6th January 1961 and
19th to 20th September 1961

(cf. MN.24 Rathavinītasuttaṃ)

[The Buddha was staying near Rājagaha in the Bamboo Grove. After the Rain Retreat some monks from the native land of the Buddha visited him. He asked them who their teacher was. They answered that he was Puṇṇa mantāṇiputta (Mantāṇi's son). How he taught them?

Puṇṇa set himself as an example to teach the monks. He taught what himself had practiced. The Buddha praised him. At that time Ven. Sāriputta was near and wanted to meet him. After this occasion, the Buddha went to Sāvatthi. Sometimes later Puṇṇa went to Sāvatthi and paid respect to the Buddha. One of Ven. Sāriputta's disciples came to him and gave the news.

After exchanging words with the Buddha, Puṇṇa left for the Andhavana Forest for the day's abiding. Sāriputta followed him from a distance. Both of them stayed at some distances apart and entered into Phalasamāpatti (staying in the fruition state). Both of them came out from it in the evening. And then Sāriputta approached him and asked questions.

Questions and Answers were as follow:

Q1: Do you learn the teaching from the Buddha for sīla practice? (This is the purification of virtue—sīlavisuddhi.)

A: Puṇṇa's answer: No, Friend.

Q2: For samādhi practice (This is the purification of mind—cittavisuddhi.)?

No, Friend.

Q3: For right view (This is the purification of view—diṭṭhivisuddhi.)

No, Friend.

Q4: For overcoming doubt (This is the purification by overcoming of doubt—kaṅkhāvitaraṇa visuddhi.)?

No, Friend.

Q5: For discerning impermanence (This is the purification by knowledge and vision of what the path is and what the path is not—maggāmaggañāṇadassana visuddhi.)?

No, Friend.

Q6: For the knowledge from Bhaṅga Ñāṇa (knowledge of the dissolution) to Gotrabhū Ñāṇa (knowledge of the change of lineage), these are called Purification of the way (paṭipadāñāṇadassana visuddhi)? The answer was: No, Friend.

Q7: For the Path Knowledge (This is the purification by knowledge and vision—maggañāṇadassana visuddhi.)?

No, Friend.

Q8: So, for what purpose you are practicing the Dhamma.

A: Only for the sake of Nibbāna. And then Sāriputta said to Puṇṇa; “Let me continue to ask you.”

① Can the practice of sīla realize Nibbāna?

No, if possible all worldlings (puthujjana) will realize it.

From ② to ⑦, they were also asked in this way. Puṇṇa answered all of them in negative.

Because all of them were saṅkhata dhamma (conditioned Dhamma) and not Nibbāna which was asaṅkhata Dhamma (Unconditioned phenomenon). Sāriputta praised him. Puṇṇa gave an analogy for the seven purification processes. King Pasenadi Kosala from Sāvatthi wanted to go to Sāketa, 700 miles far away (The mileage was not mentioned in the sutta. Sayadaw used it only for a clear explanation. Most monks used the sutta teachings exactly mentioned in the suttas words by words in Pali and translate into their own language, and with explanation. But he was different, only used the points and facts for teaching. His talks were only for practical purpose).

The king’s servants arranged chariots for him to change after each 100 miles. He came down from it and entered Sāketa after he arrived at Sāketa by the last seventh chariot. In this analogy, the first chariot was sīla and the last seventh was magga.]

T1

According to the purification (visuddhi) there are seven stages. By vipassanā process; seeing impermanence, become disenchantment and ending of impermanence. Why I have to give this talk is because I am afraid that you have the mistaken contentment (There are a lot of food for thought in this remark. Most Buddhists only satisfy with making merits and observing sīla).

The knowledge of seeing Nibbāna is the purified knowledge (i.e., the seventh stage). Path knowledge is also impermanence and it's not Nibbāna yet. It's still not asaṅkhata dhamma (unconditioned dhamma). I am asking you to contemplate the impermanence of the knowledge, because they are also impermanent. So that you know they are also saṅkhata dhamma. All the seven dhammas (7 stages) are only the way to Nibbāna. They themselves are not Nibbānic Element. Only you have overcome your doubt should contemplate impermanence (Practice from fourth to fifth stage)

(This is one of the reasons why Sayadaw asked disciples to give up wrong view and overcoming doubt before insight practice were from the sutta teachings and evidences. For this point he always emphasized the teaching of Dependent Arising.)

If you discern impermanence don't give up. After thoroughly penetrate dukkha you are on the seventh chariot. Path knowledge is still impermanent. After you come down from it and arrive Nibbāna. These seven stages are the levels on the way of the practice.

T2

[In the beginning for 30 minutes Sayadaw talked about the danger and cleverness of taṇhā. Puṇṇa was foremost in giving Dhamma talks, and enlightened people. Ānanda had entered the stream by him. He taught people by his own examples, such as few wishes and contentment, etc. Enter and stay in Phalasamāpatti could prolong one's life and delay the time of death. (The Buddha was very sick during his last three months in life, and in this way; he waited his last disciple Subhadda).

Buddhists practise for the ending of upādāna dhamma. If people can realize Nibbāna by samatha then all the Brahma gods will be in that group. Purification by view can be possible with a teacher's explanation. For overcoming doubt and discovering impermanence can possible by the help of a good teacher. Even Path and Fruition Knowledge are not Nibbāna, still within the province of conditioned dhamma of impermanence.

Puṇṇa rejected all the seven stages of purifications because still these were not the Nibbānic Element where all the clinging dhammas were ceased. Entered into the fruition attainment is also inclining towards Nibbāna. Fruition state of minds are continuously arising and vanishing. Nibbāna is always exists and without impermanence.]

People who are making prayers for this and that lives are called lustful hedonists. If you go back home have to battle in war, because it controls by a crazy person (referred to taṇhā). If you can't conquer taṇhā and see it, you will never realize Nibbāna. If he comes in, you have

to know it quickly. Puṇṇa was very good in giving Dhamma talks. Could teach people became stream enterer to non-returner.

He was praised by the Buddha and must be a great person. Phalasamāpatti means the knowledge (ñāṇa) staying with the ending or cessation of dukkha. It can expand the life span and delay the time of death. The questions and answers between Sāriputta and Puṇṇa were for the future generation to understand on practice. Puṇṇa answered that practicing was for Nibbāna. Sāriputta satisfied with his answers but continued to ask questions for more clarification.

With a good teacher we can know about the mind and body, also cause and effect dhammas (third and fourth purifications). Seeing impermanence also needs the help of a good teacher (the fifth purification). Path and Fruition Knowledge are saṅkhata dhammas and vanishing dhammas. Nibbāna can't vanish, so asaṅkhata dhamma. The mind of the path and fruition knowledge are arising and vanishing. So they can't be Nibbāna. Nibbāna is always exists. All the clingings are totally ceased in Nibbāna. Totally without any impermanence is Nibbāna.

T3

[In the beginning Sayadaw explained the five spiritual faculties and how to adjust them with Ānanda's last effort for arahantship. Viriya (persistence), samādhi (concentration), saddhā (faith) and paññā (wisdom) become imbalance create hindrance (nīvaraṇa). Sayadaw

said practiced diligently and no development means the faculties are becoming imbalance.

(continued the sutta) The seven visuddhis are not Nibbāna. But they support each other successively; e.g., sīla supports the development of samādhi. One has clear seeing and purified view with samādhi. One overcomes doubt with purification of view. One can see impermanence by contemplation after overcoming doubt, and imperfection of insight (vipassanā-ūpakkilesa) might arise as aura of light (obhasa) etc., (There are ten of them).

Puṇṇa gave the seven chariots as an analogy. The seven chariots are the seven visuddhis, Sāketa was Nibbāna and king Pasenadi was yogi. If you arrive at the knowledge of disenchantment become don't want to contemplate and run away from it. But you must have to contemplate with patience. With continuous contemplation penetrates Dukkha and impermanence comes to an end.]

The ears listen to the talk and ñāṇa (mind) turning towards the khandha. If you discern anicca, have the pāramīs to be here and can realize the Dhamma. Don't think about pāramīs instead make a decision that you already have it. You already have it, but if you think you are not is a mistake. In the Aṅguttara Nikāya, the Buddha mentioned five factors which referred to the completion of pāramīs (i.e., the five difficulties to encounter as mentioned before).

Therefore you have no need to look back but only make effort for practice to complete it. The Buddha's Teaching (Sāsana) exits like a lightning in a raining dark night (we take it for granted and wasting

time for useless things). Now, you are encountering with it that no need to doubt about your perfection. You only need for diligent practice.

(Sayadaw talked about the five spiritual faculties by using Ānanda's last struggle for enlightenment). He was practicing walking meditation by overexertion and did not get the result because Samādhi was left behind. Without the help of a teacher and not practice rightly can't get the result. Over effort becomes restlessness (uddhacca) and over samādhi becomes torpor. Send your effort and samādhi in balance towards impermanence. Faith and wisdom need to be made balance. You must have the faith for realization. Over-faith inclines towards affection. Over-wisdom (intelligence) becomes cunning, sending four of them in balance towards impermanence.

Mindfulness is never excessive like other dhammas. You must always have mindfulness. If all these five spiritual faculties are in balance, you will sure of getting the result (e.g., in Ānanda's case). This is an important point. In practice making adjustment is important.

(continued the sutta) In fruition state the khandha still exists but the mind is inclining towards Nibbāna. Even Path Knowledge is impermanence and saṅkhata dhamma. Up to the Path Knowledge arise by conditioning. The fruition knowledge is also the same. A person with purified view is overcoming doubt. Those who have no doubt can discern anicca. The seven visuddhis are helping each other in stages to Nibbāna. They themselves are not Nibbāna (gave the analogy of seven chariots). I have been explained the mind/ body process, so you have been come down from the third.

Everyday I explain the Dependent Arising and you have come down from the fourth also. You all are contemplating impermanence, so on the fifth chariot. If you are really becoming disenchanted to the impermanence of dukkha, then you are on the sixth chariot. If seeing the ending of it, then you are on the seventh chariot. Some of you are already on the sixth.

Today I give this talk is let the yogis know themselves which chariot they are on. The chariot you are in, talking to you that Nibbāna is near or far away. The words Nibbāna far away is true to people who are not in practice. This is DEFILEMENT. It’s depending on the practice. If you are disenchanting to the impermanent process, and the knowledge of not wanting, it will arise in short moments. If you are in the fruition knowledge then you are already stepping down from the seventh chariot, and entering the city of Sāketa, which is NIBBĀNA.

Part 5

Don’t End up at What Others Say

8th January 1961

Don’t end up at others’ mouths. (Animals ending up at human mouth die once, but human being ending up at others’ mouths die for many times). You must end up at your khandhas. What others say could be right or wrong. But your khandha never tell you wrong.

Burmese become Christian and Muslim are ending up at others’ mouths. They are under the danger of wrong view (micchā diṭṭhi). The Buddha said that there was no fault heavier than wrong view. The khandha never tell you it’s a man or a woman. They tell you only form, feeling, mind etc.

Don’t neglect it when they are telling you. They will tell you, Ehi-passiko—Come! And contemplate me. When you contemplate, it’s not there—Sandiṭṭhiko—it’s visible here and now. Follow it with your own knowledge. Feeling (vedanā) is anicca. It is feeling which is calling at you.

It shows its impermanence to you. Vedanāṁ aniccaṁ—Feeling is impermanent. Is this other people (whatever their belief system) told you? Or the khandha itself shows you? You follow the khandha which shows you that, seeing vedanā anicca, consciousness anicca (mind anicca).

It can’t be wrong. Ehi-passiko is impermanence (anicca) and sandiṭṭhiko is insight (vipassanā): i.e., form, vedanā, mind, dhamma and their anicca are insight knowledge—anicca vipassanā. When the bed bug bites you don’t follow with your hand but with ñāṇa (knowledge). If you follow with the hand Dependent Arising will continue.

Ehi-passiko is the caller and sandiṭṭhiko is the follower. In this way becomes akāliko—non temporal, giving you the result without delay (continued the story of Anāthapiṇḍikovāda Sutta).

How to do it and become non-attachment? You can contemplate the impermanence of the object of attachment. It becomes attachment if you do not see its faults. By seeing the faults and has no attachment. Any dhamma without any person or being is emptiness suññatā dhamma.

Seeing impermanence, their disenchantment and their ending are without person and being is emptiness (suññatā). There are two kinds of emptiness. Seeing their impermanence and disenchantment are the emptiness of without self (atta) and soul (jīva). The second is the emptiness of not-self (anatta) NIBBĀNA.

Stopping and Contemplation

9th January 1961

This khandha will torture you wherever you are in. From the beginning come out from the mother's womb carrying on the head with aging and death. Don't think that whatever life you are in will be good. It is really good only with the ending of khandha or the peacefulness. Don't think it as good while flattering by taṇhā.

The Buddha mentioned it as the truth of dukkha. It was taught by the all knowing Buddha (sabbaññutā Buddha) that we have to take it as a confirmation.

You must end the khandha if you want to end dukkha. You must do the work of ending khandha, doing the ending of the cause. The Buddha taught people according to their temperaments. So don't reject any of them.

The ways to heavens, Brahma Worlds and Nibbāna, all these were taught by him according to people temperaments. If you discern impermanence, you will reach toward Nibbāna. Continue forward with persistent practice and no need to give up.

You must get the ending of khandha which is Nibbāna. If you are disenchanted to the khandha and you will get it. Don't let your doubt come in. Even you don't get it in this life will get it in next life (to

fulfill this point yogis must do their practices without any giving up in this life whatever the reasons may be).

Someone getting it in this life will finish it in next life (as Sayadaw). It is not necessary to perform the funeral if any kinds of life are good. (In Burmese a dead body is use as asubha, the Pali word for foulness. Literal translation will be "no need to throw the corpse away".)

When you are still alive this asubha (foul body) discharges urine and excrement. After death, this asubha (corpse) has to be taken away to outside the village because of the disgusting smell.

The works of ending khandha are the contemplation of impermanence and the stopping method. If you can't stop with the stopping method and out of reach the target, then contemplate impermanence.

I'll show you the stopping method of insight (vipassanā). Mālunkyāputta requested the Buddha to give him short instruction to Nibbāna (SN.35.95 Mālukyaputtasuttaṃ). Young and old can realize the Dhamma (At the time of the Buddha, young novices; such as Sumana, Paṇḍita, both of them seven years old and old people; such as Rādha, Bākula, both eighty years old etc., they had the realization). You will realize it by meeting a good teacher and with persistent effort.

You will reach Nibbāna if you don't give the permission for taṇhā to come in. For example, you see a form, if you see the white color,

then just stop at white. That is, seeing white and the knowing. Don’t let the other mind states come in.

You all are good runners (practicers) if you just stop at knowing the sweetness when you eat sweet food, and if you just stop at the coldness when you know cold;. for people mostly can’t stop. So, there are two ways of practice; Stopping and contemplation of impermanence.

Using mindfulness (sati) and wisdom (paññā) are also a kind of stopping (i.e. seeing anicca). In this way taṇhā ceases. In the Mūlapaṇṇāsa (Majjhima Nikāya) with contemplation can dispel āsava (taints).

Mālunkyāputta dispelled āsava by stopping. By stopping the sense faculties are in safety and dispel āsava. You can’t find this in books. Sense faculties are becoming safe and no taints come in. If you can’t stop will give you another method.

For example, in the seeing and knowing, contemplate the impermanence of seeing. Both of them are reaching to Nibbāna in the same way. You can stop by just seeing if you are staying alone in a quiet place; whereas it becomes difficult if you are mixed up with other people.

Indriyabhāvanā (development of sense faculty) and bojjhaṅga or maggaṅga bhāvanā (Development of enlightenment factors or the path factors) are the stopping and contemplation methods.

Sometimes even you can forget to contemplate impermanence. A lot of not knowing (avijjā) come into the practice. If kilesas come in then you will slow to get the knowledge.

(According to Sayadaw, stopping methods were only taught by the Buddha to two disciples, i.e., Bāhiya Dārucīriya and Mālunkyāputta. For most people it's difficult to just stop at whatever arising in the beginning practice. But contemplation is easier.)

Impermanence

11th January 1961

Worldlings (puthujjana) were confused with the knowledge (ñāṇa). Therefore the Buddha gave this talk (Kimsupama Sutta ??). You will see Nibbāna if you discern the arising and passing away of phenomena. You must follow to the end of it (i.e., impermanence).

You can contemplate anyone of the five khandhas and when it comes to an end will see Nibbāna. Don't be in low spirit. Minds arise and you observe them and not there. If you know it's not there and that's enough.

The mind observes the mind. Minds can't arise together or can't be in parallel. If you contemplate the mind all other khandhas are including in it. (The five khandhas are arising and vanishing together).

Just contemplate one of them which you prefer (the Buddha taught four objects for insight depending on the human characters. It is important to choose a right object for a yogi. (Some yogis' experiences support this point.)

During the first part, impermanence is before and followed by knowledge (ñāṇa) after (i.e., anicca / magga). At last Nibbāna is before and followed by Path knowledge after. (i.e., Nibbāna / maggaṅga) These two words are very important.

(Sometimes Sayadaw's Dhamma explanations for direct experiences were subtle and profound. They can't be listened superficially. There are a lot of food for the heart and thought for careful reflection).

Without discerning impermanence and the mundane knowledge (lokiya magga) can't arise. Without ending of impermanence you can't see Nibbāna. In between them (i.e., insight knowledge and path knowledge) you will only see impermanence.

Without a teacher you will have confused view and misunderstanding (in the sutta, the worldling monk had confusion). Worldlings are very strong in arguments because of their talkativeness.

"The main thing is discerning impermanence of whatever you are contemplating (this was the fourth arahant's instruction to the worldling monk)." You can contemplate anyone of the four satipaṭṭhāna to your preference.

For example, if you prefer feeling and whatever feeling arises contemplate its impermanence, disenchantment and the ending of it. May be you'll complain as can't see impermanence.

For example, during the sitting you want to get up. After getting up the wanting mind is gone. Again, you want to sit down, after you sit down and the wanting mind is gone. Is this not impermanence?

Training the Six Animals

13th and 15th January 1961,
21st, 22nd March 1962

(The Buddha was the most remarkable teacher among all the spiritual teachers. In the Sutta Nikāya, he used similes, analogies, metaphors etc. to explain his teachings. It directly went into the hearts of listeners and effected strongly.

Sometimes it had subtle and profound meanings in itself and found out by the listeners with serious contemplation. We have to use the sutta teachings by serious contemplation to develop wisdom faculty and practice.

Sayadaw gave four talks based on the Salāyatanasaṃyutta, The simile of the Six Animals. The Buddha taught to the monks how to restraint the six sense-faculties. It's about restraint and non restraint and their consequences.

In this sutta the Buddha gave the analogy or simile of the six animals which represented the six sense-faculties of eye, ear, nose, tongue, body and mind respectively.)

T1

A man would catch six animals; a snake, a crocodile, a bird, a dog, a jackal and a monkey with different domains and feeding grounds, and tie them each with a strong rope. Having done so, he would tie all the ropes together with a knot in the middle and release them.

The six animals with different domains and feeding grounds would each pull in the direction of its own feeding ground and domain.

(It we contemplate this point it's very funny and humorous and a lot of compassion to these animals. Human beings are also in the same situation even may be worse than animals.

The knot in the middle was representing ignorance and human being and the six ropes were taṇhā and connected with like six sense-faculties, here the six animals, if we take this simile into our human life will find out that how funny and stupid human beings are.)

The snake wanted to enter an anthill. The crocodile wanted to enter the water. The bird wanted to fly up into the sky. The dog wanted to enter a village. The jackal wanted to enter a charnel ground and the monkey wanted to enter a forest respectively.

And then the Buddha taught the monks how to train the six animals (i.e., eye, ear, nose, tongue, body and mind), binding all the six animals to a strong post or pillar. Then, the six animals, with different domains and feeding grounds, would each pull in the direction of its own.

After struggling for sometime all became worn out, fatigued and lied down at the post. Here the strong post represented mindfulness practice.

The Buddha's business was to teach people until they understood. You all business is after understand have to practice. Making wealth is tiring. After death everything left behind and wasted (Sayadaw talked about the six animals represented like six sense-faculties.)

Each sense door connects with ignorance and craving. Therefore the khandha connects with avijjā and taṇhā. The six ropes are taṇhā. Tie the ropes together with a knot is ignorance. Herding the animals is yogi. All six of them are not the same nature and preferences.

(Sayadaw explained each animal nature corresponded to the six sense-faculties of the nature in human life.) You all come to this human world look after these animals. To free from their pulling away you must strike a strong vipassanā post in the ground.

T2

This khandha is not following your wishes. You have to live together with this khandha without any goodness in itself. It's getting old. Has to look after and by feeding it, but it still becomes sick.

The reason why both of our eyes don't get the light of knowledge is the power of ignorance. Taṇhā is also very blindly carving to things.

So always we are living with the truth of dukkha. This khandha is inflicting with pain and sores.

Just look at it whether it's true or not because it's the aggregates of feeling. Now, you are sitting. Can you sit without any change? Inner feeling flares up. It's the vipāka vaṭṭa khandha—the resultant body of the rounds of existence (created by defilements and kamma).

With the matters of defecating and urination, hunger and thirst etc. a lot of things are going on with this body. In these situations, a person in vedanā (here referred to dukkha) is suitable for him to go through into the thorny bushes (here means the six thorny sense-objects). You can't keep it anywhere for safety.

There is no feeling which gives you any good results. Pleasant feeling (sukha vedanā) connects to the greed of Dependent Arising. Unpleasant feeling (dukkha vedanā) connects to the anger of Dependent Arising.

Neutral feeling (upekkhā vedanā) connects to the delusion of Dependent Arising. Every feeling arises will be good only by contemplation. On the original feelings pierce by the thorns of six senses objects that pleasant mental feelings (somanassa), unpleasant mental feeling (domanassa) and neutral mental feeling (upekkhā) are arising again.

We must end the feeling. Inside us have full of feelings and then we are going into the outside thorny forest and new feelings arise. You can't live without any feeling. It was like a monkey had a sore which

he scratched randomly with hand and it becomes serious. The Buddha referred to the body in 40 different ways as diseases.

Therefore, what time you are free from it. We are living with the external and outer sores (Sayadaw explained each one of the thorns, i.e., sense objects with their examples). With outer thorns and feelings arise inside.

Your inner feelings (i.e., bodily feelings) are fulfilled by your past prayers and I can't do anything for you. (For a popular example, later Buddhists want to be born again and again and they are making vows and prayers for that purpose).

We can make adjustment to the mental feelings. There are many thorns outside. The majority of common people know only the vedanā of near death on bed. They don't know there are vedanā inside and outside.

Contemplate the impermanence of form, sound, smell etc. (i.e., seeing, hearing, etc.). In this way knowledge arises and taṇhā will not follow behind vedanā. (By contemplation of seeing, hearing etc. not lead to taṇhā.)

For finishing all the vedanā by contemplation, you can contemplate the impermanence of sense objects and the knowing mind (consciousness). Therefore vedanā not arises and also finishing of taṇhā. If internal mental feeling arises can contemplate its impermanence and will not connect to taṇhā.

T3

People with sores (defilements) have greed, anger and delusion dhammas latent in them. They don’t arise without contacting with sense objects. If you push through into the thorny bushes—the forest of sense objects then the latent dhammas arise as greed, anger and delusion.

Therefore we always have latent sores within us. The Buddha warned us not pushed ourselves into the thorny bushes.

If you go into the forest of sense objects and no greed, anger, and delusion arise is without faults. The Buddha gave an example how to look after the six animals. Bound each of these six animals with strong ropes and together made a knot.

The other five animals would follow behind the strongest one as pulling by it. (Sayadaw told the nature of six animals). Every day we have to look after the six sense-doors like the six animals. Always we are pulling away by one of the strongest one without our preferences. I will teach you the way to control them.

T4

(Retold the nature of the six animals) We are bound with the six animals which have different nature and preference to the ropes of taṇhā and we're herding them by the knot of ignorance.

Strike a strong post on the ground and bind them there if you don’t want to die as being pulled by them. They have to come and lie down there. Therefore the Buddha taught us to live with one of the satipaṭṭhāna. Without it we are living and dying with the impermanence of lives. It does not become the knot of ignorance if you can contemplate before the taṇhā comes in.

You must contemplate whatever arises from the six senses doors (Sayadaw instructed contemplation of the mind—cittānupassanā). Living with lacking of mindfulness is a life of bad living and dying. Therefore the Buddha said that the way of mindfulness was very important.

Breaking the Axle of the Taints

5th January 1959,
16th January 1961 and 24th October 1961

[Those three talks were delivered at different times, but they had connection and using the wheel symbol to explain the Dhamma and practice. The picture of the wheel was mainly connected with the third talk but it also can be used for the other two talks.]

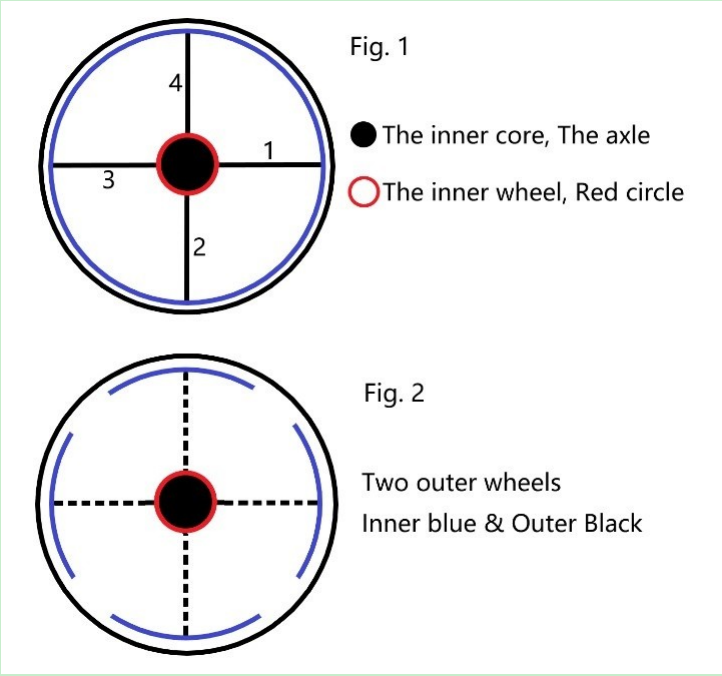


Fig 1: a complete set of the wheel with 4 spokes

Fig 2: separated parts of the wheel

The inner core, the axle (āsava)
The inner wheel, the red circle (avijjā and taṇhā)
The two outer circles, two outer wheels
The inner blue and the outer black

It becomes four circular parts after being taken out the parts (Explaining the above wheel picture).

There are all five parts in it:

1. Inner core—axle represents three āsava (taints); i.e., Taints of sensuality (kāmāsava), Taint of becoming (bhavāsava) and Taint of view (diṭṭhāsava). Combining them together becomes taṇhā and diṭṭhi (craving and wrong view)

2. The red circle—inner wheel represents ignorance and craving (avijjā and tanhā)

3. The 4 spokes are types of kamma created by beings. 1 and 2 are wholesome and unwholesome kammas. 3 and 4 are rūpa and arūpa jhanas.

4. Outer blue circle—the outer wheel represents the five khandhas or khandha

5. Outer black circle or outermost wheel represents old age, sickness and death

which follow or rolling with the blue khandhas. It’s made by iron or metal to protect the blue which is made of wood not to become worn out.

T1

[Sayadaw gave this talk for yogis to decide their experiences of the end of dukkha, Nibbāna and Fruition (phala). Near the end of dukkha, the yogi only experiences dukkha is arising and dukkha is ceasing and does not see the khandhas. The yogi will not see vedanā but only anicca if he observes vedanā.

The perception of vedanā is disappeared when dukkha ends and Nibbāna appears. Path consciousness (magga) is seeing dukkha ends and Nibbāna appears. Fruit consciousness is only seeing Nibbāna.

There are two kinds of Dependent Arising, mūla and pavatti paṭicca-samuppādas. Sayadaw explained as the long and short ones. The whole twelve links is called mūla paṭicca-samuppāda. It is called pavatti paṭicca-samuppāda from viññāṇa to kammabhava. Sayadaw explained the Dependent Arising from the Saṃyutta Nikāya.

A wheel has five parts; from the centre of the wheel to the outward.

These are :

1. inner core axle
2. inner wheel (the red)
3. the spokes
4. Outer wheel (blue)
5. the outermost (black)

Axle is āsavas. Ignorance and craving are the turners of the wheel. Inner wheel is avijjā and tanhā. Spokes are kammas. The outer wheels are khandhas and old age, sickness and death.

If kāmāsava is turning the wheel, beings are born in kāmaloka (sensual planes), i.e., human being and celestial beings. With avijjāsava is turning the wheel and beings are born in the planes of misery (the four apāyabhūmi). Bhavāsava turns the wheel to Brahmaloka (the planes of Brahma gods) (in this talk Sayadaw gave three spokes only for kamma) The whole twelve links of D. A. is about saṁsāra and develop saṁvega and urging one for practice. The six senses doors are factories produce the whole wheel.

The Buddha gave a very remarkable analogy of the wheel for D. A.. Inner wheel ignorance and craving support the spokes-kammas and it support the outer wheel—khandhas. Axle—āsava is turning the inner wheel. If we are breaking down the spokes with satipaṭṭhāna bhavana and all the other parts—āsava, avijjā, taṇhā and khandhas come to a stop. This is the end of dukkha—Nibbāna. Living beings are turning the wheel of āsava for dukkha. But the Buddha was turning the wheel of Dhamma for ending dukkha.]

Kata Ñāṇa—Knowledge knowing the ending of dukkha. There are two points to know directly: Knowing the ending of dukkha and the arising of Nibbāna. This is only the real Kata Ñāṇa (There are three knowledge of the vipassanā process, i.e., Sacca, Kicca and Kata Ñāṇas respectively.

According to Sayadaw, Yathābhūta Ñāṇa—seeing impermanence is Kicca Ñāṇa. Penetration of the truth of dukkha, i.e., from Nibbidā Ñāṇa onward knowledge are Kicca Ñāṇa and Path Knowledge is Kata Ñāṇa). Yogi is only seeing dukkha is revolving when Kata Ñāṇa is close to arise. He can't see the mind and body but knows dukkha is arising and dukkha is ceasing.

At the time of dukkha ceases and at the same time Nibbāna arises. (Sometimes Sayadaw was using language to describe the yogi's own experiences directly, may be it makes some scholars in doubt and confusion. But if we carefully contemplate can find out the truth.

The best way is direct experience, even though may be still have difficulty to express in words.) ① arises and ② ceases (① is dukkha arises and ② dukkha ceases). The Path Knowledge is seeing it. After that fruition minds arise. These minds are seeing Nibbāna.

Therefore Path Knowledge and Fruition Knowledge are very different. D. A. is dukkha khandha revolving continuously. Nibbāna is this dukkha khandhas stop revolving or this dukkha khandhas not exist.

There are two revolving of the D. A; sections 1, 2, three and four are the long one and sections two and three are the short one. These are also called mūla and pavatti paṭicca-samuppādas (D. A.). Mūla paṭicca-samuppāda is also important because only good understanding of the saṁsāric dukkha can have strong saṁvega—sense of urgency. And then we want to make the effort to end dukkha. The outer wheel (blue) represents the five khandhas and the iron sheet (black) is aging, sickness and death.

T2

[This talk includes with a few details in practice than the previous one. There are three āsava; kāmāsava, bhavāsava and diṭṭhāsava. These are like the axle of the wheel. Combine the three and become 2, taṇhā and diṭṭhi. Therefore, taṇhā is more powerful than avijjā, which is the inner wheel.

How to break the āsava? Use the sword of wisdom, the Noble Eightfold Path. There are two stages to cut down the āsava: Vipassanā Ñāṇa and Magga Ñāṇa (Insight Knowledge and Path Knowledge). Vipassanā Ñāṇa cuts down the other layers and Magga Ñāṇa destroys the core—the axle.]

The khandhas never have happiness (sukha). It's the truth of dukkha. Who construct this khandha? Birth, aging and death are the iron sheet wheel (the outer black wheel). Who is turning this wheel? The axle is turning it. It's āsava axle.

Not knowing is āsava, you will say the axle and the wheel are very far (i.e., the outer wheel). The axle and inner wheel are connecting. The inner wheel is ignorance and surrounded the axle.

How do you revolve in saṁsāra? The axle of āsava is surrounding by the inner wheel of avijjā and turning with birth, aging and death. The wholesome and unwholesome spokes (kamma) connect with birth, aging and death (the outer wheel) and ignorance (the inner wheel).

The spokes are sometimes going up and down during the turning or moving (Depending on the kammas of beings, but mostly in the planes of misery—dugati). The Buddha also mentioned that the permanent homes of living beings were mostly the planes of misery. If we are checking our own mind every day we will understand what he said).

The outer wheel is moving accordingly to the axle. This is turning the round of existence—saṁsāra. Āsavasamudaya → avijjāsamudayo (From Saṃyutta Nikāya)—Taints lead to ignorance. Avijjā paccaya Saṅkhāra, Saṅkhāra paccaya jāti → jarā, maraṇa—Ignorance condition volitional formation → birth → aging and death. This is describing D. A. in short way.

By the revolving of the taint of craving/taṇhā (axle), the inner wheel of ignorance is turning. Because of ignorance, volitional formation arises and spokes come into existence. And then it connects with birth, aging, and death.

Therefore the Buddha warned us whatever offerings were made, one must remind about the destruction of the taints—āsavas. Idaṁ me puññaṁ āsavakkhayā vahaṁ hotu—may this merit for the destruction of the taints to me. Destruction of taints is Nibbāna. The destruction of taints is very important. Taints and ignorance are mutually connecting to each other. If one of them exists, the other also does. Taints have to be destroyed.

There are three of them;

1. Kāmāsava—Taints of sensuality, clinging to the five cords of sensual pleasure (form, sound, smell, taste and touch).
2. Bhavāsava—Taints of becoming, desire for this and that life.
3. Diṭṭhāsava—Taints of view, making things as me and mine.

If you break them (the axle) the wheel can't move. The wandering round of existence (saṁsāra) can't continue. The khandhas you get are foul or loathsome dukkha (asubha dukkha). In this situation you are adding more of the asubha dukkha of the loads of sons and daughters is very shameful indeed (to the ariyans' eyes).

We are quite foolish and crazy people. We had coffins and sometimes not when we were wandering in saṁsāra sometime; sometime we had clothes and sometime not (As human beings and animals, mostly without any clothes and coffins to bury).

Therefore we are wandering with shame and disadvantages. Let us do the job of breaking the axle. If we break the axle even though the whole wheel are connecting with it still can't move on. The axle is

greed and wrong view (lobha and diṭṭhi). Therefore taṇhā is more powerful than ignorance. We can only break the axle with the sword of the path (factors of the path).

So, I have told you contemplate with insight. The knowledge of insight (vipassanā magga) breaks it off as much as possible. The true path knowledge totally destroys it. It's something like you want to get the core of the wood, you can’t get it without trimming out the branches and the outer layers firstly. You must remember this example.

At first, use the vipassanā sword to cut the outer layers, then cut the core part by the magga sword. (Continued to talk about the contemplation of the mind). Whatever mind arises contemplate as impermanence and become anicca / magga. Because of anicca the affection to the khandha—kāmāsava not arises. This is me and mine, the wrong view not arises and becomes right view.

So, diṭṭhāsava also falls away. It cuts off the upper layers of three āsava and continuing the contemplation will become disenchanted. Disenchantment is developed by a lot of contemplation. It comes closer to the core when the knowledge becomes mature.

Knowledge becomes sharper means can cut more to the axle. Becoming is not to be joyful. Destruction of it is no need to be sad about. It’s because all are truth of dukkha. Cutting the outer layer is taking time. Cutting the core doesn’t take much time for it. Path Knowledge comes only once.

T3

The Buddha said that using his knowledge to trace backwardly of any living being past lives would never end even he did it for his whole life. But he could point out each living being's saṁsāric existences as the cause of ignorance and craving. The beginning of living beings is ignorance and craving. Explaining the above wheel picture:

① Inner core—the axle represents three āsavas; i.e., kāmāsava, bhavāsava and diṭṭhāsava. These three āsavas combine together become taṇhā and diṭṭhi.

② The red circle—the inner wheel represents avijjā and tanhā.

③ The 4 spokes represent types of kamma beings create :⑴Wholesome kamma ⑵Unwholesome kamma ⑶rūpajhana and ⑷arūpajhana.

④ Outer blue circle—the outer wheel represents the five khandha, four khandhas and one khandha (i.e, Brahma gods with mind only and with body only)

⑤ The black circle—the outermost wheel represents birth, aging, sickness and death which follow the khandha wheel.

From ① to ⑤ each support each other outwardly and whirling together going on and on in the saṁsāric journey. How to break the

āsava? By the sword of wisdom—the Noble Eightfold Path. There are two stages to cut down the āsavas.

Vipassanā Ñāṇa and Magga Ñāṇa—Insight and Path Knowledge. Vipassanā Ñāṇa cut off the outer layers and Magga Ñāṇa the core. Any type of kamma beings done always end up in birth, aging and death. To stop them for functioning, it’s important to destroy the core axle, i.e the āsavas and the inner wheel—avijjā and tanhā.

It is to know the D. A. of the khandha arising and ceasing to become a Buddha. About the connection of dukkhas are D. A. It’s the truth of dukkha. Therefore the cessation of dukkha is Nirodha Sacca. Not knowing the four Noble Truths is ignorance. Have affection to things wherever you are in is taṇhā.

Only one who knows one's own ugliness wants to make correction. The Buddha also said in this way. Except vipassanā and magga kammas, whatever you are doing cannot cut through the cycle of birth, aging and death. Whatever khandha you have only end up at aging and death.

Therefore don’t perform merits just for round of existence (Kusala Vaṭṭa). Just only do merits for no round of existence (Kusala vivaṭṭa) if you want; for it's never free from dangers wherever you are. Here the axle of āsava and the inner wheel of avijjā and taṇhā are the most important parts.

By their turning that khandhas are whirling around. All merits done under the influence of ignorance and craving will end up at the dangers of aging and death.

The whole wheel will stop only the axle and the spokes are breaking apart. Inside the wheel only exist two of the Noble Truths; dukkha and its cause. (Dukkha Sacca and Samudaya Sacca)

(Here Sayadaw explained clearly and openly why he didn't accept making merits for rebirths. He was always making people to understand dukkha and want to transcend it by talks and meditations before performing their dānas. There were a few collections of talk by him on this topic.)

Have to follow with knowledge from behind the feeling. If not, it connects with taṇhā, upādāna kamma and whirling around. Whatever mind arises contemplate its impermanence. Taṇhā, upādāna and kamma do not arise with contemplation, axle and spokes are broken.

We are making spokes from the six senses doors. We change new spokes when the spokes are not good. From every sense door comes taṇhā, upādāna and kamma and every day it's uncountable for us. From the factories of sense doors we are changing new spokes and the wheel is turning on non-stop.

Therefore you have to cut it down with the Path Knowledge. Do the job of the path factors. In this way the axle of ignorance and craving are broken, and the spokes of kamma not exist, and the wheel can't turn on and on.

Don’t Let the Mind in Pain

17th to 18th January 1961

T1

[In the beginning Sayadaw was warning his disciples for the time near the end of one’s life. A thought would come up where one would go after death? At that time we can’t rely on kamma which is like a foot ball going up and down. We must rely on wisdom (ñāṇa) which is the only true refuge. So everyone should prepare for the true refuge when we still have times and will die with smile on our face.

Sayadaw based this talk on a sutta in Khandhavaggasaṃyutta, Nakulapitā Sutta (SN 22. 1, Nakulapitusuttaṃ). One time the Buddha travelled to the Bhaggā State at Sumsumāragiri in the Bhesakaḷā Grove. He met Nakulamātā and pitā (an old couple who had strong kammic links with the Buddha).

They requested the Buddha to give them short instruction on practice because of their advanced age. The Buddha taught them, the physical body was never healthy. So when the physical body was in pain don’t let the mind in pain. After that the Buddha left them.

They were very pleased and went to see Ven. Sāriputta. Seeing their happy mood Sāriputta asked them the reason. They answered that they had just received teaching from the Buddha, but didn’t understand very well. So Sāriputta explained the teaching to them.]

The question of where I will go is becoming clear at the last moments of thought near death (with or without practice, the same for everyone sure to know). During when you are busying with businesses and happy with family members of wife and children, it's not arising. Without any practice to be on the safe side and you'll die with the feeling of insecurity in accordance with your kammas.

This kind of situation is common to people without any preparation. Anyone who has the preparation is happy to be put down the burdened khandha. These two kinds of thought will come in. If you let kammas decided for your fate then your own quality is totally blunt. I urge you all for work hard in your practice so that let knowledge (ñāṇa) decide your fate.

The power of knowledge (ñāṇa) is powerful than kammas. The power of kamma is unstable, going up and down like a foot ball. Then you'll become a human foot ball. Rely on the power of knowledge. It's very important.

You must work for the Dhamma, which can protect you from falling into the planes of misery and will feel safe at near death. In the worldly matters people are searching for wealth for their security. In the same way in the saṁsāric journey we should prepare for security (more important than any searching).

In the Khandhavagga Saṃyutta, the Buddha taught the way to security. In our past lives we were falling into hells, to animal realms, to celestial and Brahma worlds due to the unstable kammas. The

Buddha warned us many times, as near death not to die regretfully for our mistakes.

Even a small ant sees it destination before death. An ugly death is frightening (everyone who has the chances to see many dying persons know this). I'll tell you the way of security from the dangers of painful births (planes of misery). (Sayadaw told the story of Nakulamātā and Nakulapitā, mother and father of Nakula).

The Buddha said if we had the khandhas and never free from sores, wounds and diseases. Let us see it as true or not. Because of cold and heat there are many changes all the times. And so we are using bandages to treat the diseases (i.e., changing clothes all the times) There are sores of defecation and urination.

We are changing our bodily postures all the times because of pains and aches. The body is the source of all diseases. The body is sure to be in pains and aches. But if your mind is not in pain will realize Nibbāna. Let the body pain but not the mind. Ven. Sāriputta gave instruction to them. Worldlings took this body as mine, I am and my self.

But the khandha would show you that it was not as what you had thought (Sayadaw explained the body and mind are in pains by using each of the five khandhas to describe it). This physical body is made by four causes; kamma, mind (citta), temperature (utu) and foods (āhāra). If we make these as mine, I am, myself the mind will pain.

It’s a strong clinging. The mind Dhammas are made by sense objects and sense bases (ārammaṇa and dvāra). Your mind is in pain when something changes, which you take it as mine but it after all does not belong to you. If you think you are the owner then you are in suffering.

For example, you find a dead dog on the road and the death of your dog are different things. As dog they are the same but have different feeling because of ownership and non-ownership. If you see arising and passing away you know very well that it’s not yours. Then your mind is not in pain.

In the whole saṁsāra we are living with the double blind eyes of this is mine, this I am and this is myself. It’s like a blind cock fights with blindness and takes it as mine. If I am not giving you the noble eyes (ariyan eyes) because of your attachment, you will be in sorrow, lamentation, pain, and grief.

T2

Why sorrow, lamentation, pain and grief come in very often? You have to think about it. It always becomes sorrow, in tears and suffering because the view of me and mine is not falling away (atta and attaniya diṭṭhi). You think yourself as "me" and your wife, children and wealth as "mine", so that suffering arises.

This physical body is always changing with hot and cold. This is the nature of the body and you have to know it. Change is anicca and

knowing mind is magga. And sorrow, lamentation, grief and pain not follow behind. This is because your eyes are transplanted with the ariyan eyes which know the original nature. Become the disciple of the ariyan your sorrow will be ceased. Without it when the body is in pain and the mind also in pain.

Contemplate the five khandhas as stranger (parato; parajana). If you don’t observe in this way never get the Path Knowledge. The five khandhas are changing and you have to look at them as stranger. They also tell you as a stranger, and sorrow, lamentation, grief and pain not arise. And it not becomes ignorance and volitional formation (avijjā and saṅkhāra).

If you know impermanence the mind is not in pain. At the present your mind is happy and also for the future the doors of the planes of misery are closed. The body in pain but not the mind in pain is the Buddha had arisen for you. If your mind is in pain then the Buddha had not arisen for you. In true the body is impermanent and not really painful.

Buddhavāda

19th January 1961

[Sayadaw based this talk from the Khandhavagga Saṃyutta, Devadaha Sutta (SN. 22.2 Devadahasuttaṃ). One time the Buddha was dwelling among the Sakyans in a town named Devadaha. At that time some monks wanted to go to the western province in order to spend the rain retreat there. So they went to see the Buddha and asked permission for it.

The Buddha asked them to see Sāriputta before. So they went to see him. Sāriputta knew that the Buddha wanted him to teach them. He said to them, they should answer in this way if someone asked what the Buddhavāda—the Buddha's Doctrine was. The Buddha taught to remove or destroy desire and lust (chanda-rāga) and the way to do it.]

We are worshiping the Buddha and Dhamma, so it's important to know the Doctrine of the Buddha. (In one of his talks on the same subject, Sayadaw said that most Buddhists know a lot of rites and rituals. Such as worship the Buddha in many different ways but may be they don't know the doctrines. Without knowing it they can't practice. Nowadays we see many monks teach the lay people ordinary things.)

(Sayadaw told the story of the sutta) Sāriputta gave the talk to the monks. The Buddha used to talk removed or destroyed desire and lust (chanda-rāga). He also used to exhort for practice of removing and

destroying it; to remove the causes of dukkha samudaya (i.e., taṇhā) and the way for it. The inquirers would not satisfy with that much. They would ask you again, in regard to what your teacher taught the removal of desire and lust. It's to remove the desire and lust on the five khandhas. If you didn’t, then what happened? There arose in one sorrow, lamentation, pain, displeasure and despair. If you did it, then what happened? It will not followed by sorrow, lamentation, pain, displeasure and despair by removing it and not either followed by ignorance and volitional formation (avijjā and saṅkhāra). If you don’t remove it, then you are an unwholesome person. You will fall into the planes of misery when death arrives. If you remove it, then you are a wholesome person. You will born in the blissful planes after death (as human and celestial beings) and realize Nibbāna. These are according to the sutta. I have something to explain more.

If you don’t remove or destroy it with Path Knowledge, the khandhas and samudaya (i.e., taṇhā) are always sticking together.

Here means latent tendency or defilements (anusaya kilesa). This is lobha (greed), affection to one’s own khandhas. If you don’t remove it, craving, clinging, action (taṇhā, upādāna, kamma) connect with birth, aging and death (jāti, jarā, maraṇa). It’s here to describe the way of practice. You can contemplate whatever you prefer, mind, feeling, etc.

Before you don't know and think it as permanence and have affection to the khandhas. By contemplation and know that it’s impermanent. Defilements have three stages: ① Latent stage

(anusaya), ② Stimulating stage (pariyuṭṭhāna), and ③Active stage (vītikkama).

By seeing impermanence, vipassanā knowledge removes ② and ③ stages but it can't overcome the latent tendency. With ①, ② and ③ will come back again. Whichever can destroy ① becomes the true Buddhavada. Don't satisfy only with vipassanā knowledge.

Without the practice by encountering coarse sense objects and all of them arise back again. Knowledge of disenchantment and change of lineage (Nibbidā and Gotrabhū Ñāṇas) are still not enough. Therefore continue to practice until to the truth of the five khandhas as dukkha.

Have to practice until you totally don't want the khandha. If you don't want the truth of dukkha and the five khandhas disappear. Then defilement of wrong view has no khandha to dependent on. Khandha disappears and nothing exists for the dependence; so wrong view does not exist anymore. There are rebirths no more to the planes of misery without any attachment to wrong view with kamma. Hell fire and hell woks are totally gone for you. (Wok is a large iron cauldron for cooking and come from Chinese word.)

From Dukkha to Nibbāna

5th February 1961

[Sayadaw explained Saṅkhata and Asaṅkhata or Dukkha and Nibbāna. It's interesting, simple and profound. There are only two Dhammas; i.e., the conditioned (saṅkhata) and unconditioned (asaṅkhata). The five khandhas (mind and body) are saṅkhata and Nibbāna is asaṅkhata Dhammas. With saṅkhata the yogis see anicca and with asaṅkhata the yogis are not seeing anicca. With saṅkhata, dukkha does not end and with asaṅkhata, there is no dukkha.

He used the simile to explain them and the process mentioned in the Questions and Answers between King Milinda and Ven. Nāgasena. King Milinda asks Nāgasena; "Does Nibbāna exist within the three periods of time past, presents, future?" Nāgasena answers as;"No, it exists only for yogis who have practiced vipassanā. It's like using two pieces of bamboo rubbing continuously together. After sometime it becomes hotter and hotter but don't stop it. There, and continue to rub until fire comes out." In this simile, the person who was rubbing continuously the two pieces of bamboo was the vipassanā yogi.

That the pieces of bamboo became hotter and hotter was like observing continuously anicca again and again until it became maturity. And then dukkha became clearer and disenchanted to it. After penetrated dukkha thoroughly and the yogi let go of the attachment to the khandhas (the saṅkhata).

After that the fire of Nibbāna (asaṅkhata) appeared. At that moment the physical body was not disappeared. The process were mentioned in the Aṅguttara Nikāya and Visuddhimagga. The yogi's duty is continuously observe anicca (i.e., bhāvetabba). Nibbāna will appear naturally when it reach toward the highest maturity.]

Saṅkhata and paṭicca-samuppāda are the same. All the khandhas arise together. Where are they coming from? Physical body comes from kamma, mind, temperature and foods. Mind comes from sense object and sense door. They all arise by causes. So mind and body are saṅkhata dhamma (conditioned phenomena). If the conditioned causes are finished, it will pass away. How long it has been now?

It's uncountable. We are always living within the province of saṅkhata. So, we will live with arising and passing away. And we take it as good. This khandha is arising and passing away moment to moment. Therefore it's saṅkhata dukkha—conditioned dukkha. This khandha is conditioning all the times without even rest for one second, because of the continuous destruction. Without conditioning and there is no replacement.

Therefore the khandha is called the paṭicca-samuppanna dhamma —resultant phenomenon. It's the result of arising dhamma by conditioning. In the whole round of existence (saṁsāra) we were living without any rest and with birth and death all the times. We had never done vipassanā before and never seen our own birth and death. So you had never seen saṅkhata dukkha.

(In the four Noble Truths, Dukkha Sacca is a very interesting subject. Only we understand this truth we can let go of our attachment to things. Even we can condense the whole Piṭakas into Dukkha and the Ending of Dukkha. So the truth of Dukkha is very important in our whole life for frequent contemplation.

There are four important meanings on truth of dukkha:

① Pīḷakato—opprssive nature; torture and torment the owner who attaches to the mind and body.

② Saṅkhatato—mind and body are conditioning by taṇhā and torments by it.

③ Saṁtapato—the khandhas are always burning with the fire of craving.

④ Vipariṇāma—tortured and tormented by changing.

Only you have seen saṅkhata dukkha will prefer asaṅkhata Nibbāna. It's covering up with ignorance that you can't discern it. In this way every day we take the khandhas as very good. Therefore I have to explain on saṅkhata. After go back home, sit and observe. The body is itching here and there, with sensation of impermanence. The body is consuming its time with saṅkhata dhamma.

People taking pleasure in it are enjoying with the truth of dukkha. Taking pleasure in birth and death, birth and death etc. … (How stupid it's?) Making payers for saṅkhata dukkha are really crazy and double blindness (Some Buddhists are like this. Even they don't know they have wrong view).

If you don't understand saṅkhata, you will not appreciate and want to realize asaṅkhata Nibbāna. Even whatever you are thinking about these things, it will not happen. From saṅkhata you'll reach toward asaṅkhata. Therefore who never discovers saṅkhata will never reach there.

Even though many Buddhas were arising before, people who had never seen saṅkhata dukkha had been left behind. If you have never seen saṅkhata dukkha, you will never appreciate asaṅkhata sukha. The desire to be there will never arise in the mind. You also can't reach there. One knows one's own miserable situation only by seeing saṅkhata dukkha, and then you want to be free from it. So you have to concentrate on the khandhas with knowledge. And you'll only find out that nothing is there except saṅkhāra dukkha. By transplanting with the ariyan's eyes you'll see it. Your natural eyes only see the ugliness and the beauty.

In sight practice will be finished with two factors. First, seeing saṅkhata and later you'll see the transformation to the asaṅkhata. Is it matured by pāramīs (past perfections) or discerned a lot of it? This knowledge (i.e., Path Knowledge) does not turn toward saṅkhata (impermanent khandhas) but toward the cessation of saṅkhata (i.e., not seeing the khandhas). Impermanence of the khandhas still exists but the knowledge turns toward that no khandhas exists. This point is very important.

So, you have to remember it carefully. You must observe a lot of impermanence. Don't let the desire of I want Nibbāna to come in. Just observe saṅkhata. The way to Nibbāna is that all. There are only two

dhammas. This was mentioned in the Dhammasaṅgaṇi (The first book of Abhidhamma);

Saṅkhata Dhamma and Asaṅkhata Dhamma—Conditioned Phenomena and Unconditioned Phenomenon. (Sayadaw continued to talk on Nibbāna, a question posed by King Milinda and answer by Ven. Nāgasena) There is no fire inside the pieces of bamboo. By rubbing two of them, it becomes hot; saṅkhata dukkha is like this.

After a while, it's becoming too hot and the fire comes out; nibbāna is like that. Between the processes, whatever knowledge arising is only within the province of saṅkhata. If you don't want to follow the process of knowledge is up to you (i.e., ten or sixteen knowledge). Just contemplate the SANKHATA.

The Reality and the Knowing

6th to 8th February 1961

[These three talks were based on the Tevijjavaccha Sutta of Majjhima Nikāya (MN 71 Tevijjavacchasuttaṃ). As I had already mentioned before, Sayadaw mostly used the suttas only to explain the Buddha's teaching and the practice in clearer and simpler ways. Maybe there were many Pali words in it but mostly known to the Burmese Buddhists.

He only took a few points from the suttas and used it for practice. People want to study a whole sutta must go back to the Nikāya itself. The second and the third talks were concentrating on the contemplation of mind. There were many important points in these talks for the practicing yogis.]

T1

Cutting off the Dependent Arising is Nibbāna. The khandhas processes are Dependent Arising. The knowledge (ñāṇa) comes in and cuts off the process. The original khandha process is the truth of dukkha. Breaking down the khandha process is the truth of the cessation of dukkha (Nirodha Sacca). (Sayadaw used the Dependent Arising Chart to explain the dhamma, see the twelve links).

Knowledge has to come in between section two and section three [Avijjā → saṅkhāra (section 1) → viññāṇa → nāmarūpa → saḷāyatana → phassa → vedanā (section 2) → taṇhā → upādāna → kammabhava (section 3) → jāti, jarā, maraṇa etc. (section 4)

This is cutting off the khandha process. Don't let the five factors and the three factors to be connected (From section two is five factors and section three is three factors). Because of the khandha process we are afraid of the four planes of misery (hell, animal peta and asura).

Even if you arise to the blissful plane khandha (sugati) will fall down again from it (Never forget the Buddha's warning of the permanent homes of the living beings were the four planes of misery). Insight meditation is a type of contemplation for the result of no desire to the khandha. If you condense the five khandhas and it become mind and body. Condense it again it's only impermanent.

In the real contemplation, you are not contemplating form, feeling and mind but their impermanence. If you are discerning impermanence and it was like the dawn time in the early morning. By continuous contemplation for sometimes the sun of Nibbāna will come out (From the Nāmarūpa-pariccheda Text, a Commentary)

Therefore the main point is working with impermanence. Without the development of the insight knowledge no Path Knowledge or supramundane knowledge (lokuttara magga) arises. For insight knowledge to arise is very important. Path Knowledge arises is not important. You will take rebirth in blissful plane and become a stream

enterer (sotāpanna) there (From the Aṅguttara Nikāya) if you die with insight knowledge.

You even can become an arahant if you die with the Path Knowledge near death (it may be referred to a much matured yogi and it could be seen in some suttas). After become a stream enterer other stages are easy. (Sayadaw continued to talk about the Tevijjavaccha Sutta) At the time of discerning impermanence, you discard the fetters.

(These are ten fetters—saṁyojana: 1. sensual lust 2. attachment to rūpa-jhānas 3. attachment to arūpa-jhānas 4. aversion 5. conceit 6. wrong views 7. adherence to rites and ceremonies 8. doubt 9. restlessness 10. ignorance)

Because at that moment not continue to craving and clinging. Every form, feeling and mind arise let knowledge comes in behind them. Then craving, clinging, ignorance, volitional formation, sorrow and lamentation can’t arise. A person without practice can’t abandon the human fetters.

T2

The Buddha reminded the monks for many times to stay with mindfulness of the khandha and observed with paññā. With mindfulness before and observed with paññā from behind. For example, in the physical body there are itches, pains and numbness etc. … and mind states are arising.

We watch them with mindfulness and observed with paññā. With mindfulness before and observe with paññā from behind. And the khandha will tell you as I am impermanent. You get the five factors of the path during you are observing them because you have mindfulness and seen with wisdom (there are three factors with mindfulness and two factors seeing with wisdom).

Only anicca exists and anicca arises. Closed your eyes and contemplate, you can't find hand, feet, ear and nose but only anicca. With anicca existing, but someone will be a corpse with double blindness if he'd never seen it before dying.

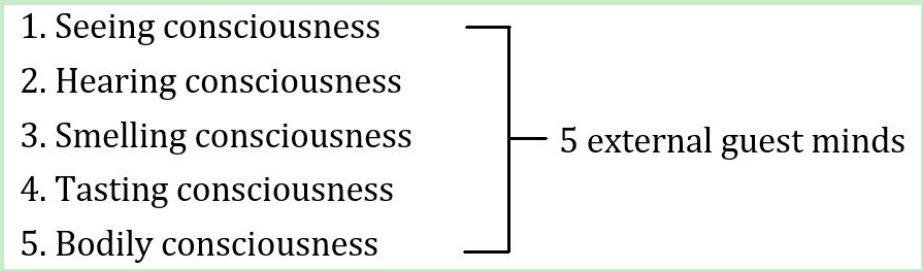
You all are moving like an earthworm which was moving without eyes. (So it was eaten by bird or chicken). In the whole saṁsāra, our knowledge and the natural reality were never the same. (How much deluded are living beings? We all have the chance to know the reality of nature only when a Buddha had arisen.)

Therefore, we were ending up at other's sayings and making many prayers (including merits), such as became human beings and celestial beings would be good. Anicca exists and you know anicca saṁsāra will be cut off.

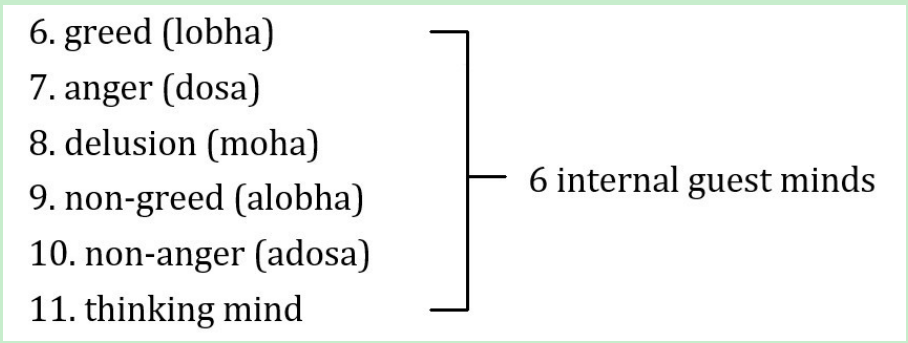
(Sayadaw continued to talk on the contemplation of mind. So in the following, I insert his system in the contemplation of mind and let the readers to understand clearly what he said in these talks. Sayadaw's favorite contemplation was on the minds. There may be some reasons behind it. One of the reasons may be he himself was an Abhidhamma

expert and even as a very young novice had great interest in this subject).

Contemplation of the mind



(Bodily consciousness: unpleasant and pleasant experiences—itches, pain, etc.)



6 internal guest mind

1. breathing in mind and 2. breathing out mind (2 host minds) The two host minds are the primary objects for contemplation. You have to contemplate them if other minds (all the guest minds) are arising.

I'll give you the contemplation of mind. Whatever you are seeing mind consciousness arises. Hearing and hearing consciousness,

smelling and smelling consciousness, tasting and tasting consciousness arises respectively. They are arising here and passing away here.

In the physical body there are itches, pains, etc. regarding to the unpleasant sensation with the knowing of the unpleasant physical phenomena; also regarding to the pleasant sensations with the knowing of the pleasant physical phenomena.

(So regard to the physical body two types of knowing consciousness. But as bodily consciousness is one only.) There are totally five consciousnesses. They only arise sometime. Therefore these are external guest minds. Sometimes consciousness can arise as lobha, dosa, moha, alobha, adosa and thinking minds. All these six minds are internal guest minds; not including non-delusion (amoha) because they are the contemplating mind (five maggaṅgas).

There are two host minds always exist; breathing in and breathing out minds. Therefore, in contemplation of mind, totally 13 types of mind have to be contemplated. Contemplate with amoha; i.e., the five maggaṅgas. If you are discerning the passing away, the five maggaṅgas arise naturally.

Among the 11 guest minds; if one of them arises, follow with the five path factors. Whereas follow the host mind with the path factors if nothing of them arises. The host minds are always there. Every following go with anicca and magga.

So kilesa can’t come in between them. The Buddha taught as, if you practice in the morning and became a stream enterer in the

evening. And practiced in the evening and became a stream enterer in the morning. This was a teaching to Prince Bodhirājakumāra (MN.85 Bodhirājakumārasuttaṃ?). Why cannot most people realize it? Because the reality and the knowing are not fitting in.

The reasons are: don't know the way of practice and not pay attention to it. Therefore we are far from the Path and Fruition Knowledge (Magga and Phala) and Nibbāna Every time it's arising and no contemplation, for an example, by seeing an object become wanting, clinging, action and birth which continue the D. A. process. Then we will only get dukkha. We can't follow with knowledge and will turn around with dukkha. And then we are trying for the arising of dukkha. "Don't we have any pāramī or not doing the practice?" (We are not doing the practice, Ven. Sir). If you have compassion to yourself, just do the practice.

Once King Pasenadi Kosala asked the Buddha; "People are sending metta and praying for their happiness. But in reality they are following behind lobha, dosa, and moha. Do they really love themselves?"

The Buddha answered his question in negative.

Every mind arises you discern impermanence and see your own death. So, to tell the truth we are always alive with one mind only. Vipassanā is contemplating one's own death.

For example, after you are breathing out and the mind wanting to breathe in not arises you are dead. Death is subha or asubha? (Asubha, Ven. Sir)

[Here the usage of asubha may be had the general idea of unpleasantness because death is unpleasant to the dying person and others.]

Therefore, originally you don't have any lucky sign with you. (Sayadaw continued to explain how to practice insight according to the Milinda's Text, the Spider Method.) (Opamma-kathā-pañho—The Similes.)

(After about the practice, continuing with the Vaccha Brahmin, Tevijjavaccha Sutta).

The first question connected with lay person on practice. Can a lay person attain realization without discarding the fetters?

Human beings can't realize Nibbāna if they and the fetters (saṁyojana) are connected. It means khandha connected with taṇhā, upādāna and kamma. On the other hand, they will realize it if khandha and ñāṇa (knowledge) are connected. Therefore if people are doing the practice, they are shaking off their fetters. This happens during the period of practice.

Lay people like Anāthapiṇḍika (billionaire), Visākha (as seven years old girl realized Dhamma) and Santati Minister were living among the fetters, but they had the knowledge to cut them off that realized Nibbāna. The second question was; "Do people reach toward blissful planes (good rebirths) by not discarding the fetters?" The answer was: "It can be".

T3

Whatever mind arises by watching and contemplating with sati and paññā is killing the three causes of taṇhā, upādāna and kamma. So; it's preventing the three results of jāti, jarā and maraṇa. Vipassanā contemplation is cutting off the khandha process.

Magga (here the five maggaṅgas) is cutting off the future causes and no future result arises. Yogis of vipassanā contemplation are cutting off samudaya and dukkha saccas. Whatever arises is dukkha sacca. (Sayadaw explained cittānupassanā of the six senses doors one by one)

Cittānupassanā is observing one's mind. You have to observe it exists or not exists because two minds can't exist at the same moment. After the arising mind passes away and the observing mind can arise. The minds have to be observed are not more than 45 types of mind. From the 45, only one of them arises in turn. The preceding mind is anicca and the observing mind is magga.

A person who has a lot of observation will get magga. With a lot of observation not only discern anicca but also turn into Dukkha Sacca. 45 types of mind are for a tihetuka person (A yogi can be enlightened in this life by practice).

37 types of mind are for a dve-hetuka person (A yogi can't enlighten in this life even by practice, but develop the potential for next life. Ti-hetuka person was born with non-greed, non-hatred and

non-delusion—the three wholesome roots of the mind; whereas dve-hetuka person without the non-delusion mind).

(Sayadaw continued the Q and A between Vaccha Brahmin and the Buddha, stopped at yesterday talk). ① is observing by ②. ①will tell you not there and ② know it not there. Discerning of impermanence is seeing one's own death.

It becomes a dead person while another mind does NOT arise from behind. With the connecting of minds, we do not become a dead person. Our connections of deaths are Dukkha Sacca and seeing them is Magga Sacca. Knowing Dukkha is Magga Sacca.

Therefore we are contemplating the truth. You'll get the magga by your own contemplation. The matter of getting the magga is the matter of observation. By observing the 45 minds arise, during cooking and working you'll get the magga. Also it is during selling and buying. Just only you are observing them.

Taṇhā and upādāna kamma are preventing Nibbāna, but not to sugati (blissful rebirths). We may realize Nibbāna by performing wholesome kammas as vivaṭṭa kammas (Kamma which has no desire for the round of existences). And it becomes a strong supportive cause for Nibbāna. That is you have done it without taṇhā and upādāna. I'll explain the last two questions as general knowledge.

(Sayadaw mentioned wrong views and practices in ancient India during the time of the Buddha connected with these questions).

“Can Ājīvakas realize Nibbāna?” They can’t. They are governing by wrong views so that they couldn’t realize it. Wrong views are always preventing Nibbāna. “Can they reach toward sugati?” “No, they can’t. But I see only one person.” That was the Bodhisatta himself and during that time he was practicing as a Ājīvaka. But at that time, he believed in the law of kamma so that he was born in sugati (good rebirth) after death.

This is nothing to do with identity view (sakkāya diṭṭhi). Identity view prevents Nibbāna but not sugati. Therefore the Buddha gave serious examples to destroy identity view was more important than your head was on fire and your chest was piercing with a spear (These situations are only die once, but with sakkāya diṭṭhi will never free from dukkha). Identity view is the fetter of wrong views.

Dukkha Exists and Dukkha Ceases

9th to 12th February 1961

(The following four talks were based on the Anurādha Sutta, SN.22.86 Anurādhasuttaṃ, PTS S iii 116)

T1

Where did the beginning of this life come from? Saṅkhāra paccaya viññāṇaṁ: Volitional formation conditions consciousness (here rebirth consciousness). So, it started from the mind. Following it to the end; Dukkhakkhandhassa samudayo hoti—The whole mass of suffering arises. (see the twelve links of D. A. process which lead to Dukkha).

So, it's the assemblage of dukkha. In the whole life whatever happens all of them are the assemblage of dukkha. It's the arising of the assemblage of dukkha. Therefore, whatever is happening in the body and mind are the truth of dukkha (Dukkha Sacca).

They are arising and passing away that have to take it as dukkha (born and die all the time every moment). In all the twelve links of D. A. process, each of the links doesn't arise itself alone but with other dhammas together.

(Every mind at least has the seven universal mental factors together with it. See the Abhidhamma, especially the conditional

Relations—Paṭṭhāna). Therefore, it's the assemblage of dukkha and neither a person nor a being. From birth to death is the process of dukkha. Ven. Anurādha was discerning impermanence but he couldn't realize Nibbāna because he was hindered by wrong view.

Whatever arising is dukkha sacca and without dispel wrong view like this, the contemplation will not lead to the realization of Nibbāna. From the six senses doors whatever arises is only the assemblage of dukkha arising.

By knowing in this way, wrong view falls away. After that, comes the contemplation of impermanence. And then you will realize easily the Path and Fruition Knowledge.

Dispel wrong view first and later do vipassanā. If you don't know the khandha arising process can't dispel wrong view. Before dispelling wrong view, first have to know the khandha process.

Khandha process (D. A.) → dispel wrong view → vipassanā (insight practice) → Path and Fruit. Dukkha can't arise without samudaya (cause).

For example, because of viññāṇaṁ samudaya (caused by consciousness), mind and body dukkha arise (viññāṇaṁ paccaya nāma-rūpam), etc.

Therefore in the whole saṁsāra, samudaya and dukkha processes are arising all the time. Neither personality nor a being is inside the natural process (natural phenomena of the process)

Here Samudaya not refer to lobha but for the causes. The causes of dukkha and the results of dukkha exist only. Neither a person nor a being arises.

Among the four Noble Truths; the two truths of Samudaya and dukkha are already explained. There are two more truths; magga and nirodha have to be explained. It needs a teacher to help.

Saṅkhāra nirodha → viññāṇaṁ nirodho → follow to the end; Dukkhakkhandhassa nirodho hoti—With the cessation of Volitional formation → consciousness ceases…… The whole mass of dukkha ceases. (see the twelve links of D. A. process)

The whole assemblage of dukkha ceases. It will only cease by contemplation and practice. Therefore, magga and nirodha; samudaya and dukkha are in pairs. Cessation by itself is naturally arising and ceasing. Contemplation of the cessation is ceasing by not wanting it. Can only contemplate by not wanting it, you'll see Nirodha—the ending of Dukkha.

The physical body still exists but you can't see the khandha process. It ceases in knowledge (mind). If khandha ceases then dukkha also ceases. If Khandhas are arising in serial, then dukkha also is arising. So, if you know the khandha process, the arising and ceasing of it and wrong view will fall away.

T2

Whatever arising in the khandha is dukkha arising. If you can catch up with the arising dhamma, then you are contemplating of dukkha sacca. It becomes, the arising dhamma is dukkha sacca and the contemplation is magga sacca.

If you can't catch it, it connects with dukkha sacca. Originally there is neither person nor being in it. I am helping you dispel wrong views which will send you to painful rebirths. Following with the knowing is getting the magga.

The reason saṁsāra was long for us was never had been followed dukkha sacca with knowledge before. Without it, Dukkhakkhandhassa samudayo hoti—the whole mass of suffering arises. With knowledge; Dukkhakkhandhassa nirodho hoti—the whole mass of dukkha ceases. So, I remind you, always follow with knowing. Asaṅkhata dhamma (unconditioned phenomenon) is Nibbāna.

The way to it is vipassanā. The reason we were wandering in saṁsāra was without vipassanā before. (Continued to talk on cittānupassanā) If seeing the arising mind, contemplate it. If you can't catch it, then contemplate at feeling.

Again if you can't, then contemplate on craving. Whatever mind arises from the six senses door, you have to contemplate. If you can't, it will mix up with the I-ness. For example, when itching mind arises and becomes I am itchy. It becomes identity view (sakkāya diṭṭhi). (Continued the story of Anurādha) About the question: Is a being still becoming after dying? Death is dying consciousness and birth is

rebirth-linking consciousness (paṭisandhi viññāṇa). There is no being in it. It's dukkha sacca at the beginning; also in the middle and at the end dukkha sacca. There is no being for dying and becoming. This kind of question the Buddha never answered because it was asking with wrong view. No need to answer for it. In that way wrong view is falling away.

Wrong views fall away by knowledge is cūḷa-sotāpanna. Have the same right view as sotāpanna). It's not falling away by contemplation. It is easy to get the Path and Fruition Knowledge after falling away by knowledge with contemplation.

One of the unwholesome roots is falling apart if wrong view is destroyed. Anurādha himself didn't know how to exactly answer the real meaning of the question, he himself had wrong view and doubt.

T3

(In the beginning of the talk) You should do the vipassanā contemplation only after dispelling wrong view by knowledge; because vipassanā contemplation is working with the paramattha dhamma (ultimate phenomena).

Everything arise from the six senses doors of mind and body process; neither person nor living being exists. For example, from the eye door eye consciousness arises, good or bad feeling, like or dislike taṇhā, etc. … no phenomenon has any person or living being. Person or being is only exists in speech and not in reality.

(continued the Anurādha's story) The Buddha answered to his questions posed by other sect, and first cleared away his wrong view and doubt. With regarding to the five khandhas, using the three universal characteristics and explained to him in the Q and A forms. Whatever arising from the khandhas; all are anicca, dukkha and anatta dhammas and including neither person nor living being.

If wrong view and doubt are not destroyed whatever rebirth is taken, the seed of hell will follow behind as latent tendency. Even reach toward the celestial and Brahma god realms the seed of hell follows together there. In everyday life people are looking after their bodily needs, it seems to have compassion for them themselves.

You must destroy wrong view and doubt if you really have pity on yourself. Without the seed of hell falls off, you have to carry your burdened khandha as chicken, pig and cow. Becoming a horse is better than a pig because you have to work with your shoulder and back (toiling for human); as a pig serving with your flesh (eaten by human). In hell, it's worse than a pig; suffering alive in hell and not being able to die. Pig dies only once but the hell being dies instantly and is born instantly. It continues until the kammas are finished. (The last part of the talk had strong saṁvega)

T4

The duty of the Buddha and sāvakas were explained about the khandha and its process. The duty of the Buddha was teaching people

about the way of practice and how to do it. Your responsibility is practicing to end dukkha.

Talking about how to do it, I have to point out the process of the khandha—D. A. process. You can cut it if you want; otherwise, also up to you if you don't want; then just stay with dukkha. Dukkhakkhandhassa samudayo hoti—the whole mass of suffering will arise. You have to do the practice from the vipassanā knowledge to the Path Knowledge.

Even by practice if you can't cut it off in this life, and in next life you'll sure about it. I can give you the guarantee. Why? Because near the end of his life the Buddha told about this to Subhadda (see the Mahāparinibbāna Sutta, DN 16). But you have to practice without fail. Don't doubt about it.

It's like the example of building fire by rubbing the bamboos. To become hot is our duty. The fire to come out is dhamma duty. It becomes hot fire will come out. With contemplation and seeing impermanence, wrong view of permanence can't arise. By killing diṭṭhi taṇhā, upādāna and kamma, and no future birth will come into existence. Without the cause of taṇhā, upādāna and kamma the future result of birth can't arise. Saccanulomika Ñāṇa—knowledge according to the truth is the knowledge of seeing impermanence.

Impermanence is dukkha sacca and knowing is ñāṇa. Therefore this is the knowledge, in accordance with the truth. Whatever arises in the khandhas contemplate as dukkha arises and dukkha passes away.

Knowing them is saccanulomika ñāṇa. After that continue the contemplation until become disenchantment and the ending of it. The ending of dukkha is Nibbāna.

Can’t See Nibbāna with Wrong View

13th to 15th February 1961

[The following talks were based on Channa Sutta, Saṃyutta Nikāya. It mentioned about important of right view, and the teacher. In most of Sayadaw’s teachings, he emphasized on right view and corrected people wrong views by using D. A. teaching and other suññatā dhammas.

Wrong views are very deep rooted in the mind of living beings up to the Brahma gods. In the four stages of enlightenment, the first one is destroyed wrong views. Even the Buddha referred to it as mahā taṇhā —the great craving. It was so deep rooted in living beings mind that during the Buddha’s time even some monks near the Buddha had wrong views, e.g., Channa, Anurādha, and Yamaka.

May be this was one of the reasons some later Buddhists formulated new ideas and thinkings into his teaching and caught up again in wrong view. In the Brahmajāla Sutta, Dīgha Nikāya, the Buddha mentioned 62 grounds for formulation of wrong views (DN 1).

He revealed that direct meditative experiences were the most frequent cause for formulating a view, while speculative thoughts assumed only subordinate roles. Forty-nine instances appear to be based purely or at least in part on meditative experiences and again only 13 instances based on purely reasoning]

T1

[In the beginning Sayadaw made a very strong emphasis on right view before vipassanā practice. He said it couldn't realize Nibbāna to practice vipassanā without understanding D. A. because the views of eternalism and annihitionism prevent it to realize Nibbāna, even the yogi can discern anicca. It becomes weak insight.

So, here Sayadaw presented this Channa Sutta. There were also other suttas supported this point, e.g., Anurādha Sutta and Yamaka Sutta. Sayadaw said Channa was born at the same day as the Bodhisatta and sent him for the renunciation.

After the Bodhisatta became a Buddha he went to see him and ordained. So maybe he was practicing for more than 30 years after the Buddha passed away. At that time he was still a worldling. Why didn't the Buddha help him?

Maybe Channa was not the person he could help directly. Later Ānanda helped him. Another possible reason was when the Buddha was alive he was still immature for the realization.

Sayadaw said everyone should follow the process taught by the Buddha. Looking for a teacher, listening to the sacca dhamma etc. as mentioned in the Aṅguttara Nikāya. Also in practice the Buddha mentioned about the three knowledge for many times. These are sacca ñāṇa, kicca ñāṇa and kata ñāṇa (see the first sermon).

According to the commentary, these are ñāta pariññā, tīrāṇa pariññā and pahāna pariññā—knowledge, practice and realization. Without a teacher's guidance everyone has wrong views. A person with sassata view likes to make merits and avoid demerits; wanting to hide in saṁsāra for his good deeds to enjoy it. He doesn't like it if he has a chance to meet a teacher who can guide him for transcending dukkha. But a person with uccheda view is the opposite. He gives up his views and practices diligently for the ending of dukkha if he meets a good teacher.]

Sassata and uccheda views are arising because of not understanding the D. A. of the khandha. Sassata is for the increasing of bones and skeletons. Uccheda is for the increasing of hells. The middle way is the path factors. After dispelling wrong view with knowledge, and you are in the middle way.

The Buddha said that couldn't find the beginning of a living being but knew the beginning of it causes. It was ignorance and craving. If you discern the arising of phenomena uccheda falls away. And discern the passing away sassata falls away. When the cause ceases so do the result and sassata falls away. For example, phassa (contact) arises, so vedanā (feeling) arises, and phassa ceases so vedanā ceases. After clear away wrong views and practice it's sure to get the result. (He told the Channa's story) Channa practiced with wrong view so that he couldn't realized Nibbāna even he discerned impermanence.

T2

Annihilationism (uccheda diṭṭhi) is the desire for the extinction of life without knowledge (ñāṇa). Buddhas had arisen before near the number of sand grains in the Ganges River. And we are still here leaving behind. The reason was in past lives we were in the states of clinging to life which was the view of eternalism. Sometime we met with wrong teachers and followed the way of annihilationism (uccheda). Mostly we followed the way of eternalism (sassata). Most Buddhists are eternalists (without a teacher's help most Buddhists believe in the law of kamma and easily fall into eternalism.

We can't separate with our khandhas and family members. And then for the desire of existence, we are performing merits with the knowledge of law of kamma (kammassakatā ñāṇa). (Sayadaw continued by using each one of the links of D. A. process to explain how to free oneself from sassata and uccheda views.)

For example, contact (phassa) conditions feeling (vedanā); phassa arises and passes away. Seeing the passing away free from sassata (view of permanence). After passing away; phassa has conditioned the arising of vedanā, then the view of annihilationism is falling away. After clearing away wrong views and contemplate become strong insight.

The insight knowledge is proximity condition (anantara paccayo) and the Path Knowledge is the result of the proximity condition (The Path knowledge is the result of the insight knowledge). Therefore after the insight knowledge, the Path Knowledge arises instantly. So

Nibbāna is not far away and very near. (Sayadaw continued to talk Channa's experience)

Even though he discerned anicca but he was not seeing the ending of it, or the ending of saṅkhata, or the cessation of taṇhā, which is Nibbāna. By Seeing impermanence and fear arose in him. Attachment to the khandha also appeared. Fear arose because of the nature of not-self which had without any reliance. Without any reliance became fear. The attachment of what I had to rely on also arose in him.

The mind of fear and looking for refuge appeared together. These came about because of without clear away sassata and uccheda views before the vipassanā contemplation.

T3

[Diṭṭhi is more fearful than taṇhā. It's the source of painful destinations (dugati). So, it's more dangerous than taṇhā. In this talk Sayadaw explained the D. A. process from the six senses doors. In our normal life we always create kammas without knowingly and most of them are unwholesome.

Only by vipassanā practice we stop creating kammas. He also emphasized about we were alive with each mind moment. We are seeing our birth and death moment to moment by practice.

He mentioned Channa's own experience. Channa said every time he contemplated anicca, dukkha and anatta never experience Nibbāna.

Instead fear arose and what had to be relied on? Commentary explained that he had sassata view and by seeing anicca became in fear and looked for refuge]

Between diṭṭhi and taṇhā, wrong view is more fearful than craving because wrong view always send beings to the planes of misery. There are also taṇhā not send beings to the planes of misery. Taṇhā always follow behind diṭṭhi.

Wrong view is the rope binder and taṇhā is the floater. If you binds a person hands and feet with a rope and floating down in a river and even this man encounter river banks it becomes hopeless for him.

With this example, wrong view is more fearful than craving is quite evident (The Buddha was very skillful in using language and similes to teach living beings. There are a lot of things and dhamma for contemplation on wrong views and to penetrate its evils).

Whatever arises from the six senses doors and can't contemplate with insight will connect with craving, clinging and kamma. You will not connect with it if you can contemplate. Therefore without any contemplation no way can rise up from the planes of misery.

(Remember the warning of the Buddha as planes of misery were the permanent homes of living beings).

The Dhamma cutting off kammas are only insight and supramundane knowledge. Insight knowledge (vipassanā magga) is has to be developed (bhāvetabba). Insight knowledge is like collecting

the rubbish and supramundane knowledge burning the rubbish. A man life span is only one mind life.

If the next mind is not arising, then he is dead. Because you are alive with taṇhā, upādāna and kamma and it will lead to dukkha. (Sayadaw continued Chana's story) He had seen impermanence but Nibbāna not appeared. It happened because of without dispelling diṭṭhi beforehand for the insight practice.

Khandha Calling and Ñāṇa Going

5th to 6th March 1961

T1

By listening Dhamma talk, ñāṇa must turn towards the khandha. The khandha will tell you about impermanence, suffering and not-self and truth of dukkha (anicca, dukkha, anatta and dukkha sacca). Don't believe in what others say. Just believe in what the khandha will tell you. Stare at it and see what it has to tell you.

Ehi passiko—the khandha is calling at you to come and contemplate for moment to moment. You must follow it with ñāṇa. The calling is anicca and the following is ñāṇa. And you'll know your khandha very well. For feeling, for example, body itching is calling at you. You go and look at it and it disappears. Minds are calling at you. Follow with sandiṭṭhiko and seeing that it's not there. Don't follow with lobha, dosa and moha (greed, anger and delusion). For example, the body is itching. It's too itchy and you go with the hand. This is going with anger. Is there any time the khandha is not calling at you? I am only worrying that you are not following with ñāṇa. By going with ñāṇa and become akāliko—giving the result without delay.

Greed, anger and delusion—cease to arise. So no future khandha arises. Dhamma which are leading to the painful rebirths are not arising is akāliko.

Ehi passiko is calling and must follow with sandiṭṭhiko will close the doors to painful existence. Don’t follow with craving and anger. Also don’t forget it with delusion (These talks were based on the Susīma Sutta, SN.12. 70 Susimasuttaṃ). Is there any samatha practice including here? I had already told you about this yesterday.

This case also supported by the Buddha. Commentary also explained it. For example, at night bed bug bites you and follow with your hand. Vedanā is calling at you that your hand going there. It continues to taṇhā, upādāna and kamma because you follow with taṇhā. Whatever calling at you is anicca and every following is magga. Combining the process, it becomes object for contemplation, contemplating mind and the result.

You have to practice hard in this way. Samatha is including as samādhi and a necessary factor follows behind it. For an example, taking water is including the cup. Here water is like paññā and the cup is samādhi. The process of contemplation is anicca, magga and akāliko (the result). The Buddha and all ariyas finished their practices in this way.

If you do it now and it is sure to give you the result now—akāliko! There is no time that the Dhamma is not calling at you. There are only time you are not following it. The reason you missed each Buddha in the past was ehi passiko calling you and not following with sandiṭṭhiko.

It was not important, whether you missed the Buddha, but it is important to not miss the Dhamma. If you don’t follow the Dhamma

then you are building hell fire and hell woks from here. Don’t take it as I am frightening you.

For example, Upāsaka Nandiya's wholesome merits from the human world caused celestial mansions appearing in the heaven even before his death.

(This episode came from Mahā Moggallāna during his visit to heaven and saw these mansions (DhA. iii. 290ff). We can also discover some of the points and factors concerning with kamma and rebirth by research and contemplation with some of the sutta stories in the Nikāya). You have to extinguish the hell fire with magga from here (Here Sayadaw’s talk was humorous and with saṁvega) Aging and death are always following behind you. So do the practice quickly.

(continued the Susīma Sutta) The arahants' answer to Susīma’s question was that, they became arahants without jhāna practice. According to the commentary it was called dry insight, and freed from defilements by wisdom.

(Some Buddhists, mostly in the west, reject dry insight because they think it is impossible for realization without any jhāna. This comes from misunderstanding and misjudgments on the Theravadin Texts, both Nikāyas and Commentaries.

For example, some Buddhists thought that in the Buddha’s time someone became an anāgāmin or arahant directly without going through the lower two or three stages by listening talks. Even the Bodhisatta couldn’t do it.

Mundane jhānas can’t destroy the fetters. Only supramundane jhānas can do it. Without any jhāna can’t enter into the fruition state after the realization. We need to count the yogis’ direct experiences also)

T2

The five path factors (here two wisdom and three samādhi factors) must go toward the five khandhas. The five khandhas arise before and the five path factors later. Why it’s this way? It can’t happen together simultaneously. Right view (sammā-diṭṭhi) means seeing the khandha as it really is. Right thought (sammā-saṅkappa) means helping to see it as really is. They are like the eyes and glasses. Both of them are leading the process and three samādhi factors following with them. They include as necessary factors.

The real seeing is the two wisdom factors. (He continued Susīma’s story). Not including jhāna and only access concentration (upacāra samādhi) is necessary in this process.

Paññāmattaneva—Only with wisdom, vimutta—to liberation. I ask you to contemplate with these arahants’ way (the arahants in the sutta).

I’ll tell you how they realized the Dhamma. ① is Dhammānu and ② is dhammappaṭipatti. You will realize the Dhamma if you can practice in accordance with ① and ② .

This is the practice I give you now. In this way you'll take away your hell fire and wok. You are in with the matters of sons, daughters and businesses that muddle with unwholesome dhammas. But you don't have the practice of in accordance with the Dhamma to offer (to the three gems and teacher).

Khandha dhamma and magga dhamma must be in accordance with the Dhamma. For example, a feeling arises and you observe it and not there. It is passing away and you see the passing away. This is right knowing. You don't see man or woman.

This dhamma process and this knowing are in accordance with the Dhamma. This point is very important. One might become a stream enterer in the evening by practicing from the morning if kilesa does not come in among the contemplation.

Let ① the existence of passing away and ② the knowing of passing away are in accordingly. This is Dhammānu-dhammappaṭipatti —practice in accordance with the Dhamma. Another example is the mind of hungry to eat something arises. You contemplate it with the next mind. The hungry mind is anicca and contemplation is magga.

This is Dhammānu-dhammappaṭipatti. Saṁsāra is long for all of us because these two dhammas are not in accordance with the Dhamma. You will be hopeless next time if you can't make it accordingly this time because in the later period of the Buddha's Sāsana, the mind of human beings will become much defiled. You will die HAPPILY if you can practice this one.

Why Suffer So Much?

10th March 1961

Why are we suffering so many kinds of dukkha? We have to remember about the four factors. ① On bad soil, ② we plant the bad seed, ③ pouring bad water, ④ and it grows out a tree with bad fruits.

The soil of unwise attention (ayoniso-manasikāra): For many lives we had the unwise attention of man, celestial being and Brahma god, and the mind and body were never appearing as the truth of dukkha. We had planted the ignorance (avijjā) seed. With unwise attention, ignorance follows behind it. Ignorance has the cause. It's unwise attention.

It was said that the beginning of living being was ignorance. Also we must answer as the beginning of ignorance is unwise attention (ayoniso → avijjā). By pouring the taṇhā water—attachment to things as sons, daughters, etc., we didn't know the reality and attached to them. And a bad khandha tree grows out.

This is the truth of dukkha arises. Ayoniso → avijjā → taṇhā → khandha. From a bad tree, it bears out bad fruits. These are dukkha fruits—aging, sickness, death sorrow, lamentation; etc. Many kinds of dukkha come out. Dukkha fruits fall on the soil and dukkha trees and fruits will continue.

This is the round of existence (saṁsāra). We have to make corrections starting from the soil; making it from unwise attention to wise attention. The process will be: yoniso (wise attention) → vijja (knowledge) → alobha (non-greed) → sukha sacca (truth of happiness —i.e., Nibbāna). Not wanting the khandha (dukkha) is Path Knowledge.

We have to destroy the root of ignorance. This teaching came from the Aṅguttara Nikāya. Wise attention is the most important one. We talk ignorance and craving (avijjā and taṇhā) as the source before. Now we know the source earlier than ignorance. In the whole saṁsāra we were living with the big burdened load. And after death continue to birth (jāti) and will never end.

If we make prayers for the khandhas, then we are praying for becoming a coolie. (like coolies carrying heavy loads). Let us do the wise attention. Let us practice to know the khandha process.

The contact of the mind base sensitivity (hadaya vatthu) and mind object (dhammāramaṇa) condition for a thought to arise. The five khandhas are arising together. It's neither a person nor a being. After the thought passing away the mind of pleasure arises. After that clinging mind and kamma (bodily or verbal action) arises, etc. …

All the ultimate phenomena (paramattha dhamma) are continuing arising. These are D. A. dhammas. Therefore whenever you contemplate, this dhamma passing away and that dhamma arising, etc. … (Sayadaw continued Anurādha) Anurādha had doubt (vicikicchā). Is there any being? After the being dies go to Nibbāna? (These were his

doubts). Before, he was practising without wrong view and doubt fell away that, even staying near to the Buddha couldn’t realize Nibbāna.

A Poisonous Snake

11th March 1961

Fire element (tejo) increases the material form (rūpa). It also makes the material form to stop function. We were dying under the hands of fire element for many lives. Therefore in some of the Buddha's teachings it mentioned that no fire element in Nibbāna.

Examine your body and it's warm. It's fire element and waiting to kill you. King of the Death already exists in the khandha. Who was putting you into the prison of your mother's womb?

It's craving (taṇhā). Taṇhā is a good preacher. By its teaching you created kamma and got the resultant khandha (vipāka vaṭṭa khandha). Therefore birth is the truth of dukkha. If you are not free from taṇhā and can't escape from put into a prison. After coming out from the prison you are beaten by the fire element. And become aging, sickness and death.

Because of the fire element don't have the chance of happiness. It's terrible. Every day you have to request aging and sickness with foods and drinks. In this way to have a human life is without the dignity. For sickness you have to request with medicines. For King of the Death you can't do anything for him. You have to go into the coffin. You have to feel your body very often (for fire element).

And then remind yourself that King of the Death is in the khandha and practice hard (Here Sayadaw's talk was humorous). In this talk, I am asking you to feel your body and look for liberation. You handle it with mindfulness practice (satipaṭṭhāna). There are two ways you can choose from the king of the Death: the way to death and the way of liberation. But you all are enthusiastically following the way of death.

(continued Susīma's story). Of the five khandhas, whatever arises, follow the impermanence. When impermanence is ending, the khandha is also disappearing. With khandha disappears and King of the Death also disappears.

Without King of the Death is Nibbāna. Therefore going to a place free from the King of the Death is the way of the path factors (maggaṅga). In the eight path factors, samādhi path factor does not include as a jhāna but including as access concentration (upacāra samādhi); and arising and passing away together. It does not include as absorption jhāna (appanājhāna) but including as vipassanā jhāna or lakkhaṇūpanijjhāna which is discerning the three universal characteristics. (anicca, dukkha and anatta, this explanation was from the commentary)

Don’t Waste Your Precious Life

12th to 13th March 1961

[The first talk was based on Susīma Sutta (SN.12.70 Susimasuttaṃ) and the second on Acela Kassapa Sutta (SN 12. 17, Acelakassapasuttaṃ).]

T1

The Buddha was not acknowledged himself as a Buddha before he had still not known the truth. Only after realizing the truth, he was acknowledged as a Buddha. If you discern the impermanence of feeling, mind, etc. then you know the truth. Vipariṇāma lakkhaṇa dukkha saccaṁ—the characteristic of change is the truth of dukkha.

The changing of one’s own nature is truth of dukkha. Form changes the nature of form, feeling changes the nature of feeling, mind changes the nature of mind, etc. It is knowing in accordance with the truth—Saccanulomika Ñāṇa by discerning impermanence.

Impermanence is truth of dukkha. You will see the truth of the cessation of dukkha (i.e., Nibbāna or Nirodha Sacca) when all the impermanence of dukkha come to an end. So, try hard to discern impermanence. You get the knowledge of the truth if you discern the impermanence of any one of the five khandhas because impermanence is a truth.

For example, your back is itchy because it contacts with an object and becomes itchy. Contact is phassa and itchy is feeling. Phassa pacaya vedanā—contact conditions feeling. What is happening to the feeling? And you observe it and it’s passing away. You see it as not exists there and the knowing of it.

This is anicca. You'll be free from greed if you see anicca. Anicca is death. And death is dukkha. So, you also see dukkha if you see anicca. You'll be free from hatred (dosa) if you see dukkha. (It seems this point is very important in worldly matters for peace, harmony and happiness. Only by understanding dukkha, one can develop true wisdom, compassion and love.)

By seeing anicca D. A. is cutting off from the middle. And seeing dukkha is cutting off from the end (see the 12 links). You see it only one point. (Here the meaning is seeing impermanence only one point, but ñāṇa function in different ways). Can’t control the impermanence of feeling is not-self (anatta).

By knowing the reality is free from delusion (moha). Discerning of anatta clears away moha. Only by discerning the three universal characteristics can dispel greed, hatred and delusion.

Dukkha will continue if D. A. continues. D. A. does not continue and dukkha will cease. From the air of electric fan pleasant feeling arises. Without it unpleasant feeling arises. Feeling is non-stop arising. The magga will follow behind if you can see the cessation of feeling.

You can fulfill three functions by discerning anicca. First samudaya cease and after dukkha ceases because feeling does not connects with craving and samudaya ceases (i.e., craving). Feeling does not connects with kamma (action) and no khandha arises (i.e., dukkha ceases).

So, don't live your life as usual. If you do it three types of D. A. will come to you. Because of greed, hatred, and delusion, you'll receive respectively the births of peta (ghosts), hell beings and animals. It's frightening. Let us finish Susīma's story (continued Susīma). Insight knowledge are like collecting the rubbish together.

Path Knowledge is like burning the rubbish. Susīma became arahant was including with the lakkhaṇūpanijjhāna (concentration power which can discern the three universal characteristics, but not including the ārammaṇika jhāna which referred to absorption jhāna)

T2

If you understand the D. A. process, the concept of a person or a being disappears and then clears away wrong view. If you don't and running around in a circular way (like an ant moving around at the edge of a circular plate.) You will be free from the circular running if you understand. Not knowing the four Noble Truths is ignorance.

In the Satipaṭṭhāna Pali—Dukkhe aññāṇaṁ: Not knowing dukkha is ignorance, etc.; not knowing the four Noble Truths is ignorance. (Sayadaw explained the twelve links of D. A. as an unending circle.) In

the three periods of time: past, present and future, there are neither any person nor being included in it; only the connections of causes and effects. In each one of them becomes the cause (samudaya) and the effect (dukkha). It's clear for you that only dukkha arises and dukkha ceases. Is there any person or being in it? In the ultimate truth (paramattha sacca) no such things exist. So, in every ending, if it is continuing become dukkha samudayo hoti—the whole mass of suffering arises.

If not continue become dukkha nirodho hoti—the whole mass of suffering cease. In the khandha whatever dhamma, arises, only dukkha arises and dukkha ceases. If you discern this becomes dukkhe ñāṇaṁ—the knowledge of knowing dukkha is arising. It's knowledge (vijjā).

During the contemplation ignorance ceases. In loka (mind and body) there exist only the cause of dukkha and the result of dukkha. There is nothing good in it. It is only the running of dukkha machine and neither including a person nor a being.

Is dukkha done by oneself? No, it's the continuation of cause and effect phenomena. This is clearing away the view of oneself. I am only dispelling wrong view and doubt for you. During listening this talk and if someone dies will become a cūḷa-sotāpanna. The complete cessation is by practice and only become a stream enterer.

So, listening sacca dhamma is also beneficial. In the end of the future life (the twelve links) it mentioned sorrow, lamentation, pain, grief and despair is taints (āsavas) arising. Āsava samudaya avijjā samudayo—because of the taint it causes ignorance to arise.

So it turns back to with the past. In every life only samudaya and dukkha are going on in turn. We have to insert knowledge in the present life. In this way no future khandha arises and cutting of D. A. process. Every present khandha arises have to follow with knowledge. Khandha is a disease—rogato.

If you don’t know the disease will not treat it. Path and Fruit Knowledge are medicines and can cure the present disease. In this way no future disease arises. (Sayadaw continued the story of Acela Kassapa)

The Most Important Thing in Life

16th March 1961

[Sayadaw talked about the character of sassata and uccheda persons from the Majjhima Nikāya Commentary. A person with sassata view (eternalism) has the following characters. The view of his fault is small comparing with the uccheda view.

But it is difficult for him to be free from saṁsāra. ① Believe in kamma and rebirth ② Doing good and performing merits. ③ Afraid of unwholesome kamma ④ Take pleasure in the round of existence (vaṭṭa), desire for a good life and enjoying the result of wholesome kamma. ⑤ It is difficult for him to realize the Dhamma even if he had the chances to meet the Buddha and monks because of taking pleasure in life and so it's difficult to free him himself from it. Hiding in the existences for pleasure, you have to do wholesome merits and also dispelling wrong view. By doing it, you will near to Nibbāna.

A person with uccheda view (annihilationism) has the following characters. The view of his fault is great but easy to free from saṁsāra. ① Not believe in kamma and rebirth. ② Not create good kamma ③ Not afraid to do unwholesome actions ④ Not enjoy in becoming. Not taking pleasure in the round of existence. ⑤ If he had the chances to meet the Buddha and monks easy to realize the Dhamma. Any wrong view is not good. It hinders the Path Knowledge.

In this talk Sayadaw talked how to observe bodily sensations. He said if an itchy sensation arises on the body it seems to be continuous (santati). Actually it's not. The yogi should observe the changing of the sensation. For example, the sensation becomes stronger, the milder one changes into a stronger one. And the milder one is disappeared and substitute with the stronger one. In the beginning, see anicca sparsely because the samādhi is not strong enough.

After sometime samādhi develops and see the whole body is in anicca. This is udayabbaya ñāṇa (knowledge of rise and fall of formation) becomes matured. Continue with the practice it becomes the knowledge of disenchantment (nibbidā ñāṇa). And then later the body disappears and Path Knowledge arises.]

In Saṃyutta Nikāya the Buddha taught like this. We had to dispel and destroy wrong view quicker than to get rid of the dangers which our chests were piercing with spears and heads burning with fire. The reason we can't get the first magga is hindering by wrong view. If it was unimportant the Buddha never mentioned it twice.

Now he mentioned it quite often, it meant it was very important. After destroying wrong view, doubt falls away naturally. The root sources of 62 types of wrong view are sassata and uccheda views. Identify view (sakkāya diṭṭhi) is already including in them. It's important to talk about the characters of wrong views.

You have to decide yourself which character you are in. After that I'll tell you how to dispel it. (Sayadaw talked about the characters of wrong view as mentioned above). We had these wrong views in

saṁsāra that missed each Buddha and the Dhamma. (continued Acela Kassapa's story) There are two knowledge. One is immature and the other is mature.

Knowledge can be mature only with a lot of practice. It never happens by itself. You have seen impermanence but not Nibbāna yet. That means your knowledge is still not mature yet. But don't give up and try hard. If you still not see impermanence, then the observation is still not right. If you are seeing it as not exists is right. Then you see impermanence.

For an example, an itchy or painful feeling arises and you observe it. And you see it as not there. Another, arising is a substitution. Don't take this instruction as insignificance. How to observe is very important? For example, if you contemplate the itchy sensation; a minor itch becomes a major itch.

Only the first small itch disappears and the bigger one can appear. Again you contemplate the second itch and it disappears, and substitutes with a bigger one. By uncovering the continuity of perception and observe will see the impermanence. Don't think it as continuously itching and paining. Anyhow you'll see impermanence.

Your knowledge is still not in mature state if you see intermittently. Is it no pāramī or immature? (It's immature, Ven. Sir). After with a lot of practice will see the whole body of impermanence without a gap for a needle can insert into it. Continue with the persistent contemplation and become disenchantment with it. It is developing from yathābhūta ñāṇa to nibbidā ñāṇa.

At the time when you don’t want to stay with it, and it ceases instantly. The knowledge of not wanting arises and the khandha also disappears. Because ñāṇa becomes mature and it comes to an end. If you still don’t see it is lacking in efficiency.

Kammassakatā ñāṇa is also important (Believe in kamma and result). Because of this you met the Buddha Sāsana and good teacher. Taking satisfaction in itself is satisfied with life. Then sassata view comes in. Also don’t let go of the kammassakatā ñāṇa (Some yogis even think that only practice meditation is enough and no need to make merits. So they don’t want to help others when it’s necessary.

There was a saying by the Buddha in the Dhammapada; “Cease to do evil, cultivate that which is good, purify the heart. This is the way of the awakened ones.” We can’t practice for 24 hours every day. So, wholesome kamma and practice are inseparable.)

Which duty is heavier, looking after one’s khandha or the khandhas of sons and daughters? The responsibility on them is still limited. But we have to look after our khandhas all the time. So, the Buddha mentioned it as vipāka vaṭṭa khandha (resultant khandha of the round of existence).

To Know Yourself

20th March 1961

We must think about us ourselves: where did we come from? The answer will be—we don't know. And after death where we'll go? The answer is also we don't know.

Not only in this life, but also it was the same in past life. It was like the story of the waver girl (DhA. verse. 174 or DhA.iii.170f, 7. Pesakāradhītāvatthu); everyone knows as one has to die, but he doesn't know when it is; not knowing the time of death, and leaving the answer of not knowing where we came from.

But we can do decide where we'll go after death. This is very important. (And then Sayadaw gave the story of Citta upāsaka as an example, SN.41.10 Gilānadassanasuttaṃ). So, there is the way. If you don't do the way to know it and the answer will be negative. We should always reflect that I shall die for sure, only a period of time!

A period of time refers to near death. You all are in near death but concern about for the distant deaths (A lot of elderly people in the audience. Most Asian elderly people concern about their children, instead of concerning their practice).

This is a kind of stupidity. A person is drowning and even his mouth near the water level. But he is still shouting in worry for the children on the bank. It's too crazy. Is it more important to struggle for

our own concern? Taṇhā is as a lawyer defends on your behalf. Taṇhā is a good preacher. I can preach you only once a day. He is teaching you all the time, so you'll follow with him. Taṇhā is very cunning. (continued the Kiṃsukopama Sutta, SN.35.245 Kiṃsukopamasuttaṃ)

Today I'll talk about the right dhamma. According to the Satipaṭṭhāna Sutta, there are five khandhas. You'll get the right view if you discern the impermanence of one of them. You have to observe one of them if I ask you to observe the five khandhas. A person who discerns impermanence can see Nibbāna because the ending of impermanence is Nibbāna. So, I urge you strongly to turn your knowledge towards the khandha. I want you to die with smile on your face. If you don't get the right view and don't know where to go after death. Discerning impermanence is right view. And you don't see man and woman.

If you don't get the right view of impermanence before and can't get the right view of the ending of impermanence. This is Nibbāna. You are saying that we are practicing quite a long time now. But still don't see impermanence yet.

There are piles of impermanence there. For example, you want to drink water. This mind arises and disappears. Did you drink it? (No, Ven. Sir). Anicca not exists or you only don't know. (We don't know it, Ven. Sir). Not knowing (i.e., ignorance) is more difficult than the not existing (i.e., anicca). The not existing is closed to you but you don't know is quite difficult.

So don’t let this to effect my reputation (as a teacher). Do the practice to see the not existing and the knowing accordingly (i.e., seeing anicca). Don’t let it become not existing and not knowing (i.e., not seeing anicca). So don’t let this happen and effect the Buddha’s reputation because he knew it himself and taught to us.

You can get a bed bug even in the dark. But you can’t catch the anicca here which is very clear to you. Whatever mind arises, contemplate to know as it’s not there.

Formation and Impermanence

21st March 1961

[This talk explained about formations and impermanence (Saṅkhāra and anicca). Sayadaw took the famous verse from the Mahā-Parinibbāna (total unbinding) Sutta, Dīgha Nikāya to explain them.

Anicca vata saṅkhāra—Formations are surely indeed impermanent
Uppada-vaya dhammino—Their nature to arise and pass away
Uppajjitavā nirujjhanti—They disband as they are arising
Tesaṁ vupasamo sukho—Their total stillness is bliss

From this verse and other teachings in the suttas referred to the important of saṅkhāra and anicca in practice of the Dhamma of the Buddha.]

The worldling monk not appreciated the answers from the four arahants was not understanding of the saṅkhāra dhamma (conditioned phenomena). If he understood saṅkhāra dhamma were impermanent and this problem would not arise to him. (This episode was in the Kiṃsukopama Sutta, SN.35.245 Kiṃsukopamasuttaṃ)

To understand saṅkhāra dhamma is important. All mind and body are saṅkhāra dhamma. They all are ending at passing away. Arising by conditioning is saṅkhāra dhamma. The results of arising phenomena caused by conditions are saṅkhāra dhamma.

For example, the smell of food, because of the smell of food smelling consciousness arises. The smell of food is the cause and knowing the smell (consciousness) is the result. Insight practice is contemplating the resultant phenomena. If you don't discern the passing away of the arising phenomena can never expect the freedom from the saṁsāric dukkha. Arise by condition is the nature of arising.

By contemplation and not existing is the nature of passing away. If you can catch up with the not existing of the arising dhamma and this is the real insight. By seeing the arising and passing away of phenomena develop the insight knowledge.

If you don't know the arising phenomenon, then can't know the passing away phenomenon. This point is important and analyzing it carefully. You know the arising and passing away by reflection. If you know the arising will ready to know the passing away. Except the nature of arising and passing away what still they have? If you don't know the way of contemplation of insight and it'll become quite difficult.

If you are searching for it will not find it. By knowing the beginning of the arising will know the passing away. The worldling monk didn't know these things and became confusion. Another example is that the object of touch contacts with the body and itching consciousness arises. This is saṅkhāra dhamma. Where it will end up? It will end up in passing away. Therefore never forget that the arising phenomenon will pass away.

Form dhamma (rūpa) arises by the conditions of kamma, mind (citta), temperature (utu) and foods (āhāra). So, form is saṅkhāra dhamma and must end up in passing away. Mind and mental factors (cetasikas) are also conditioning by form dhamma.

So, it's saṅkhāra dhammas. It must end up in passing away. Therefore whatever mind and body you have must end up in passing away. Don't ask or beg for them with prayers (e.g., later Buddhists).

If you do it, wherever life you are getting in will be with an evil death. Your khandhas do exist only with the support of others. Later, out of support and have to die. (Human beings become old, their kammic energy also become weaker. The body becomes more and more in degeneration. At last, citta, utu and āhāra can't do anything for the body. So, kammic energy is the most important one for support.)

Anicca vata saṅkhāra—Formations are surely indeed impermanent. Saṅkhāra is your mind and body. Where will it end up? End up in anicca. Vata—means surely indeed (Emphasize the nature of anicca). It's real indeed and not lying at you. These verses are should not recite only (for practice).

If you do something again for the passing away dhamma and it'll go the same way again. So, do the practice for the not passing away Dhamma (i.e., Nibbāna). Asaṅkhata dhamma (unconditioned dhamma) is not passing away (i.e., Nibbāna). We are in tears for asking the passing away phenomena (family members).

We love the formations and falling in tears for it. Is it good luck for you? We are moving around in the forest of formation and impermanence but don't see it. So it's sure that your eyes are covering up with thick clouds. Even before born, you were blind in the womb and also stayed inside the darkness of your mother's womb. Now, I am treating you with maggan water (holy water of the paths for the blindness).

How many words are you speaking every day? It's uncountable even though you are still not seeing anicca. Are you not sure every word is passing away after spoken? If I am telling people that everyone was blind from the womb, nobody will believe it. Do you believe it now?

Every time when you speak following behind as it's passing away, passing away, etc. … If the two of the arising and passing way are ending, then it's Nibbāna. You have to follow by making the impermanence as a background. Follow it accordingly and must see the ending of it if you see saṅkhāra. If you don't see the beginning road to May Myo City (a city with a cool climate in upper Burma) can't arrive there.

In the same way by seeing the beginning of saṅkhāra will see the ending of it, i.e., Nibbāna. It's now clear for you as why you are not reaching to Nibbāna because you don't see saṅkhāra. Saṅkhāra dhamma are surely indeed impermanent (Anicca vata saṅkhāra). Asaṅkhata dhamma is surely permanent (i.e., Nibbāna). You are ending up at what others say and appreciate the saṅkhāra dhamma (e.g., later Buddhists).

No mindfulness and people are moving without a proper direction. An earth worm is not seeing and moving accordingly to its desire. Now, you are sure will see the ending of the phenomena by seeing the beginning of them.

Uppada-vaya dhammino—These dhammas (saṅkhāra) are arising and passing away. Saṅkhāra dhammas are arising and passing away. No man nor woman, neither a person nor a being exists. Uppajjitavā nirujjhanti—Arising in oneself and ceasing in oneself. Mind and body are never permanent is very clear. Tesam vupmasamo sukkho—Their total stillness is peaceful Nibbāna. Inside you without the impermanence of both (mind/body) and will realize Nibbāna.

Dying with Smile

30th March 1961

[Jāṇussoṇi brahman said to the Buddha that in his view everyone is afraid of death. The Buddha answered that it was not right. There were four kinds of persons afraid of death, whereas the other four kinds of persons not afraid of death. (AN.4.184 Abhayasuttaṃ)

Four kinds of persons afraid of death are:

① Someone attaches to the family members and wealth and when he comes near to death, he's afraid of dying. Sorrow, lamentation, pain and grief follow because he has to part from these things. He doesn't understand that family members and wealth are truth of dukkha. He dies with attachment, pain and agony. The rebirth will be peta.

② Attachment to one's own body also will die with fear of death.

③ Someone having done a lot of unwholesome things in his life becomes remorseful and fearful during dying.

④ Someone not understanding D. A. process and having doubt on future rebirth fear of death coming in because of ignorance.

The other four kinds of persons not fearing of death are the opposite. These are: No attachment to the family members and wealth;

No attachment to the body; Doing wholesome deeds and Having No doubt.

For these four points to be succeeded:

1. One should practice insight (vipassanā) and understand the true nature of anicca, dukkha and anatta of these things.
2. Practice insight to understand one's own nature.
3. Practice as much as possible in daily life.
4. Contemplate vedanā near death.

In these ways a yogi will face death fearlessly. Even can realize Nibbāna near death, or sure for good rebirth and realize Nibbāna in next life. It was mentioned by the Buddha in the Aṅguttara Nikāya. One can know the rebirth which is good or bad by looking at the face of the dead body. The bodily posture is also an indication. For example, the head is turning to the right side.]

Today talk is concerning to everyone. We are going towards death from our births. From sitting, sleeping, eating and drinking, etc. one second to one second is going towards death. This is the surest things and other things are not sure.

We are vaṭṭa persons (persons in the round of existence). Therefore are always running on the same path. All are in grumbling with we are old and will die. Just only in grumble but never find the way out. I am giving this talk for finding the way out and become fearless at near death.

You must make the decision of becoming one of the four kinds of persons fearless to death. How it can be a good rebirth for you while going towards death with fear! It is not only for good rebirth going to die without fear but also it will end dukkha.

① Painful feeling will arise near death. You don't want to be separated with family members and wealth so you become fearful with displeasure, sorrow, lamentation, pain and grief. This is because not knowing that death is the truth of dukkha—maraṇaṁ pi dukkha saccaṁ. One becomes attachment due to not knowing and can't let go of wives, children and wealth. Mind with fear leads to sorrow, lamentation, pain and displeasure.

② One taking one's own khandha as self (atta) becomes fearful near death.

③ Fear comes from the unwholesome actions (akusala kammas) which had been done by him himself before; thinking about things one had wasted time with it.

④ One doesn't know the beginning and the ending of D. A. process (i.e., ignorance → volitional formation and birth → aging and death). One doesn't know such as both "Where did I come from?" and "Where will I go?". One doesn't have faith in the Buddha, Dhamma and Saṅgha. Doubt will come in near his death for all this kind of person.

You all understand the D. A. process. Contact (phassa) conditions feelings (vedanā), after contact ceases and feeling also ceases—in this

way contemplate the impermanence of feeling. With the Path Knowledge arises birth aging and death can't arise. So, you die with no doubt.

The four fearless persons are the result of vipassanā practice, with the contemplation of impermanence, dukkha and not-self. They are sure to good rebirths and for ending dukkha. I urge you all to die with the practice. Also encourage your parents, family members and friends to do it. With this in the next life will finish the practice.

These were taught by the Buddha. So have faith in it. Never let go of vipassanā practice. A person died with smile, the head turned to the right side, and the complexion was clear and had a pleasant look. These were the causes of seeing the good rebirth and the power of Nibbāna. Die with an ugly face can be born in one's home as lizard, cockroach and dog.

From now on you have to practice for the overcoming of feelings. At near death these feelings will come. When you see the cessation of feelings, as feeling ceases so too craving also ceases (Vedanā nirodha → taṇhā nirodho), and then the Path knowledge appears.

Running in circle is the ugly death. Smiling death is cutting off the circle. Near death don't let yourself in shame for others to see your situation. The corpse itself is showing the sign of it. Even in your life you had done good merits such as building monastery, lake and shrine (ceti).

But in near death you can’t remember them, if the painful feelings are becoming very strong. Vedanā is sticking to the khandha. You have to insert knowledge between feelings (i.e., between each feeling). Feeling is passing away. The inserting knowledge is the path factors (magga). Vedanā and ñāṇa have to go in this way. Feelings do never exist in continuity. Only exist as rise and fall.

So you will see the passing away. Is it still in pain, numbness and aches? After seeing them a lot become disenchantment. Without them will be cool. Then ñāṇa making a decision as it’s only the truth of dukkha. And then feeling comes to an end. Vedanā and khandha end together at the place, and Nibbāna appears. This is a person dies with the freedom from the round of existence.

So, he has to smile. All of you have listened to my talks and at the time of death will know what happen. If you die with an ugly face what a shame! So, try hard not to become like this.

Watching and Observing

31st March 1961

This teaching was leading the preacher and all the listeners becoming arahants (referred to the Khemaka Sutta, SN.22.89 Khemakasuttaṃ). I remind you as the ears listen to the talk and ñāṇa pay attention to the body. This reference came from this kind of story (There were many in the Nikāya). The body will show you what it has to show.

Anicca exists and shows anicca. Dukkha and anatta exist and shows dukkhas and anatta. Ears and ñāṇa are going around in turn. It is not the main point whether you like it or not because you have the three mistakes of saññā; citta, and diṭṭhi vipallāsas are with you.

[Vipallāsa is inversion. There are twelve of them; inversions of perception, knowing and view. These three are concerning with four things. Take impermanence as permanence, dukkha as happiness, not-self as self and loathsomeness as beauty. So totally there are twelve inversions].

You have to follow what the Buddha taught and what the khandha telling you as a confirmation. Don't follow your own desire. You are crazy, so don't like it. But the nature of the Dhamma is true. For example, the majority of people don't like the teachings of loathsomeness and not-self. You'll not like all of them if the three

mistakes are gone. It's the same as a sick man; not liking whatever medicine you give him. He doesn't like it because of the illness.

(Sayadaw continued to give instruction on practice based on the teachings from Ven. Sāriputta and the Buddha). For the practice: (Then he recited the verses by Ven. Sāriputta) "Kāyaṃ imaṃ sammasatha, parijānātha punappunaṃ; Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā.".

Watching the body and observe it. How long have to be observed? You watch at it with a normal breathing. Sāriputta said that had to be watched and observed it again and again. Then the khandha will tell its nature. I'll tell you the nature of impermanence, dukkha, not-self and loathsomeness.

What the Buddha taught and what the khandha told you were the same thing. Whatever arising and disappearing are impermanent. Khandha arising and khandha disappearing are neither a person nor a being. It's paining here and disappearing here. Hearing is at here and it disappears at here. Smelling is at here and disappears at here. You can make the decision with practice as it's true and it becoms right view. It's not the dhamma for using the rosary beads.

The dhamma is for watching and observing. This is a practical dhamma. Sāriputta said that if we saw this and dukkha would end. It's not according with your view and disappears there.

The person with watching and observing will see it. Whatever is arising and following after with knowing is watching. I am explaining

to you clearly because I am worrying about your mistaken idea in the letters. My worry is you are taking the watching with the five path factors (5 maggan) and anicca appears after. The reality is anicca appears first and ñāṇa follows behind or after.

For an example, gaccamitova gaccamiti paccanati—if going just knowing it as going; in this phrase, going is before and knowing is after. What the preceding dhamma shows you and know it behind with the watching. Persistent with mindfulness and observe with paññā (viriya, sati, paññā/the same as samādhi and paññā).

The first point may be difficult to catch. If you can catch up with one of them and become easier. What the Buddha taught and the khandha shows you are in accordingly and becomes right view. It is not alone but together with the other four factors. This is vipassanā knowledge. The khandha is always telling you. But the difficulty is we don't listen to it.

(Note: The four verses of practice by the Buddha were:

1. Sabbe saṅkhāra aniccati—All conditioned phenomena are impermanent.
2. Yada paññāya passati—When it shows its impermanence and then observe with paññā.
3. Attha nibbindati dukkhe—By understanding dukkha and become disenchantment with it.
4. Esa maggo visudhiya—After disenchantment and dukkha will end. This is the way to the purification or Nibbāna.)

(Sayadaw recited the first and second verses) “Sabbe saṅkhāra aniccati—Yada paññāya passati” These are in practice equal to the object of insight and the contemplative mind. For insight practice these Pali verses are very good. First, you watch the in breath and out breath. When the khandha shows you leave the breath and observe whatever arises. If nothing arises do the ānāpāna (watching the breath).

The body will show you anicca. If nothing is clear just do the ānāpāna. By watching the breath, the body may be itching here and aching there or the mind is running away. These are the khandha calling at you. At that time, yada paññāya passati—contemplate with paññā.

You need to ask as; “How long I have to follow it?” If you become disenchantment with it, is enough. First you discern impermanence with the five path factors (maggaṅga). After that become disenchantment with the five path factors. At the time when you don’t want it and the Path Knowledge arises with the eight path factors.

At the time you don’t want it and what will you see? This khandha will disappear. The five khandhas disappear and Nibbāna arises. Esa maggo visudhiya—you get the purification or Nibbāna.

For Practice or Reciting

1st to 2nd May 1961

[Sayadaw was using the qualities of Dhamma to give these talks. Most Buddhists are using it for chanting at pūjas, even may be they do not know the meanings very clear. The Buddha-Dhamma is very systematic and practical. It needs to be study, reflect, contemplate and put into practice. The results are remarkable. The mind becomes intelligent, wise and penetrative].

T1

Ask you to do vipassanā is to see it for yourself—sandiṭṭhiko. The khandha has the truth of dukkha, but you don't see it, or never have seen it before. You see only what does not exist, such as this is a man, a person, beautiful, ugly, etc.; only seeing the outer forms. You were wasting your time in saṁsāra with the danger of aging, sickness and death. In the whole saṁsāra you had not seen what was good to see.

In the same way you had seen what was not good to see and suffered a lot before. Today what do you need is very clear. You need sandiṭṭhiko (see the Salāyatana Saṃyutta, a teaching the Buddha gave to Ven. Upavāṇa; SN.35.70 Upavāṇasandiṭṭhikasuttaṃ).

Ven. Upavāṇa asked the Buddha: “What is sandiṭṭhiko? I want to know it” The Buddha answered: “You have to know it if lobha arises in you. So do dosa, moha, etc.”

Is this what others say or knowing by oneself? This becomes knowing the truth. Only by practice you can know it. In the Aṅguttara Nikāya a brahman asked about sandiṭṭhiko (AN.6.48 Dutiyasandiṭṭhikasuttaṃ). Today you’ll see it clearly with your own knowledge. For example, you see a form. In the seeing, the mind with affection will come to you (i.e., depending on the types of objects). The affectionate mind arises after the seeing consciousness.

You have to examine it with sandiṭṭhiko. What is the nature of the affectionate mind? You see it as not existing by examining with knowledge. The rise and fall of dukkha sacca becomes apparent in the mind because the mind of affection arises and passes away. This, you see it by yourself. You see it as it’s arising for dying and its death. Whatever arising, examine it as it exists or not. You’ll find it as not exists. You are examining your own death.

First, you are alive with the arising mind. Second you are alive with the examining mind. Only after the first mind is passing away and the examining mind can arise. This is a person seeing his own death. Craving for becoming not arises. The four Noble Truths are happening at the time of seeing one’s own death.

One’s own death is the truth of dukkha (dukkha sacca). The seeing is the truth of the path (magga sacca). Taṇhā, upādāna and kamma not arise is the truth of the cause (samudaya sacca). Next khandha not

continues to arise is the truth of cessation (nirodha sacca). The power of direct seeing is indeed not small.

Every contemplation enters the four Noble Truths. This is the mundane truth. At the time enter Nibbāna also the four Noble Truths. It's a kāliko—non-temporal or giving the result without delay. By seeing impermanence taṇhā, upādāna and kamma not follow behind. This is non-temporal.

Worldling mind is changing. (Sayadaw told the funny story of Ven. Sāriputta and an upāsaka) An upāsaka went a journey with Ven. Sāriputta. He had a plan of offering robes for him. On the journey, Sāriputta crossed the first small stream by jumping over it. The upāsaka saw that and lost respect and decided to reduce one robe for offering.

After sometime they encountered again a second stream and Sāriputta crossed it again by jumping over it. The upāsaka reduced another robe. Later they encountered a third stream, but instead of jumping Sāriputta went down and walking through it. The upāsaka asked him why he walked through it. Sāriputta answered was he didn't want his mind to be disturbed and became unwholesome.

Without penetration of the four Noble Truths faith never becomes stable. No sandiṭṭhiko arises and akāliko never happens. Without the getting of sandiṭṭhiko, faith and rebirth are never in a stable stage. (He gave some stories of them.)

T2

The Buddha took some monks to a very high steep mountain cliff. A monk looked down and exclaimed with a fright. The Buddha said that fall into the steep cliff only died once. There was something more terrible than that. It was not to know the Noble Truths. Without knowing and doing things out of desire will not free from birth. These doing things are only for the truth of dukkha.

How to know the truth? You have to know impermanence. By doing vipassanā will discern impermanence. For example, the mind of wanting to sleep arises. Contemplate it as exist or not exist. You'll see it as not exist. It's born and dies because it is arising and disappearing.

Is there any dukkha bigger than that? Even you can't find any pieces of it left behind. You get the saccanulomika ñāṇa—knowledge of knowing the truth. With a lot of contemplation is knowing the truth. Without the practice you are surviving with the two truths of the cause and the suffering (result) (i.e., samudaya and dukkha saccas).

By doing vipassanā get the two truths of freedom from the existence; i.e., cessation and the path (nirodha and magga saccas). Not contemplate the mind of wanting to sleep and continue to taṇhā, upādāna and kamma. This kamma passes away but not its energy. It was stored by lobha / taṇhā. The kammic energy will not die away if taṇhā does not dies.

This point is very important. So don't be afraid of kamma, but instead must be afraid of the cause (samudaya). Therefore the Buddha

taught that Samudaya was the cause of dukkha (here taṇhā) (continued the qualities of Dhamma) Ehi passiko—Come and contemplate. Ehi is the object and passiko is the contemplation. This is vipassanā. The dhamma is calling you but you go with taṇhā.

Example, in the dark bitten by mosquito and you go and slap it with the hand. This is going to the planes of misery. People are going to the planes of misery in a straight line, but to Nibbāna in a curved line. We must go there with knowledge. At first, the truth of dukkha is calling at you a lot. At the end the truth of cessation will call you.

(Here, Sayadaw used the two words straight line and curved line as followed. Human beings are easy and willing to do unwholesome things straight away—straight line. But for ending dukkha give many reasons, not easy and willing to do the practice. Even doing the practice, usually not straight forward—i.e., curved line.)

Khandha Fuel with Kilesa Fire

13th May 1961

A person discerning impermanence is near to Nibbāna. It doesn't take very long if the causes are conducive. This point came from the Udana Pali. Worldlings are happy with taking pleasure in the khandhas which they desire for it. For the noble ones (ariyans), these are getting the fuels and fire. Eleven types of fire are burning all the time.

Therefore listening dhamma talks is to fix the deluded eyes with the ariyan eyes. The 31 realms of existence are big piles of fire. It is only for the fuels with prayer for asking any khandha.

It is Nibbāna while khandha fuels burnt out and kilesa fire gone out. The five khandhas are fuels. The eleven types of kilesa is fire (e.g., lobha, dosa, moha, soka, etc.). They can't be separated.

Fuels are vipāka vaṭṭa—the result of the round of existence. Fire is kilesa vaṭṭa—the defilement of the round of existence. Two vaṭṭas are going together. You actually are taking in pleasure to burn yourself if you are happy with both of them. Vipassanā practice is battling with the kilesas latent in the khandha.

You have to extinguish the kilesa fire in the khandha. Must use the holy water of the path to extinguish it. There must also exist the extinguishing of fire if there are fuels and fire existing.

This is not a fable (i.e., just like other faiths and belief systems). This was known by the Buddha directly before and taught to the living beings. Nibbāna really exists as the fuels and fires have been extinguished.

At first, before talking about Nibbāna, I have to mention about the evil and terrible things. Those who simply want to like the good things might not know the bad things. During the time of each one of the past Buddhas, many had enlightened. Is there anyone of them coming back?

(This is an important point for Buddhists to contemplate because some people have the idea that in the cosmos there are permanent places for permanent beings. This is an eternalist view and bhava taṇhā. It's a kind of defilements.)

Without knowing to get the khandha is getting the fuels and fire. This is ignorance. After getting and taking pleasure in it is craving/taṇhā. Now, you have caught the culprit. I'll show you the way out of it.

We have to take the examples of people who were going out from it before. They had left from saṅkhata. The five khandhas are saṅkhata dhamma. They become disenchantment with it by seeing saṅkhata dhamma. And with the cessation of it, they will reach asaṅkhata. Saṅkhata and saṅkhāra are the same (i.e., conditioned phenomena).

Form arises due to action, mind, temperature and foods (kamma, citta, utu and āhāra). Mind arises due to ārammaṇa and dvāra (sense

objects and sense doors). Therefore mind/body arises due to the conditioning of other. Sabbe saṅkhāra anicca—All conditioned phenomena were impermanent as said by the Buddha. So you'll find out the beginning of the path if you discern impermanence.

You are ready to get out from it if you become disenchantment with it. Mind/body (saṅkhāra) will disappear if you want to be free from saṅkhāra. In the practicing knowledge, fuels and fire are extinguished.

You'll reach toward Nibbāna which is nobody can make it arising or disappearing. Seeing impermanence, becoming disenchantment and not wanting of it; you will surely reach toward Nibbāna. Remember these three points.

From Hell to Eternity

14th May 1961

Living beings are floating and sinking in the four planes of misery. Human world is a place for temporary visit for them. The four planes of misery are their permanent homes.

[These things are very important for reflection. In the 31 realms of existence human world is a very significant and the most important place among them. A Buddha only appears to this world. Beings can create all sorts of kammas in this place.

Combine together only four types: positive kamma (wholesome), negative kamma (unwholesome) mixed kamma (wholesome and unwholesome mixed up) and neither positive nor negative kamma (vipassanā kamma). Therefore from here human beings take rebirths elsewhere. It's like the sun in the centre of the planetary system.

As the sun light spreads out to everywhere. For the other planes of existence, the four planes of misery are only for suffering and no chances to create wholesome kamma. The other realms are planes of bliss and pleasure; only for enjoyment. So, mostly no chances for create wholesome kammas.

Therefore human beings are not here for power, wealth, fame and seeking for sensual pleasure and enjoyments; but to create wholesome

kamma as much as possible, to study and practice for the teaching of the Buddha].

The Buddha was using his knowledge and observed as what was the root cause of all these misery. And he found out that it was diṭṭhi—wrong views. Whatever merits (such as building monastery, etc.), wholesome kamma is one thing and the seed of hell is another thing.

They are different. Diṭṭhi as latent defilement is going with the merits. After the power of wholesome kamma is finished it pulls the being down to the plane of misery. The seed of the hell is identity view (sakkāya diṭṭhi). There is no dukkha greater than hell.

You get this suffering because of diṭṭhi, not knowing the truth. Dispelling diṭṭhi first and do the wholesome kamma later. Without diṭṭhi falling away, kamma becomes vaṭṭa kamma (action for the round of existence). So you can't free from the round of existence. Diṭṭhi and lobha are together.

Therefore kamma leads by wrong view can take rebirth in the plane of misery. Every birth is truth of dukkha. So, it makes things becoming worse. Diṭṭhi comes from the five khandhas and has unwise attention to it. For example, on the body is an itchy sensation arises. But instead of ñāṇa paying attention on the feeling, and it becomes I am itchy. Between the feeling and attention I or self arises.

This I or self is the seed of hell. It's terrible. Therefore the Buddha said that it was more important than the head was on fire and the chest was piercing with a spear. Whoever falls into the hell is

wrong view. Perception becomes I perceive. To the mind is also my mind.

With wrong attention to the khandha, many of the "I" or "self" arise. "I" or "self" is identity view. It’s the cause for beings falling into hell. The stream enterer doesn’t go there is already destroyed it. Nothing is more terrible than wrong attention because the seed of hell arises from there.

(Here Sayadaw gave a simile for wrong view. A long thread in the kite roller is like diṭṭhi. The kite is the khandha. The wind current is like merits. Living beings are suffered by the arrangement of diṭṭhi and kamma without their wishes. After the dispelling of diṭṭhi it becomes vi-vaṭṭa kamma (Kamma without the round of existence).

It becomes right view with wise attention. Unwise attention is like people looking into the mirror, taking the shadow in the mirror as, he, she, etc.; and then taṇhā, mana, diṭṭhi (craving, conceit and wrong view) come in. Here the mirror is the khandha and shadow is wrong view. It’s like a very small child who has never seen a mirror before.

He becomes frighten and running towards the mother after seeing his own shadow. You'll just go back to the wok (i.e., hell cauldron) if you have unwise attention. You will be tortured by the shadow with unwise attention. Correct yourself with wise attention. In the middle of you and the mirror anicca, dukkha and anatta shadows appear. With the right seeing and right view arises.

I ask you to contemplate the impermanence of the five khandhas for the right view. Then sammā-diṭṭhi arises and micchā-diṭṭhi dies away. And the seed of hell disappears. Some people think, if you understand the nature of mind/body and diṭṭhi will fall away. It’s not yet, you have to discern impermanence.

Without the help of a teacher right view can’t arise. Every wise attention is including the five path factors. Kamma also dies if diṭṭhi dies and so do taṇhā, upādāna because they are led by diṭṭhi. Therefore you don’t get the painful khandha belong to the planes of misery. The stream enterer never falls into the planes of misery again.

The path factors (magga) have functions. For example, a boat is carrying a load and crossing to the other shore of a river. Boat is the path factors, load is yogi, this side of the river is dukkha sacca, the other shore is Nibbāna (nirodha sacca) and the river is diṭṭhi and taṇhā (samudaya sacca).

Part 6

The Mind at Dying

29th May 1961

Dying is no inbreathing comes in after the out-breathing goes out and then it is death. The Buddha said that all living beings without seeing the next rebirths at the dying moment would never die. They are seeing it with the five dying mind moments. Death consciousness arises (cuticitta) after these minds come. This mind is the last mind of this life. After that comes the rebirth consciousness.

The five dying mind must be anyone of the wholesome or unwholesome dhammas. These are arising continuously and passing away one by one for five times. What are these five minds are seeing? For example for the unwholesome mind, it sees the lying and cheating of others; or remembering them, seeing the unwholesome kamma one's had done before. For the wholesome mind, it is by seeing having made offering things to the monks.

For the practising yogi, he sees the impermanence of phenomena whereas for a stream enterer (sotāpanna), the impermanence of phenomena reappears. Therefore beings are seeing what they are used to do it (This point is very important to everyone in his daily life or whole life.

We should develop wholesome mind and kamma all the times and these become a habit.) So everyone seeing his or her actions has done before and dies. Some see huge black dogs, hell cauldrons (woks).

They become frightened and tears flow down from their eyes. We had lived our lives in wrong ways and arrive to the wrong places. They know these by themselves. The Buddha had spoken about these things. Some see celestial nymphs, celestial mansions and chariots of the heaven. A person who sees forest, hills and steep cliff will be born as a ghost.

Family member and others are surrounding and talk to him but he doesn't hear it. Some are crying out with fright. Family members are near but they can't help him. After the five mind moments and will die. There is no time to make correction. Therefore we have to make preparations earlier before death.

In 100,000 incidents with these kinds of situations, only one case could be made the correction. (Don't know where Sayadaw got this information. It seems to be from the sutta and a story from Sri Lanka. An old novice was helped by his son who was a monk. In these kinds of situations, it's very difficult to help the dying person.)

It was very few indeed. Someone who sees the womb of an animal will be born as animal. Some fell into hell directly even did not have the chances of questioning by King Yama because their kammas were very heavy (Such as the five heavy kammas) (King Yama was

like a judge in hell. A good-hearted being that helped the hell beings to remember some of their goodness by questioning them.)

How to correct it? The Buddha warned us—Practice vipassanā. Don't be headless! Someone, with the knowledge of impermanence, sees it as anicca khandha and dies. After death, he instantly arrives to the good destination (sugati), or he can enter the stream before death (according to the Aṅguttara Nikāya).

The Buddha lived for 45 years (as an enlightened Buddha) and warned the Bhikkhus for 1792 times of the above warnings (Practice vipassanā. Don't be heedless!) Everyone without the practice of vipassanā, the Teachings of the Buddha is extinct for him. Therefore we should often practice vipassanā and it becomes a habitual kamma by without stopping it (Sayadaw continued the Mahānāma's story to give the example of the benefit of the practice).

This task is no need to spend money. Only to sit down and observing the impermanence of the khandha. It is not a burden at all (Human beings are sometime very stupid. They can spend a lot of money and times doing foolish things; even giving up their lives for this stupidity). If you are afraid of dying and death that only get the knowledge of sense of urgency (saṁvega).

If you do the practice will free from dukkha. By knowing these things clearly, and the desire for the practice will arise. You already have the perfections (pāramī) for yourselves. Because you meet the Buddha's Teachings, encounter a teacher who can teach the sacca dhamma (teachings on truth) and possess the ears for listening them.

(The last point may seem insignificant. Most people taking interest and pleasure to listen gossips and frivolous talks on sensual pleasure. Just examine the nowadays media.)

(Sayadaw continued on the contemplation of feelings—vedanā). Every itching, pain and aching etc. … arise, and with the contemplation will see their arising and passing away. From the three feelings (pleasant, unpleasant and neutral) one of them will always arise. With mindfulness, persistent effort and observe with wisdom (paññā).

Whatever arising in the khandha everything is impermanent. By showing their impermanence, we just following with, that's right, that's right. This is right seeing and even before death getting the path factors (maggaṅga). Nibbāna is covering up by conditioned phenomena. It is covering up with permanence.

King Milinda asked Ven. Nāgasena; "Does Nibbāna always exist or not?" Nibbāna is not connecting with everyone. Only the practicing yogi can see it. Today talk has three points. I talk about the good and unpleasant deaths. Nibbāna is covering up by conditioned phenomena.

In referring with the feeling, all three types of feeling are covering up Nibbāna. In referring to the mind, all minds are covering up Nibbāna. Therefore I urge you all for the practice.

Perversions

17th, 18th, 20th and 21st June 1961

T1

We have to correct our mistakes on the khandha with our own knowledge. There are twelve inversions (vipallāsa). All living beings in daily life are reflecting on the five khandhas with the twelve mistakes (These are: perceive things as permanence, happiness, self and beautiful; knowing things as permanence, happy, self and beautiful; viewing things as permanence, happy, self and beautiful.).

Therefore these are twelve inversions always surrounding the five khandhas. We were in many lives in such situations. It has been like surrounded by walls. The inner part is the khandhas and 31 realms are the outer walls. According to the truth these are dukkha and samudaya (the cause).

Fuels and fire are together. So beings are becoming fire ghosts. In the awaken times, people are always burning with the kilesa fire. In the sleeping times they are always burning with the fire of aging. It was like burning all the times with fire in the security prison.

It was surrounded by the twelve walls of ignorance. If we don’t know our worst situations will never find the way out. These mistakes come from the khandha. By clearing away the khandha and it will disappear.

T2

To understand the inversions are very important. Don’t think that these dhammas are only relates to the living khandha. It also has connection to lifeless objects. Human beings are born inside the inversions. They are happy and joyful with aging, sickness and death.

The matter of knowing these dhamma is not an ordinary thing. The Buddha himself had to know them for the correction of living beings. He had to fulfill the pāramīs (perfections) for the four incalculable aeons (asaṅkheyya kappa) and hundred thousand aeons (kappa).

To expand the five khandhas it becomes the four satipaṭṭhāna and by condensing, it becomes only impermanence (i.e., rise and fall).

In the 31 realms of existence, there are only saṅkhāra and anicca. The twelve inversions have to be destroyed with their own path knowledge accordingly. By seeing impermanent wrong perceptions and views are gone.

Therefore should not take the khandha as a reliable thing. With impermanence the inversion of view falls away. After discerning of impermanence and die even without seeing the ending of it will become a sotāpanna after death. Why does that happen? Because by discerning impermanence has no wrong view.

You might ask why he becomes sotāpanna quickly arising in the heaven; it's because a heavenly being doesn’t have mucus and dirty matters in the body which can cover up the knowledge (ñāṇa). (You know how dirty and foul human bodies are. Heavenly devatas never come down to earth for this reason. They can’t bear this smell.)

Ñāṇa becomes clear and has the power of penetration. Heavenly beings can see far distances with their eyes are also this point. The importance of impermanence is more than that. After becomes a sotāpanna; of the twelve walls of inversions, eight of them are broken down and destroyed.

(The eight inversions sotāpanna eradicated are: ① The views of permanence, happiness, beauty and self ② the perceptions of permanence and self ③ The knowing of permanence and self).

If reborn again as a human being, never become a leper, blind and deaf etc. (physical disability); never be born in a family with wrong views and in a place where the teachings of the Buddha is out of reach. Become only as higher class human being and heavenly being. For the higher Path knowledge, also start again from impermanence.

T3

The majority of people blame the problems on kammas (either good or bad). In reality the inversion of dhammas control over kammas. Therefore crazy kammas are under the control of a crazy dictator. So, nothing is good. Due to wrong views → become

attachment to views → create kammas under the control of wrong views.

Without wrong views fall away every kamma creates is crazy kamma. Because of wrong views kammas become unstable kammas. Therefore beings create kammas out of desire. So, beings are falling down randomly, in the round of existence. Don't be afraid of kammas. You have to fear of diṭṭhi and taṇhā.

After destroy diṭṭhi has a stable rebirth (Never fall into the planes of misery; can't interfere by negative kamma). By examining the different types of characters of living beings can know crazy kamma or not. For example, Queen Mallikā fell into hell for short period was the cause of crazy kamma.

For worldlings all their kammas are crazy kammas. Not knowing the truth people become crazy. For good kamma, first have to cure our craziness. How can it be good kamma because the twelve lunatics are controlling over kamma? By seeing the khandha rightly craziness will be cured. Condense the five khandhas become three universal characteristics—anicca, dukkha and anatta.

Condense it again, anicca vata saṅkhāra—all conditioned phenomena are truly impermanence. Know the truth of dukkha by seeing impermanence. The khandha always has this only. Know it by yourself—sandiṭṭhika. Know the truth more and more by continuous practicing. At the time, you can make a firm decision as it's real dukkha and then craziness will gone.

We take kamma as father and mother before. (i.e., rely on them as a small child relies on his parents. Mot Buddhists rely on good kammas. But Sayadaw usually said it was wrong. We should rely on knowledge; ñāṇa father and ñāṇa mother instead of kam father and kam mother. Here kam is the Burmese word for kamma.)

T4

It will send you to Nibbāna if you know how to use the khandha. Without it the distorted dhammas arise and send you to old age, sickness and death. (Sayadaw explained on this point, gave the simile used by Ven. Nāgasena the simile of a boat).

The boat was the five khandhas. Boat man was the practising yogi. The other shore was Nibbāna. The khandha was like the boat; without it and the vipassanā knowledge, you couldn't reach toward Nibbāna. If you know how to look at the khandha, it will send you to Nibbāna. Don't know how to look at it will send you to old age, sickness and death.

You have to look at it like a boat man. He always look after the boat with mindfulness. Have to observe the khandha continuously. Don't let oneself becomes over tired. Over tired is an extreme (atta-kilamatha). Feelings are arising and disappearing.

This is their nature. The reason we don't realize Nibbāna is our knowledge not reaching into the nature of khandha. Also inversions

grow out and our knowledge can’t penetrate them. The task of the yogi is looking for a quiet place and not losing the track of the knowledge.

The Buddha asked to look for bodily seclusion—kāyaviveka. With it and then becomes mind seclusion—cittaviveka. And then the mind becomes in calmness. With this, the cessation of the khandha-upadhi-viveka comes. To make his simile clear Ven. Nāgasena used Ven. Sāriputta’s verses of instruction on practice, i.e., Kāyaṃ imaṃ Gāthā.

It wants to get rid of inversions for today's talk, so that showing you the practice. Listening to talk is changing to ariyan eyes—noble eyes; so that you know how to look at it with the ariyan’s disciple eyes and knowing the truth. You thought as this khandha was nice to have it before. Now you know it as the real dukkha.

[Note on saṁvega: Ajahn Thanissaro wrote on this Pali word in his essay—"Affirming the Truths of the Heart". "saṁvega was what the young Prince Siddhartha felt on his first exposure to aging, illness, and death. It's a hard word to translate because it covers such a complex range—at least three clusters of feelings at once: the oppressive sense of shock, dismay, and alienation that come with realizing the futility and meaninglessness of life as it's normally lived; a chastening sense of our own complacency and foolishness in having let ourselves live so blindly; and an anxious sense of urgency in trying to find a way out of the meaningless cycle."

The Pali word saṁvega became a Burmese word like anicca, dukkha and anatta, but usually used as saṁvega nyan (nyan is for the Pali

word of ñāṇa). So it is a kind of knowledge which is very important for Buddhists to develop. This needs study or listening of Dhamma and frequent contemplation. For some people whose sense of saṁvega is so strong that they want to abandon any worldly matters and even give up their lives for the path to the end of dukkha. People will live a meaningful life for themselves and others if they have the sense of saṁvega. "So the Buddhist attitude toward life cultivates saṁvega—a clear acceptance of the meaninglessness of the cycle of birth, aging, and death—and develops it into pasāda: a confident path to the Deathless."]

The Nature of Vipassanā

22nd June 1961

I urge you to try hard in vipassanā practice. Why? You should do it if you have compassion to yourself. Tigers used to get their prey by hiding themselves. It can succeed only by hiding and catching. The tiger can't catch the prey by chasing it. The nature of the khandha is changing.

You can't see it normally. Only by watching and observing you'll see it. For example, you don't know that a mosquito is biting at you if you are talking. You know it only after the bite and it becomes itching. It's because the mind is floating around somewhere.

If you contemplate on feeling just on feeling, and on mind just on mind by watching and catching of them. They are arising by the contact of sense objects and sense doors. The arising phenomenon is the object of vipassanā contemplation. You have to aim at them with sati, samādhi and paññā.

Khandha will tell its nature: arising and disappearing, anicca and magga—impermanence and knowing accordingly. You didn't know before because of not watching and observing them. After sometime you don't need to watch. Because the khandha is showing it nature again and again, at that time let go of the watching and observing only at the mature stage.

Feeling arises and by watching and catching it, not becomes vedanā paccaya taṇhā (feeling conditions craving). Instead it becomes vedanā nirodha (with the cessation of feeling) and taṇhā nirodho (craving also ceases). Here taṇhā ceases by not arising at all. In the mind only path factors exist (magga).

By seeing impermanence, you do not find the feeling and craving. But only find out the feeling disappears and the path factors arise. With the substitution of the path factors and craving can't arise. Therefore vipassanā contemplating yogi truly becomes vedanā nirodha—taṇhā nirodho (with the cessation of feeling and craving also ceases).

In the practice if you are still seeing feeling is not right yet. These words are very important. Feeling arises and ceases but craving ceases by not arising. These are: the cessation of the arising and the cessation of non-arising (upādā nirodho and anupādā nirodho).

The main thing in vipassanā is to know impermanence (anicca). Which one vanishing is not the main point (e.g., vedanā or mind etc.). Knowing about death is the main one. If you practise without any doubt, then if you practise in the morning, you will realize the Dhamma in the evening; if you practise in the evening, you will realize the Dhamma in the morning. It's very quick if you get the Yathābhūta Ñāṇa (The knowledge of things as it really are, i.e., anicca).

Looking for it in contemplation is thinking—vitakka (Like a tiger is chasing its prey). Knowledge and thinking are not the same. Following with chasing is vitakka. By knowing that it's not there is

right view. It's knowing nirodha (Temporary cessation, so sometimes using as tādinga nibbāna).

By seeing the feeling arises and then you are alive with the feeling (at that moment). By seeing as it's not there and then you are alive with magga (at that moment with the path factors). These are quite different. Vedanā nirodha, taṇhā nirodho—Feeling ceases, so do craving ceases.

Therefore taṇhā can't arise. It will connect to taṇhā if the future causes are not dying away, and then it will get a new khandha. It's a great fault because it's dukkha (Taught by the Buddha in the Majjhima Nikāya). By seeing impermanence, there is no solid and stable happiness. Perversions fall away is freedom. (Sayadaw continued to Channovāda Sutta, MN.144 Channovādasuttaṃ, recounting the story of Ven. Channa who killed himself).

Ven. Sāriputta asked to Channa on his experience of the practice. He answered that seeing the cessation of feelings and didn't have taṇhā, māna and diṭṭhi (claimed as an arahant). This was one of the evidence that seeing nirodha is on the right track.

Therefore vipassanā contemplation is watching and observing of the cessation of phenomena. I want to tell you to see the cessation of all the saṅkhāra dhammas. In a Dhammapada verse the Buddha taught to the 1500 monk as—sabbe saṅkhāra aniccati—All conditioned phenomena are impermanent. Here, he didn't make any division on the khandha. Taṇhā has to cease without arising. If after arising and ceasing, then becomes kamma. (Continue to talk vipassanā on unpleasant and

neutral feelings) In the Cha-chakka Sutta (Majjhima Nikāya, MN.148 Chachakkasuttaṃ), The Buddha said that after the feeling without the cessation of lobha, dosa and moha, dukkha would never end.

This was another evidence. Seeing the arising and ceasing moment to moment is seeing one's own death. It is Yathābhūta Ñāṇa. After a long time and become disenchantment with it. It is Nibbidā Ñāṇa. Later making one's own decision about it as the truth of dukkha and nothing is desirable.

The khandha vanishes with the contemplation of impermanence. Ñāṇa turns towards the state which is without arising and ceasing. This is seeing Nibbāna. During alive the khandha still exists (This seeing Nibbāna came from the Ven. Nāgasena's answer to King Milinda).

The Right Association

22nd June 1961

Living in the society by selling and buying and sometimes greed (lobha) and hatred (dosa) arise. These are unwholesome minds and it can make us worry. And also we are afraid of becoming unwholesome with them.

I will help you to distinguish between them, which one leading to painful existence and the one not leading to it. I will explain it according to the Buddha's teaching.

Not every unwholesome dhamma is leading to painful rebirth. Every Buddhist is afraid of it. There are greed falling into the planes of misery and some are not. Do not take it as every wholesome dhamma is good. Some wholesome dhammas are leading to dukkha and some free from dukkha.

There are wholesome dhammas reaching to Nibbāna and not arriving there. Normally people are not easy to distinguish them. Therefore carefully take note of it. Not knowing the way, we do not afraid of it. Do not be with the wrong association. I am not talking about association with people but on the association with wholesome and unwholesome dhammas.

Firstly, association with faith (saddhā); here means not the faith of generosity but in the attributes of the Buddha, the Dhamma and the

Saṅgha. Have to believe in the all knowing power knowledge (omniscience) of the Buddha (Sabbaññuta Ñāṇa). Have to believe in the teaching of the Buddha which can give the three kinds of happiness (Sayadaw did not mention it specifically).

These are the matters of saddhā. If you have unshakable faith in the Buddha, the Dhamma and the Saṅgha will not fall into the planes of misery. But still have lobha which can't send you there. Secondly, associate with wisdom (paññā).

Therefore make companions with saddhā and paññā. Believe in what the Buddha had said that in the khandha only anicca existed. Saddhā can't see it unless after one's observing with paññā. In this way, one will be free from the planes of misery and all dukkha. You have to know your own D. A. process.

For example, the greedy mind arises, you must observe with sati and paññā (mindfulness and wisdom). It can't send you to the planes of misery; instead it will send you to Nibbāna by seeing the impermanence of the greedy mind. The enemy becomes friend. These were according to the Sutta Nipāta. I am warning you of don't let greed on its own way (i.e., should contemplate its impermanence).

Treat it in this way if dosa arises. That is association with paññā. It becomes a problem if you are in association with clinging and action (upādāna and kamma). Associate with knowledge and wisdom (ñāṇa/ paññā). This is not a strange dhamma. It was also coming from the contemplation of mind in the satipaṭṭhāna sutta. Such as greedy mind, angry mind, etc. arise and know them.

If you have faith will know the arising. With the association of paññā and know the vanishing. Without destroy it with the Path knowledge the unwholesome mind will arise by conditioning. Wrong view and greed are always together.

By contemplating the impermanence of the arising greedy mind and wrong view can't send to the planes of misery. Greedy mind also can't send you to the planes of ghost. Whatever kinds of unwholesome mind arise and associate paññā no need to fear it. It becomes insight right view (vipassanā sammā diṭṭhi)

In the beginning of the practice saddhā is an ordinary one. It becomes the faculty of faith (saddhā indriya) after it's mature. Then after more mature, it becomes the strength of faith (saddhā bala). Finally, after the most mature stage, it becomes the unshakable faith (saddhā maggan). It will develop in stages with a lot of contemplation.

Ordinary faith starts seeing impermanence. With the faculty of faith, the enemy of defilement can't close too much. With the strength of faith can't close in. With saddhā maggan, kilesa is destroyed. During the practice if you don't see Nibbāna means, it need more contemplation. It's not mature yet.

Did the Buddha Help Everyone?

23rd June 1961

There are two right views: insight knowledge and the path knowledge; the view of seeing impermanence but not Nibbāna, and seeing Nibbāna and not impermanence. It's not seeing feeling, mind etc. after with a lot of contemplation, instead only seeing impermanent of conditioned dukkha (saṅkhāra dukkha).

This view only existed in the teachings of the Buddha. These are conditioned arising by others, so it is saṅkhāra. Khandha is the truth of dukkha. So, it is the truth of conditioned dukkha. If you see saṅkhāra dukkha the debts of all the round of existence and this life done by foolishness will be freed.

This is called the forerunner knowledge. For example, wanting to eat something arises in the mind. It arises by the objects of food and saṅkhāra. The mind is the aggregate of consciousness (viññāṇakkhandha) and dukkha sacca (truth of dukkha). Combine together and becomes saṅkhata dukkha sacca (The truth of conditioned dukkha).

If you die with this view is not going to the planes of misery. After reaching to the blissful plane (i.e., heaven) Path Knowledge arises. This view is saccanulomika ñāṇa—forerunner view of the Path knowledge. Do not take it as an insignificant view. This view cut off the round of existence, and the view of the insight knowledge.

The view is cutting of the D. A. process. These are the different names given to it, but all are the same. In the suttas the Buddha went to help some beings for enlightenment were had this view before in their past lives. Even how much difficulties it were and he went to help them.

(There are some misconceptions and ideas on the Buddha, arahant disciples and the teachings. Even the Buddha became like a God and making people confuse about some of his teachings. Sometime the Buddha teaching becomes for thought games instead of put into practice to end dukkha).

This view was what the Buddha would help people. You will be free from the existence if you yourself have this experience (For this, Sayadaw recounted the story of Cūḷa-Panthaka as an example). The Buddha would not go to someone if he did not have this knowledge. He could not penetrate the Dhamma even he met the Buddha.

Some among you have this view already. People who do not have it yet should work hard, and do not give it up. If you do not have this view please do not die yet. Therefore to see saṅkhāra dukkha is very important.

Some people make vows and prayers to meet the future Buddha Metteyya. You actually cannot be free from dukkha even meeting him if you do not have this view beforehand. (In some of the Pali Nikāya, there were many persons who were closed to him or met him did not have any realization; e.g., King Pasenadi Kosala and Queen Mallikā,

Saccaka the Debater, etc.) Instead of discerning few of them a lot is better (i.e., anicca). You have to follow it to the end. You will see the asaṅkhata sukha if you called it impermanence or saṅkhāra dukkha or whatever. Nibbāna is near if you see saṅkhāra dukkha. If you see a lot of saṅkhāra dukkha, then hitting your both arms with joy (A Burmese expression of the sense of joy).

You'll become a sotāpanna in this life. In the past, these dhammas were not taught to people and it's as very far away from us to talk about Nibbāna. (e.g., In Ven. Ñāṇavīra Thera's "Clearing the Path", he was mentioned that in Sri Lanka, i.e. around 1960, most people even thought that sotāpanna couldn't exist.)

It's very far away for them because they don't know how to go there. The leaders are saying it as far away and the followers become lazy about that. Practice yourself and find it out. Your knowledge will tell you as it's near. May be you'll say my knowledge is weak. Don't you know it's itchy or painful? Think about it.

After itching and painful, it's vanishing. Happy or sad even children know about it. But the bad thing is not following with knowledge. Happy exists or not exists have to follow from behind it. You will find the saṅkhāra of happy ends up with dukkha. It's not difficult.

(Sayadaw continued his talk by quoting a Pali verse from a commentary explained the process of vipassanā to Nibbāna) There is nothing to be in low spirit. I am only in worry that you don't practice.

At the ending of saṅkhāra dukkha and magga sammā diṭṭhi arises (right view of the path).

This saying is in theory. With experience at the end of impermanence, Nibbāna arises. Before that without the help of a teacher is impossible. Later the dhamma will lead itself onwards. (explained on Nibbāna) Disappearance of khandha means it's free from the existence of the khandha (khandha vaṭṭa).

I am now, free from the dukkha of painful rebirths. With this feeling the mind becomes cool and peaceful. The whole process is coming first the forerunner of right view (seeing impermanence) and at last follow by Nibbāna right view (seeing Nibbāna).

What is the Most Important Thing in Life?

25th June 1961

To know the truth is the most important thing. The Buddha didn't say the truth of giving (dāna sacca), the truth of virtue (sīla sacca) and the truth of serenity (samatha sacca). For insight practice (vipassanā) he used it as truth.

You don't know Nibbāna and not seeing Nibbāna if you don't know the truth. Truth is connecting with the khandha. Therefore Nibbāna is connecting with the khandha. Khandha is truth of dukkha. So, Nibbāna is also connecting with dukkha (From the Kathāvutthu).

After you find the khandha and you will find Nibbāna. Knowing the truth is more important than worshipping the Buddha. This was the reason why the Buddha dispelled Ven. Vakkali away, out of concerning for his knowing the truth (AA. i. 140f).

The Buddha compared the benefit of knowing the truth to the fault of not knowing it. He gave a simile of a lake with the length, width and depth of one yojana (13 miles) each, it's compared filling with full of water to the seven droplets of water.

(Here in this simile, the suffering created for oneself due to not knowing the truth is similar to the volume of water in the whole lake. On the other hand, the suffering which is still left for the sotāpanna is only like the seven droplets of water).

(Sayadaw continued to talk about the state of the mind of people in daily life according to the D. A. process. And then he compared it with people doing goodness. The numbers of goodness are incomparable to the numbers of unwholesome mental states. So not knowing the truth is quite terrible.)

Of the five khandhas, knowing anyone of them very well is knowing the truth. The way you all are knowing it is; for example, the body is itchy. You know it with displeasure (domanassa), such as why so itchy! In the khandha all the arising dhammas are the process of dukkha sacca and continuously happen.

The Buddha was only pointing to it. They are happening all the times in the khandha. Dukkha sacca are arising and we do not know it. There are numerous of truths in the khandha. Not following with the knowledge that it becomes worthless. The dukkha we know before are bitten by dog, hungry for food etc.

These are unpleasant mind (dosa), displeasure mind (domanassa). These are not knowledge mind. You know the foulness (asubha) of a dead body. The asubha have to spend money on it (funeral). But you do not know the born and die asubha in the khandha (impermanent asubha).

These are asubha and also dukkha. It becomes dukkha nirodho hoti—the cessation of dukkha if craving, clinging and action are not following behind. This is knowing impermanent dukkha. Whatever

arising in the khandha and knowing it as dukkha sacca, it becomes contemplation on dhamma (dhammānupassanā).

The thing to save you all is the knowledge of knowing the truth. The knowledge of knowing the truth of impermanent dukkha protecting you from the present action (kamma) arising. So, future khandha cannot arise. Not getting the future khandha, the kammas we had done a lot in our past lives cannot follow anymore.

Only you have the khandha they can follow you. Therefore the Buddha gave the example of a lake. The water in the lake dries up is like the past kammas. Also not filling the lake with water again and it dries up. This like not create kamma in the present. Therefore if you want to end dukkha have to work for knowing the truth.

Knowing the truth becomes knowledge (vijjā). People are worrying about the past unwholesome kammas, and also the unwholesome kammas of present life. They can give the results to us at any time. If you don’t want to be like this have to be worked very hard to know the truth.

Polishing the Mind

27th June 1961

[At Sāvatthi, Jeta's Grove, Anāthapiṇḍika's monastery, Ven. Sāriputta, Mahā Moggallāna and many monks were there. They requested Sāriputta to give a teaching. He delivered the following teaching. (From the Majjhima Nikāya, Anaṅgaṇa Sutta, MN.5 Anaṅgaṇasuttaṃ)

There were four types of persons in the world:

1. Someone had a lot of defilements and didn't know about it. He was an inferior person.
2. Someone had a lot of defilements and knew about it. He was a superior person.
3. Someone had few of defilements didn't know about it. He was an inferior person.
4. Someone had few of defilements and knew about it. He was a superior person

(Sayadaw gave this talk for the yogis to make corrections for themselves) Sariputta gave the similes for these four persons.

A man bought a dirty bronze bowl from a market place and let it at home near a dirty conner and never cleaned it. And it became dirtier everyday.

A man bought a dirty bronze bowl and at home looked after it very well. He polished it every day and became brighter and brighter.

A man bought a clean bronze bowl and at home threw it near a dirty corner. And every day it became dirtier.

A man bought a clean bronze bowl and at home he looked after it very well and polished it every day and became shinning.

The meanings of the similes are as follow:

The first man is born with a lot of defilements and doesn't know about it. So he associates with bad companions and goes to unsuitable and improper places and done many bad things. His mind becomes more and more defiled.

The second man is also born with a lot of defilements and knows about it. And he associates with good friends, restrains him himself, does good things and cultivates mind development. So his mind becomes purer.

The third man born with fewer defilements and doesn't know about it and associates with bad companions, goes to unsuitable places and done many bad things. His mind becomes defiled.

The fourth man born with fewer defilements and knows about it, associates with good companions, restrains himself, does good things and cultivates mind development. So his mind becomes easily pure. Combine the first and the third persons and end up in the same ways and results.

The second and the fourth are also end up with the same results and can realize Nibbāna in this life or next life. Everyone should check

himself with the four persons; correct mistakes and look after them themselves, and practice diligently in this life to end dukkha.]

A person without knowing himself has defilements and the desire will never arise in his mind to clean it. And continue to do things connections with greed, hatred and delusion. He has defilements and making it more and more defiled. He will become more and more foolish without practice vipassanā, being born in the planes of misery after death. In this world there are too many people of this type. The second person knows he himself has defilements and practises vipassanā. He'll be born in the planes of bliss and realize Nibbāna after death.

The third person was born with less defilement and without knowing it and wandering amongst the forest of sensual objects. His defilements are rising up and increasing. With wrong companions and going amongst the five strands of sensual pleasures (kāmaguṇa).

A person, even with pāramīs, has bad companions and going to the bad places, done bad things and his defilements becomes thicker and thicker (A very good example was Prince Ajātasattu associated with Devadatta and the outcome was very grave.)

The fourth person sometimes he is unavoidable has to go amongst the sensual pleasure but very careful to stay away from them and moving around with vipassanā knowledge.

Searching for the Right Things

28th June 1961

A person doesn't know the truth is only turning towards dukkha. Men are searching for women and women are searching for men. They are searching for the wrong thing. The real searching is for the truth. The truth still exists in the world but people are searching for dāna, sīla and samatha practices.

(Sayadaw gave the simile of a blind turtle in the ocean for the rarity of getting the human existence. After that, he continued to talk about the Bodhisatta's two former teachers, Āḷāra Kālāma and Uddaka Rāmaputta. They were arūpajhāna attainers but did not have the chance for enlightenment. Sayadaw wanted to emphasize the difficulty of having the opportunity to practice the truth).

These examples are describing your power of the good kamma. And therefore do not be lazy. Even the Bodhisatta without knowing the truth sometimes born as animals (For example, Bhuridatta, the Serpent King or King of Nāga). This point is very important. Any being without destroying the seed of the identity view—sakkāya diṭṭhi can be fallen into the four planes of misery in the round of existence.

Even the real Bodhisattas were no exception and no need to say about the unreal ones. There were 550 Jataka Stories of the Buddha's past lives as Bodhisatta, and he was born as animals for many times. In

one life as the prince Temiya, even had mentioned once in hell before (also Temiya; J. vi, 3, the Mūgapakkha Jātaka).

But there are some misconceptions about Bodhisattas always living in Heaven and other things). In the world there is no greater fault than not knowing the truth. (Sayadaw explained the three knowledge as mentioned in the First Discourse of the Buddha.

These are; Sacca Ñāṇa, Kicca Ñāṇa and Kata Ñāṇa. May be these are able to be translated as theoretical knowledge, practical knowledge and resultant knowledge). Sacca Ñāṇa is the lower knowledge. Kicca Ñāṇa is the middle knowledge. Kata Ñāṇa is the higher knowledge. Listening to what I am saying and paying attention to the khandha.

Whatever arising in the khandha and knowing as dukkha sacca is Sacca Ñāṇa (Exception of lobha). It's not including anicca yet. At the moment of arising and knowing is Sacca Ñāṇa. Wanting something or wanting to do something is Samudaya Sacca (only lobha). Samudaya ceases is Nirodha Sacca.

To know whatever arising is Magga Sacca. All these are ordinary knowing. This is with the help of a teacher. These are the way of knowing in details (Not a combined knowing).

Every time dhamma arises in the khandha by knowing these four points with the analytical knowledge is Sacca Ñāṇa. Even this lower knowledge is not everyone knowing it. Knowing these things is coming from the help of a teacher's explanation. Even Ālara Kālāma and Uddaka Rāmputta didn't know this knowledge.

This way of knowing was listening to the dhamma by the group of five monks. (Pañca-vaggiya bhikkus, the first five disciples of the Buddha). How can someone knows the arising dhamma if he never heard about these dhammas? Every time with the truth of arising and knowing of it is Sacca Ñāṇa. Kicca Ñāṇa—whatever arises in the khandha is rising and passing away. Knowing thoroughly as impermanence is dukkha sacca.

Knowing thoroughly as it is dukkha arising and dukkha vanishing. This is fully understanding of dukkha sacca (pariññāya). There is nothing existing except of Dukkha Sacca. Kicca is one thing and Ñāṇa is another thing (The object is kicca and contemplative mind is ñāṇa). Kicca Ñāṇa is the practice (contemplation). You'll become a disadvantaged person if you don't have this knowledge. Penetrative knowing is knowing thoroughly. Sacca Ñāṇa is ordinary knowing. Contemplation is doing the Kicca Ñāṇa. What I am worrying about you is Ñāṇa not turning towards the Khandha's Kicca (Function of the Khandha). Khandha is always telling us its function. Ñāṇa not turning towards it that cannot get the Kicca Ñāṇa.

Practical Knowledge of Dukkha

29th and
30th June (morning and evening) 1961,
1st July 1961

[Sayadaw gave four talks on Kicca Ñāṇa connection to the four functions of Dukkha Sacca; Pīḷanaṭṭha (oppressive), Saṅkhatatha (conditioning), Santāpatha (burning) and vipariṇāmatha (changing)]

T1

[Sayadaw said; Kicca Ñāṇa was vipassanā ñāṇa so you had to develop for many times (bhāvetabba). By seeing anicca at the same time and discern the four truths. Seeing the Khandha (anyone of the five Khandhas) arises is dukkha arising, seeing impermanence is magga ñāṇa, taṇhā not arising is samudaya, and not creating another khandha is nirodha.]

A person not knowing the truth is like a blind man moving around, walking around with two of the wholesome and unwholesome legs. That is avijjā paccaya saṅkhāra—ignorance conditions volitional formation. (Here the blind man is ignorance, moving around with two legs are positive and negative actions).

Can not every dāna (giving) realize Nibbāna? If, it is led by ignorance (including taṇhā itself), then you will not get it (Nibbāna is

without them). Therefore these two legs (wholesome and unwholesome) are moving towards dukkha in the whole round of existence (saṁsāra).

It is like a blind man moving around. Blind man walking around and falling down is dukkha sacca (jāti) because of avijjā and saṅkhāra receiving birth (jāti) khandhas. After falling down and what happen to him? He gets injuries. Get it back again the sores of dukkha. Viññāṇaṁ paccaya nāma-rūpaṁ—rebirth consciousness conditions mind/body.

From nāma-rūpaṁ paccaya saḷāyatanaṁ—mind/body conditions six sense-bases. Six sense-bases are like infested wounds with pus and blood oozing out. These are happening in the six sense-bases. Phassa paccaya vedanā—contact conditions feeling. Contact here means making your way in the thorny forest (Do not forget about the blind man is ignorance).

So, it is like a cane falling down on the wounds. And the feelings are arising. After knowing these things and the khandha's nature you do not desire it again. Ignorance becomes knowledge (avijjā to vijjā). The mind becomes clean and pure. During listening to the talk, I am showing you the fault of the D. A. process. And you don't have pleasure and enjoyment in it. Become not desiring this khandha and not wishing a new khandha. At that time have to analyze the truth. In the mind, knowledge of non-greed arises. In Sacca Ñāṇa have to know Dukkha and Samudaya arise. And to know their cessation (i.e., Nirodha). Knowing them is magga sacca. Every arising phenomenon has to know these four points.

Today I'll talk about Kicca Ñāṇa; Dukkha, Samudaya, Nirodha and Magga, all four of them. You have to ask; "What are their function?" To know about them is Kicca Ñāṇa. This knowledge is more important than Sacca Ñāṇa. This is a very rare opportunity to hear about it. During listening don't let other mind states come in.

This is an important time (Recounted the story of layman Peya during the time of Kassapa Buddha) At that time his mind was clean and pure. And then the Buddha was in ready to talk about sacca dhamma. But at that moment he had some business and got up and left the place.

Because of that he missed the chance for realization (He had to wait for another chance to come quite a very long time. This was at the time of Gautama Buddha) It's the time of turning your mind on the khandha for practice. So, turn your mind on it. Now, you have already listening to the talk for 45 minutes. Feelings are arising in the khandha. These feelings are oppressing the body/mind.

This khandha has the power of oppression—Dukkhasa Pīḷanaṭṭho: it has the nature of oppression. This feeling arising is for the oppression of other khandhas. Whatever arises in the khandha and know it as oppressive. Knowing it thoroughly as except has the oppressive function and no other matters.

At that time of knowing, samudaya not arises and dies away This is called cessation by not arising—Anupada Nirodho. The function of knowing (Magga Sacca) is also doing the expelling function (of

samudaya taṇhā). This is taṇhā nirodha (cessation of craving). Observing the oppression again and again is bhāvetabba.

It is bhāvetabba by contemplation with magga sacca for many times on the oppression of dukkha. Kilesa also ceases for many times. At the same time is performing the four truths. Kilesa ceases by not arising is nirodha. Taṇhā nirodho Nibbānaṁ—Taṇhā extinguished is Nibbāna. You will finish your task by practice and not by pāramīs if you contemplate in this way.

T2 (morning talk)

In Sacca Dhamma; Sacca is truth and Dhamma also is truth. There is nothing truer than that. Other dhammas can be said as not truth. It will give you the result sometime if you have done dāna (giving). But if other unwholesome dhamma comes in and destruct, it will not give the result.

Practice sīla (virtues) for long life but it becomes short life if other unwholesome kammas come in. (All these things are important for reflection. The functioning of law of kamma is not very simple. Only the Buddha fully comprehended it. If not we can be in misunderstanding and lost faith in it. The situations can be changed if some conditions come in.)

Samatha dhammas are also the same. (Sayadaw recounted back to the blind man simile in the first talk.) The blind man is looking for

medicines after he is getting the different kinds of feeling but it will not be a good one.

Vedanā paccaya taṇhā—Feeling conditions craving. This is looking for medicines. Taking the wrong medicine and even the old wound is not cured, instead getting a new wound. Kamma paccaya jāti —Action conditions birth. This is a new wound. Your situation is like a monkey, gets a wound on the body. The wound is not cured and even becomes worse by scratching.

If you can't find or get a good teacher, then it is developing of wounds and nothing. (Majority of people are thinking that indulgence in sensual pleasure is development. So they find ways to indulgence for sensual pleasures. This is the outcome of modern science and technology, with inventions for sensual pleasure).

In this 31 realms of existence and having different kinds of birth are blind people moving around there. It is not easy to teach people on truth because they had been blinded for a long time, for many lives, now. It will be quite difficult to cure them. Now you are coming here for listening talk is looking for the medicine.

This time is the best. You have to take the chance for treatment. If you do not, then next time will be not easy. Maybe you will not find a good teacher. Even have a good teacher, maybe you will not live for long enough.

(Sayadaw continued to explain the truth by using Cittānupassanā)

For example, seeing consciousness arises. Seeing consciousness is the wound with pus. This is dukkha sacca. Different kinds of mind arise and know them as dukkha sacca. It is Kicca Ñāṇa thoroughly to know them as diseases (rogato); as arising by the conditions of ignorance and craving of past life. The Kamma of past life made the arrangement to be here. Saṅkhatatho—this is the dukkha sacca of condition by taṇhā. The impermanence of minds are dukkha and conditions by taṇhā. Discerning impermanence every time is Kicca Ñāṇa. It's also conditioning by kamma. The eyes are becoming not clear (ageing) and become damaged, etc. The khandha is talking about its function (Kicca). Knowing is Ñāṇa, therefore Kicca Ñāṇa.

Do you still desire these kinds of eyes? Taṇhā, upādāna and kamma not arise. The four truths are including in the Kicca Ñāṇa. So, just contemplate impermanence. Even you don't know about them and all four truths are including in it.

T3 (evening talk)

The Buddha said that he was realizing enlightenment by knowing the causes of the arising of living beings and the cessation of them. It's the arising of ignorance and the cessation of it. Today I'll talk about the Kicca Ñāṇa of Santāpatha—Burning with kilesa fire. Dukkha Sacca of the khandha is always burning with kilesa. Beings are always burning with the kilesa fire (see the Fire Discourse to the Kassapa's brothers of fire worshipping ascetics, SN.35.28 Ādittasuttaṃ).

Mind/body are burning with fire. This khandha is burning with 11 kinds of fire (lust—raga, hatred—dosa, delusion—moha, birth—jāti, ageing—jarā, death—maraṇa, sorrow—soka, lamentation—parideva, pain—dukkha, grief—domanassa, despair—upāyāsa).

So, it is dukkha sacca. It has the function of always burning with kilesa fire. Every phenomenon of arising and falling away has to be contemplated in this way. Prince Ajātasattu was burned by kilesa fire of greed and hatred, and killed his father. So his perfection of becoming a sotāpanna was also burned down by it. His good kammas were nullified (became ahosikamma).

Is there any dhamma not vanishing in the khandha? Contemplate every arising and vanishing phenomenon as burning with fire and disappearing. Then you get the Santapattha Kicca Ñāṇa. You see the mind and body dhammas as after burning and vanishing is Kicca Ñāṇa.

After that you don't see any function of the burning process. The function of burning with fire is gone. This is seeing Nibbāna, the fuels (khandhas) are consumed and fire (kilesas) extinguished. It's Kata Ñāṇa.

Mind and body are not arising as before is the fuels are consumed. Craving and clinging are not following after is the fire extinguished. Kicca Ñāṇa is seeing the fuels and fire are burning. In the Saṃyutta Nikāya the Buddha said; "If someone gets Kicca Ñāṇa and Nibbāna is near to him."

T4

Arriving to the hell and the hell fire there is so strong that it nearly blinds the eyes. By hearing the crying of the hell beings and ears are nearly deaf. The smell there is also so terrible that the nose nearly falling off. The hell foods and drinks go into the mouth are burning the small and large intestines and falling out at the bottom. The clothes in the hell are touching the body also burn it down.

Even thoughts are burning in the hell. Nothing is good there. It is called Mahā Pariḷāha Hell—The Hell of Great Burning. Even though the hell beings will still have the chances to be free from there. But not knowing the truth is more terrible than that. Why is that? It's because not knowing—ignorance (avijjā) is establishing these hells. These do not naturally appear. These are the works (kammas) of people who do not know the truths. The things in Hell and fall into it are creating by one’s own unwholesome kamma (not created by God). Wanting to go to Hell is very easy and also easy to cut it off.

Everything of arising must know as dukkha sacca. You have to be afraid of not knowing to cut off your own D. A. process. Do not be afraid of the Hell. The doors to the planes of misery are closed by knowing the truths. Kammas are opening the doors and Ñāṇa closing it. Kammas opened the doors did not mean it normally opened by itself.

Taking it as one’s own kammas is making ready for it. (This is one of the important points that we can change our kammas. For example, Subrahmā devata and his 500 celestial nymphs’ kammas

were making ready for them to go there after death. They were listening to the Buddha's teaching and nullified its result. In the same way by wholesome merits celestial mansions were appeared in the heaven, e.g., Nandiya upāsaka (Dhp 219~220; DhA. iii. 290ff, Vv. PTS:#862).

One's dukkha is establishing by one's D. A. process. It can't do anything by kamma alone. Kamma do the jobs with the arrangement of kilesas. Do not be afraid of kamma but to kilesas. For example, the arrow and the shooter, arrow is like kamma and the shooter is kilesas. Between them, you have to be afraid of the shooter and not for the arrow.

The Buddha never taught not to think about things but just thought about the truths (for Nibbāna) if you wanted. Thinking with greed, hatred and harmfulness, then craving, conceit and wrong view (taṇhā, māna, diṭṭhi) will arise.

Today I will talk about change (vipariṇāma) in Dukkha Sacca. Change exists is Dukkha Sacca and not exists is Nirodha Sacca. Arising and vanishing are called vipariṇāma—changing or discarding one's nature. If you can observe the change becomes Kicca Ñāṇa.

The arising and vanishing are the functions (Kicca) of the mind/body process. The knowing is Ñāṇa. Changing and destruction are not happening without causes. It happens by aging and death (jarā and maraṇa) in itself.

The Art of Thinking

1st August 1961

During the contemplation of one's khandha; mind and body only exist as rise and fall. Khandha only has impermanence. Observe them and only see impermanence. And then your both eyes have light. With the traditional eyes of the parents we take it as this is my son, my daughter, etc.

If dying in this way we are born and die as blind people and end up in the coffins. It's a great lost. Therefore the Buddha said about us as we were blind and crazy worldlings. What does it look like? Earth worms have no eyes by birth. They are moving blindly here and there and encounter deaths.

(It's interesting to observe earth worms. They come out during the winter season and have a lot of difficult times. It has a difficult life. Poor things!).

You all will be born as animals, living as animals and die as animals if without seeing impermanence and dying. I urge you to work hard for this right view. And die in this way and not born in the planes of misery. Try hard for what the khandha has in itself and knowing it accordingly.

This becomes the eyes of right view (sammā-diṭṭhi eyes) which know rightly. With this view and following it to the end will die with

smile. If die with blindness, at near death will see mountain, hills and forest, hell fire, etc. Crying with fright, fear and struggle, in this kind of situation will die badly.

Dying with fright and fear is an ugly death with grimace. You'll reach toward Nibbāna if you die with the four Path Knowledge (i.e., as an arahant). If not (reaching toward Nibbāna), at least, you will reach toward good destinations (sugati). The Buddha was reminding the monks to do the practice for 1792 times in his life.

Now you find these sense objects (sensual pleasure) and don’t take it highly. These are not the salvation dhamma. They are big enemies (referred to the sense objects of family members and wealth). If you take care of them more than its need will die badly.

A monk asked the Buddha about the life span of a hell being. “How long does it take time to be suffered in hell, Ven. Bhante?” “I can’t tell you.” The Buddha knew it, but it took so long that couldn’t talk about it. If you really sick even have millions of dollars can’t cure it or make it better (referred to near death illness).

Observe the khandha to see its rise and fall asubha. And then continue to observe until you don’t desire it. You’ll see the disappearance of the khandha, which is Nibbāna. People don’t desire Nibbāna because there is no khandha. In true the bad thing disappears and the good one appears. In the Saṃyutta Nikāya, the Buddha taught us as if we wanted to think, thought about sacca dhamma not on children and business.

But you all are thinking about going to the planes of misery. Thinking about the truths is vipassanā contemplation. The arising dhamma is dukkha sacca and knowing is magga sacca. Think in this way if you want to think.

But you do not think about closing the door of misery, instead the opening of it. You have to reduce all these things. The doors of misery are opening by our craving (samudaya sacca). If you want to close them, only ñāṇa (magga sacca) will do it. From here you are constructing the hell wok (cauldron).

And also from here you can extinguish the hell fire. For example, like an electric button can swift on and swift off from here. (Sayadaw recounted the upāsaka Nandiya's story). Even before you are going there the woks are boiling and waiting for you. These are establishing from the human world.

From the human world you can also make the hell woks and celestial mansions to disappear. You all are following and developing the cauldron line (like a factory making woks). Therefore human world is very precious (Most human beings from the human plane are creating all sorts of kamma and going to the other planes as an international air-port). Every time not knowing the arising dhamma, it becomes—avijjā paccaya saṅkhāra—ignorance conditions volitional formation → jāti (birth).You will go to the miserable planes if you do not know how to think. And know how to think, will go to Nibbāna. Knowing of how to think is right thought (sammā-saṅkappa). With right thought and seeing is right view (sammā-diṭṭhi).

Good thoughts are right thought. With good thought and knowing rightly is right view. Do not think about sensual thoughts (kāma vitakka), thought of ill will (vyāpāda vitakka) and thought of harming (vihiṁsā vitakka). Instead think about renunciation (nekkhamma vitakka), without ill will or with love (avyāpāda) and harmlessness (avihiṁsā). In accordance with our parent tradition people have big thoughts. It comes a Big Wok with a big thought. Do you want to compete with each other which one's wok is Bigger? You will get magga if you contemplate whatever arising as dukkha sacca. In this way kilesa becomes thinner and thinner. At last it ceases and will reach Nibbāna.

Do you know how to think it in beds? (These words referred to majority but he had many upper class disciples sitting in front of him. Nowadays many politicians, industrialists and economists are thinking the Biggest Woks in beds.) Right thought is an important dhamma to Nibbāna.

Twelve Perversions

3rd and 4th August 1961

[There are twelve inversions (vipallāsas): i.e., three wrong attitudes to the four subjects (3 x 4=12); three wrong attitudes are: wrong perception, wrong knowing and wrong viewing. The four subjects are: Taking impermanence (anicca) as to be permanence (nicca), suffering (dukkha) as happiness (sukha), not-self (anatta) as self (atta), and foulness (asubha) as beauty (subha).]

Without knowing the mistakes we are constructing perversive walls again and again and it become taller and darker. The Buddha gave an example of throwing a pebble upwardly to the sky and it stays a moment in the mid air and then falls down again.

In the same way living beings come to this human world for a short moment like the pebble in the mid air. But falling into the planes of misery is longer like the pebble staying on the ground. Your business and wealth are becoming useless after you die.

Every day you have to make adjustment to the khandha and request for long life, using foods, medicines and other things, etc. We get the khandha for making these three mistakes. You'll become an arahant if you transcend them all. You'll get the first Nibbāna if you can eradicate the third mistake. (i.e., diṭṭhi vipallāsa). You will become sakadāgāmin and anāgāmin if you can overcome the first mistake (i.e., saññā vipallāsa); becoming an arahant if overcoming the second

mistake (i.e., citta vipallāsa). The first Path Knowledge eradicated eight factors of inversion (i.e., view of permanence, view of happiness, view of beauty, view of self, perception of permanence, knowing of permanence, perception of self and knowing of self).

The second and third Path Knowledge eradicated two factors and the fourth Path Knowledge eradicated two factors. One can't get the first Nibbāna without eradicated wrong view. One can't get the second and third Nibbāna without eradicated wrong perception. One can't realize the fourth Nibbāna without eradicated beauty and happiness (subha and sukha) (according to the Aṅguttara Nikāya).

I'll explain about the practice. In your khandha originally exists is impermanence, suffering, not-self and foulness. To these four subjects multiply with wrong perception, wrong knowing and wrong viewing factors and become twelve inversions.

These dhammas are happening uncountable in everyday life. Kamma can't send you to Nibbāna but Ñāṇa can. There is no good kamma directly to Nibbāna, but with good ñāṇa will get it. There were many Buddhas had arisen uncountable in the world. But living beings were for many lives surrounded themselves with many walls of inversions that Buddhas couldn't enter to them. And light of Dhamma couldn't enter through them.

Jhānas, Path and Fruition Knowledge can't be attained by practicing with dāna, sīla and prayer; they only can be attained with direct practice of samatha and vipassanā. If you still can't get Nibbāna even with direct practice, then your kilesas are thick.

Do not express it to people. If you do it, then there is no shame about it. So, just only try harder. And do not complain of wrong view. So, I will talk about it first. By talking before about inversions of perception and knowing, it misses the target.

(Recounted the story of Subrahmā Devata) 500 celestial nymphs were died instantly and fell into the hell. This was because of without eradicated wrong view and the seeds of hell were with them in the heaven. Destructive kamma (upaghātaka kamma) came in and struck them and fell into hell, even their life spans were not finished yet.

(This point is interesting because most of us may think; it can live for its life span as a devata. They did not have chances for developing good kamma there and only for enjoyments.

So saṁsāra is not good and very dangerous.)The Buddha could not save them directly but instead could stop it by giving the way of practice (To the other 500 celestial nymphs and Subrahmā Devata).

The End of the World

4th August 1961

A person who knows dukkha can appreciate Nibbāna more than others. You have to observe the khandha intensely if you want to know dukkha. The khandha will tell you that it has no happiness at all. That this kind of dukkha has gone is Nibbāna. It will take long to look for Nibbāna at the wrong place.

In the Saṃyutta Nikāya, the Buddha said that Nibbāna was not far away, and near us. The yogis know about this. By practice and knowing that it is true and near us. You have to follow to the end of impermanence. At the end you will see it.

Contemplate any one of the vipassanā you like (i.e., the four satipaṭṭhāna): By contemplation of feeling and will see it after the end of feeling. By contemplation of mind and will see it after the end of mind. By contemplation of form and will see it after the end of form.

It is close to this body. This end here and that is the beginning (dukkha end and Nibbāna begin). The Buddha taught about it. And I also tell you about this. You can do the experiment with care. There were some who had done it before and had the experiences.

At the end of saṅkhāra dukkha, Nibbāna exists. Saṅkhāra are mind, feeling, form, dhamma and they arise and disappear. And after sometime they are totally cease, and not arise anymore, and you will see Nibbāna.

At the end of the conditioned dukkha (saṅkhāra), unconditioned sukha (asaṅkhata) exists.

At the end of your contemplation of impermanence and will see it. Nibbāna appears as sun and moon at this place (Here Sayadaw used it as a metaphorical term). The five dhammas; wrong view, doubt, greed, hatred, wrong practices in sīla are ceased. Without latent defilements khandha becomes light. The khandha is heavy because of kilesas.

(With the lightness of body, in one of his talks Sayadaw mentioned an interesting story. One time a practiced monk travelled alone in a forest and had an accident. He couldn't walk and sit there. Sometime later a man came by and carried him on his back. The monk continued the practice on his back and became an arahant.

The layman felt his body lightness. He told the monk, "Ven. Sir, in the beginning your body is too heavy for me. Now, it seems very light." Instead of telling the truth directly his answer was: "May be it's not the same body as before.")

Heavy elements of kilesa are disappeared. (A documentary film of a Chinese woman who had a lot of hatred and anger to her husband and in-laws very often that later developed illness. Later to see in a hospital and had an operation. The surgeon took out a few pebble size stones changed from the chemical elements from her body).

If you see the ending of impermanence once become a sotāpanna. A person sees the ending of saṅkhāra dukkha and the seed of hell is

destroyed. If you still have the seed of hell, don't be feel proud and enjoyment in pleasure. After you have done it away and can be in pleasure If not like taking pleasure with death sentence in jail.

Other people are seeking in pleasure but no need to imitate them. Noble beings (ariyans) have saṁvega (sense of urgency) by seeing others in seeking pleasure. They feel pity on them. But are also happy for themselves because of free from the worse misfortune (fall into the planes of misery, especially in hells).

However long the road may be always has the end. Here the end is the end of dukkha. Even it's close to us can't go there with other dhammas. It can be only with the chariot of Noble Eightfold Path. In some of the suttas the Buddha taught us to search Nibbāna in the two armed-lengths khandha.

First, the insight knowledge discover saṅkhāra dukkha and later supramundane knowledge discovers nirodha Nibbāna. (Sayadaw continued the Ānanda's story)

[There are three worlds (loka). These are: space (ākāsa loka), living beings (satta loka) and conditioned world (saṅkhāra loka). One time the Buddha mentioned these worlds to the monks and said that couldn't go to the end of the world on foot or by vehicles.

Without the ending of saṅkhāra loka could not reach Nibbāna. After these words the Buddha went away. The monks did not understand the meaning and asked Ven. Ānanda for the answer. He

said the five khandhas were saṅkhāra loka and the six senses bases also.

Only by following the Noble Eightfold Path, the world would be ended. Observing the five khandhas which arise from the 6sense doors is on the way to the end of the world. In the D. A. of cause and effect process, the effects are saṅkhāra. Seeing the khandha arises is seeing saṅkhāra.

Observing anicca is seeing dukkha. With saṅkhāra ends and dukkha also ends. The end of dukkha is Nibbāna. Without saṅkhāra loka the other lokas not exist (i.e., space and beings). They can only exist together.]

Do not mix up Nibbāna with the wholesome kamma, with only wholesome kamma can't realize Nibbāna. It connects with dukkha (i.e., kamma).

Maggan (path factors) cut off dukkha. They are different things. You can't find Nibbāna in the satta and ākāsa and only in saṅkhāra loka. (This is the main reason except a Buddha no other beings can teach the way to Nibbāna). It exists at the end of saṅkhāra loka. I will talk about saṅkhāra loka. Every resultant dhamma is saṅkhāra (arising by conditioning). This itself also will condition other dhammas (In the Buddha's Teaching no original cause or the first cause, so the Buddha rejected the Creator.)

For example, according to the D. A. process: Ignorance (the cause) → volitional formation (result/cause) → viññāṇaṁ

(result/cause)……etc. The 6sense doors (eye, ear, nose, tongue, body and mind) are called loka. People have wrong view taking them as loka. At the end of sense bases (saḷāyatana) Nibbāna exists.

People taking my eyes, my ears, etc. and perceive them as loka. In short take the mind and body as loka. Contemplate one of the six senses bases. You cut off saṅkhāra and satta lokas if you can contemplate them to the end. Nibbāna exists at the end of the khandha or āyatana.

Contemplate the arising mind in oneself. Contemplate the preceding mind with the following mind (i.e. ñāṇa). If someone is not an ariyan and no ariyan mind states arise. Minds are not many (What sayadaw meant here was for practice by a worldling. According to the Abhidhamma there were 89 types of mind. But Sayadaw made it simple and condensed into 13 kinds of mind for vipassanā practice).

You can find the mind at any time. If no other mind arises, then contemplate the in-breath and out-breath minds. By contemplating the impermanent of the minds, their disenchantment and ending, and then saṅkhāra dukkha will end.

That is your khandha ends. Therefore sometime I ask you; “Do your khandha disappear?” The ending of khandha is Nibbāna. (This may be quite frightening for most people because eternalists are the majority in the world). Knowing the ending is Path Knowledge. At the ending of sense bases Nibbāna exists.

Kammic Energy

5th August 1961

The root of the dangers of ageing, sickness and death are the twelve inversions. These arise by not knowing the true nature of the khandha. Where are the inversions coming from? These come from perceiving, knowing and viewing wrongly of the khandha.

These arise to a worldling who doesn't has any knowledge about them (assutavā puthujjana). A disciple of a noble one has knowledge about them and doesn't has it (sutavā ariya sāvaka). Therefore approaching the virtuous and wise people is very important.

You must have a good living if you want a good death and then you have to fix with the ariyan eyes in order to have a good living. Perception is the sharpest one among the inversions (vipallāsas): perception (saññā) knowing (citta) and view (diṭṭhi). It's followed by citta and diṭṭhi after.

Someone without clothes is taken as a crazy person; but you don't know yourself as a crazy person with clothes. The differences between them are a naked lunatic and a well clothed lunatic only. Nibbāna does not accept the crazy people.

There are 62 types of wrong view (During the Buddha's time). All wrong views are cleared away if free from sassata and uccheda views. After death consciousness and arises birth consciousness. Does

the kamma not ceases and becomes birth consciousness? If the kamma is not ceasing and not dies and doing the job, then become the view of eternalism (sassata).

The Buddha had two ways of teaching, direct and indirect ways. He does it so he receives it. This is indirect way (e.g., kamma follows like a shadow). It seems the kamma is not vanishing and going directly and doing the function. You all have this view. (Most Buddhists have this view on kamma). With this view in your mind and practice can't realize Nibbāna.

It hinders by the view of eternalism. The Buddha taught by examples and the listeners took it directly. During the kamma functioning, kamma is volition (cetanā) or mind and like a foreman, whereas the body is like a worker. The mind gives order and the body acts. After function together and mind/body cease (i.e., vanishing)

Then why the Buddha taught kamma paccaya jāti?—Action conditions birth. Here the cause is continuing. Even though the mind/body cease and the kammic energy left behind (Modern Science knows this). This kammic energy functions it.

If you take the kamma (volition) as impermanence and can't follow to somewhere and you are free from the view of eternalism. In the whole country, majority of people takes kamma as eternal. The Buddha said that only cause and effect connection and not the connection of entity (or identity).

The view of changing life to life (reincarnation), the soul or life (jīva) goes out (i.e., a being dies) are views of eternalism. Most Buddhists have these views. (The mistaken ideas and views arise by not knowing the Sutta teachings and no teacher explains properly. And also later Buddhists develop it by thought games).

Weapon of Mass Destruction

10th August 1961

Inversion of wrong view, identity view, self view and wrong view (diṭṭhi vipallāsa, sakkāya diṭṭhi, atta diṭṭhi, and micchā diṭṭhi) are the same. These are different in names only. All are taking the five khandhas as self. In the Aṅguttara Nikāya, the Buddha mentioned that, if wrong view fell away and doubt also fell away.

It is not sure about the destination (rebirth) of a deceased person that we invite monks and make offerings for him. The most frightful thing is falling into the planes of misery after death. The five khandhas are sakkāya which really exist. Wrong view is taking sakkāya as I, he, she, etc. which do not really exist.

So the duty of the Buddha and me is to explain to you clearly that the five khandhas are "not me" or "not him" but only arising and vanishing phenomena. And then you know clearly, discern it and identity view is falling away. You will free from the planes of misery after death. It has no need to make merits for the dead.

You have to contemplate a lot and will know it’s not me/not him. It is only passing away of phenomena. It becomes right view with the five path factors if you see that way. The family members and relatives should not doubt about it. (Because the deceased person had this kind of experience before). Also you should not doubt yourself (The listeners have their experience).

So try hard in the practice to make wrong views fall away. You can hear these things only in the Buddha's Teachings. To have the chances to encounter a good teacher, can have the ears of listening sacca dhamma (most people only interest in vulgarity) and to have human existences are difficult indeed.

It is more difficult than a needle falls from the Brahma world has to hit a needle in the human world (This point the Buddha warned us not to waste our precious births and times with vulgarity). You have to practice quickly to know impermanence.

In the whole world everybody wants the gold and silver mines to be mine. Therefore we can see many problems and wars. It happens by the encouragement of the identity view. You win it or lose it all have to go to the planes of misery (It is not difficult to justify human beings next rebirths if we understand the nature of the mind and cause and effect. Nowadays many human beings on earth live like animals, hungry ghosts and hell beings).

These are nothing to do with our concern. What we are concern is sakkāya diṭṭhi has to be fallen away. It is easy for sakkāya diṭṭhi to fall off. That is for someone can find a teacher who can teach and able to listen it. People arriving to the planes of misery are sent by the latent identity view.

The reason behind is being sent off by the latent identity view of unjust and unwholesome actions and searching for wealth. All are

coming from for me and others (family members). These are entering from this view and you must know this very clearly.

Therefore the Buddha taught it was the root of hell. Beings can do any kind of unwholesome things, such as the five heavy kammas with this view in the heart. (Nowadays human beings are becoming more and more violent and cruel. There were a lot of news of killing parents and beating them seriously).

The Buddha taught us for practice to possess right view. In the Mirror of Dhamma Discourse, Ven. Ānanda asked the Buddha very often about the destinations of people who had died. Among the five khandhas, contemplate one of them. And will discern impermanence, its disenchantment, and its ending will never fall into the planes of misery.

This is the Dhamma mirror. Then you can make a definite decision that I'll never fall again into the miserable planes. Don't ask people for your destination. Without the practice and will not arrive there (i.e. Nibbāna). And then you can't get the Dhamma mirror.

You don't need to try hard for good living standard and using a lot of money for your funeral. Instead it is more important to close the doors of hell. (Sayadaw mentioned some of the terrible sufferings in hell). The mirrors in your homes are using for your physical purposes (i.e., for kilesa).

(Sayadaw continued about practice) Teaching knowledge benefits the contemplation (practice). In the same way contemplation

benefits the realization. You'll dispel wrong view by the teaching knowledge if you know sakkāya and the five khandhas together. And it becomes right view. In this way identity view can’t arise temporarily.

It comes back again (without mindfulness) if you don’t know. This way of dispelling diṭṭhi is not safe. The second way is contemplating the every arising of one of the five khandhas and discerning their impermanence. Everything you have to see impermanence with the contemplative mind.

In the Saḷāyatana Saṃyutta, a monk asked the Buddha how to cut off sakkāya diṭṭhi. Knowing feeling as impermanence, discerning its impermanence (whatever arising) and sakkāya diṭṭhi falls away. This is falling away by contemplation. It comes back again and is still not safe enough if you don’t contemplate. It can become safe only by destroying the root.

Contemplate impermanence; arising is dukkha and the vanishing is dukkha are becoming clear. The teacher said about it before and you knew it as dukkha sacca. This was anubodha ñāṇa (secondary knowledge). Knowing thoroughly by contemplation is pativedha ñāṇa (Penetrative knowledge). As soon as knowing thoroughly as dukkha sacca and impermanent dukkha ceases.

This way of cutting off identity view is never come back again. It becomes totally safe. In the heart the seed of hell never exists anymore. It’s like a saintly cat even seeing a rat never chasing it again. The uncountable kammas which will send you to the planes of misery are gone with wrong view forever.

Vipassanā is Ñāṇa or Kamma?

16th August 1961

Do not mix up these two right views. These are right views on kamma and insight (kammassakatā sammādiṭṭhi and vipassanā sammādiṭṭhi). Right view on kamma can't dispel wrong view and insight right view can dispel it. The right view of believing in the results of kamma and the right view of seeing the true nature of khandha are not the same.

We know the differences only by comparing their ability to dispel wrong view or not. Right view of the Path Knowledge (magga sammādiṭṭhi) can root out wrong view in a moment. The majority of Buddhists die only with one knowledge. You only know ① and ② types of kamma. Your intelligence can't reach toward the other ③ and ④ types of kamma.

(Sayadaw continued to explain the four types of kamma. This talk was based on the Majjhima Nikāya, the Dog Ascetic Discourse (MN.57 Kukkuravatikasuttaṃ). The Buddha explained four types of kamma to a Dog Ascetic and Cow Ascetic, who were practicing the ways of dog and cow. The four types of kamma were: ① wholesome kamma, ② unwholesome kamma, ③ mixed kamma, i.e., wholesome and unwholesome mix together, ④ neither wholesome nor unwholesome kamma).

Is Nibbāna the result of vipassanā (path factors) or the way to arrive there? You have to take it as the path to arrive there. Other phenomena (dhamma) are arising by causes and the result of causes. Path factors are the way to Nibbāna and not the causes of it. It connects with the other three types of kamma that take it as kamma. In reality it is led by knowledge (ñāṇa).

There are no dhamma for the causes of Nibbāna. And if it exists, then after causes are vanishing and it must also vanish. The kammas to hell finished and the hell vanished. Hells appear by the causes of unwholesome kammas. These are causes and effects.

So, we can take Nibbāna as a place to arrive there by the way (i.e., path factors). (Here saydaw explained Nibbāna as causeless Dhamma. A place to arrive by the way was just explaining with concept and should not take it as literally).

By reading book you can't get these things. Talking with kamma together and we take it as kamma. Among the four types of kamma, ①, ② and ③ are the causes for something to arise. The ④ is the cause of the way to arrive there. It is not becoming but to send you there. (Here Sayadaw was using the two Burmese words (phit) for the arising and (yauk) for the arriving.

The arising is for conditioned phenomena and the arriving is for unconditioned Nibbāna. Something can be arisen only by causes. Nibbāna is something already existing and no need for the causes to make it arise, so unconditioned. There were some talks on Nibbāna by him and mentioned that it was covering up by two dhammas, i.e.,

kilesa and dukkha. First have to uncover kilesa and dukkha appears. And then continue to uncover dukkha and Nibbāna appears. So, we need to walk the Noble Eightfold Path and will arrive there. This is my understanding of it). It's really not easy to explain it. Next important thing to note is ①, ② and ③ kammas can be changed or destroyed by the coming in other kammas because of their impermanent nature.

Other kammas can't come in to stop or destroy the ④ kamma. Sammatta niyata dhamma—It's stable and without changing phenomenon. If someone was sure for the realization, and even before the attainment of Nibbāna nothing could destroy it. For example, fire couldn't burn or kill novice Sankicca (ThagA. i. 533). He was sure for the arahantship that Dhamma protected him from danger. How much powerful the Dhamma is quite evident.

Queen Mallikā had done the great white kamma but near her death the black kamma came in and she fell into hell. A sotāpanna is stable in the five precepts. Path factors are leading to Nibbāna and cutting off ①, ② and ③ kammas. So the always reliable thing is maggaṅga dhamma.

It's the permanent thing for us. It's terminating kammas and leading to Nibbāna without change. Remember this point with care. It's the thing we should not be without it. We should try hard for this dhamma as the truly reliable thing. Even jhāna and Nibbāna are very different in nature.

Jhāna can be perishable whereas Nibbāna as after seeing once (at Path Knowledge) is never perishable. You can always enter into the

fruition state. We should also perform white kammas for the ending of dukkha (For supporting Nibbāna and not for enjoyment of the result).

But don’t let it stops at ordinary merits. Let's make some observations whether Path factors cutting off kamma are true or not (Sayadaw mentioned a few of them. The Bodhisatta’s good kammas were immeasurable. After enlightenment and became a Buddha all his good kammas were ended and for no more future birth. The great bandit Aṅgulimāla had many black kammas by killing a lot of people. There is no more future birth after he became an arahant. Ālavaka the fearful spirit had mixed kamma. There are no more than seven future births after he became a sotāpanna).

We still have time; let us fulfill the path factors. Let us cut off our kammas. We have to start from insight knowledge, i.e., udayabbaya ñāṇa—knowledge of rise and fall. But you may also ask me what about the lower knowledge of mind and matter now. I am talking to people who already know these things, therefore no need for you to start from them.

You have already differentiated mind/body. Also already understand the connection of cause and effect. (Sayadaw continued the instruction of cittānupassanā). Here, not including non-delusion mind. This is the contemplative path factors (maggaṅga). It’s not the object of insight, and also wisdom (paññā).

Contemplate impermanence at the arising place. Follow with the non-delusion mind. Seeing impermanence does know the not existing

of the object. You must know the not existing of the objects. In that way you are free from becoming a blind crazy worldling.

Because you know the not existing as not existing and know what is existing as existing (The same meaning as yathābhūta ñāṇa—knowledge of the way as it really is). This is knowing impermanence; before you are wasting your time as a blind crazy person.

It is not only for this life but also for many life times before. Between your death and other death which one is more disenchanted for you? Surely it is your death because it can't separate with you. Therefore you become disenchanted with it. Then you know the truth of dukkha.

After thoroughly penetrate the truth of dukkha and the contemplative mind changes from the existing of dukkha to non-existing of dukkha. Ñāṇa is changing. Your duty is have to contemplate from impermanence to disenchantment and from disenchantment to until not wanting of them.

Appreciation of Nibbāna

18th and 19th August 1961

A lot of people are talking and wanting Nibbāna. In reality not many appreciate it. They like it by hearing from others. Not appreciation of Nibbāna becomes view of annihilation (uccheda diṭṭhi). The reason is talking as nothing exists.

After death nothing is happening and so people do not like it. Some know that it is happiness. But they do not know what happiness is like. Therefore their appreciation is speculation and without reason and not reach toward the point. Saying with nothing happening, then there is no connection of cause and effect. I am solving the problem for you.

People do not know about it is ignorance. After death nothing happen is uccheda. You will not want it if you do not know about it. You do not want to do it if nothing happening. You will see Nibbāna after uncovering wrong view and ignorance. Diṭṭhi niradho nibbānaṁ vijjā udapati—cessation of wrong view is Nibbāna-Knowledge arises.

The five khandha are like fuels and the ten defilements are like fire. These are together with the worldlings. Our processes are becoming clear. Dukkha and Samudaya are going together. We are taking the fuels and fire together as the good results for our human life. Some mentioned American millionaires and wanted to be like them.

(Here Sayadaw mentioned American millionaire Rockefeller of his time).

It is burning with cold fire to get fortunes and become happy with it. (Sayadaw compared the two fire elements, cold and hot, to the two opposite hells, i.e., cold hell—lokantarika and hot hell—lohakumbhī. Both of them have the tormented results). Getting the life of a devata is the corpse of a devata (asubha).

So do not think it as good. Their forms are like smokes and easy to burn down. (So devata dies and instantly disappears.)

With a good demonstration about them and people become no desire for it. The Buddha and Ven. Sāriputta talked with examples and similes. The khandha is always burning with fire. So Nibbāna is khandha fuels finished and kilesa fire extinguished. Therefore Nibbāna is pure happiness.

All 31 realms of existence are fuels and fire going together. Nibbāna exits, it is true that fuels and fire are extinct there. You appreciate Nibbāna because you know the khandha as dukkha. If not you'll not like Nibbāna. People take kilesa as sukha. Take the fire as happiness. It's like the insects taking the fire as gold and approaching it. People are truly like the crazy worldlings.

Some burning with the sorrow of fire and become without any clothes (e.g., see the story of Theri Patācārā, DhA. ii. 260ff). The heart is too hot and has to drink water. Some commit suicide. You can't live without any heat. So you have it. For example, you take out a worm

from the toilet with a stick and clean it with water. It wants to go back into the toilet. You all are also the same. Without them and it's boring for you. It is the fire of dosa (displeasure). By knowing the extinction of fuels and fire, ignorance ceases. Uccheda falls away by knowing Nibbāna exists . You have to practice after with the intellectual knowing.

Wrong view is the most fearful dhamma. Before you perform and practice dāna and sīla, first have to clear away your mind of the three wrong views (i.e., sakkāya, sassata and uccheda views). As a Buddhist you have wrong view but thinking yourself as you don't have it. And this is very bad indeed. You go and ask practitioners, "What is Nibbāna?" If they answer we don't know. Then ignorance is influencing on them.

Even people have general knowledge about it and answer you that after the mind/body cease and nothing exists. This is answering with uccheda view. It doesn't matter if you don't know normally about it. But knowing with uccheda view is terrible. Most of you came from hells (Don't forget what the Buddha said that our permanent homes were the four planes of misery).

When you were suffering in hells, made the resolution of after freeing from the hells and came to human world must do the works of ending dukkha. And after arriving here, you are deceiving by the surroundings and doing a lot of harm to yourselves. Nibbāna has the characteristic of peacefulness.

The khandhas fuels and kilesa fire are extinct from it. In talking about Nibbāna, we can only appreciate it by thoroughly understanding the truth of dukkha. It is not appreciation of dukkha that without any appreciation of Nibbāna.

(Sayadaw continued to explain the vipassanā process) At the time of discerning anicca yogi knows that fuels and fires are going together. It’s going on until the knowledge of disenchantment. After the ending of anicca dukkha sacca and experiences the peaceful place.

Nibbāna really exists that yogis are knowing the existence of peacefulness. This is the extinction of khandhas fuels and kilesa fire. That khandhas continued arising is the continuous arising of vipāka vaṭṭa khandhas. (Khandhas are the result of kamma for the round of existence.

Fuels (khandhas) and fire (kilesa) are burning and disappearing, burning and disappearing etc. These are anicca khandhas continuously arising and vanishing phenomena. By knowing these dhammas the doors to the planes of misery are closed for next life. (This is discerning anicca only).

How to Use Desire and Conceit?

30th August 1961

[At one time, Ānanda was staying at Kosambī. A certain bhikkhunī fell in love for him and sent a man to inform him that she was sick. So he visited her. As soon as she saw him from a distance, lay down on a bed and covered her head with a blanket.

Ven. Ānanda came near to her and knew her real intention. And then he gave the following instruction to her. He said to her, this body supported by foods and should use it for Nibbāna. This body created by craving and should use it to destroy māna (conceit).

Sayadaw said it needs to comment on this instruction. This body is conditioning by four factors, i.e., kamma, mind (citta), temperature (utu) and foods (āhāra). It's born by kamma, so like a mother. It is developed by foods, so like a nurse. We want to eat foods, so we eat. In this case we should observe our desire or the taste during consuming.

In this way we use foods for the realization of Nibbāna. It can be also used foods with wrong view. As some ascetics eat little or abstaining from foods for some periods. The right way for consuming foods is contemplating desire or the taste during eating.]

[Not every of desire and conceit are unwholesome, there are also wholesome desire and conceit. Use these wholesome taṇhā and māna to develop the practice. For an example, some yogi’s discern anicca,

some reach toward the state of disenchantment (nibbidā) and some realize the end of dukkha (i.e., Nibbāna).

If they can achieve these things, I also want to succeed. This is wholesome desire. With these kinds of desire try hard in the practice and can destroy taṇhā. These kinds of taṇhā destroy taṇhā. Māna also can be used in the same way. Why should I not since some yogi can do it? In this way, push you yourself for practice. All these wholesome kinds of taṇhā and māna can cut off D. A. process and should develop it.

By ending this talk Sayadaw said that there were three ways can develop one's practice. By saṁvega (sense of urgency), taṇhā and māna; three of them cannot do the practice at the same time. Saṁvega is the best of them. There were many stories of realizing Nibbāna with saṁvega during the time of the Buddha and up to this present day. (For example, the Bodhisatta himself and Ven. Yasa). This talk was based on a discourse in the Catukka Aṅguttara Nikāya.]

Human and celestial worlds are good because we are looking at these things with the eye of taṇhā. And then create kammas with the arrangements of taṇhā and receive the khandhas with the dangers of ageing, sickness and death. Now, can you separate yourselves from the khandhas with dukkha sacca? Ignorance → craving → kamma → khandhas with the danger of ageing, sickness and death.

You have to know that khandhas are under the influence of kamma and kamma is under the influence of taṇhā. (Sayadaw continued the story of Ven. Ānanda and a bhikkhunī) This body is sustained by foods, so use it to reach toward Nibbāna. This body

comes into being through craving, so kill craving to reach toward Nibbāna. This body comes into being through conceit, so use it to abandon conceit.

It's not clear instantly. So I'll explain it. This body exists by kamma, citta, utu and āhāra. Kamma had already finished it job. Now we are alive by āhāra. Kamma likes a mother and āhāra is a nurse. We want to eat foods and so we eat. We have to contemplate the impermanence of taṇhā with the eating. We can reach toward Nibbāna with eating. Contemplate the vanishing of the knowing mind of eating with the eating. Contemplate taṇhā if taṇhā comes in between them. Eating little and abstaining from foods, these are the practice of people with wrong view. It is the practice of torturing oneself. They can't contemplate the good or bad mind states so that they fall into the planes of misery. If you can't contemplate on feeling, then contemplate the impermanence of the delighting mind (i.e., taṇhā).

What have to contemplate, the foods or the mind state arises from it? Contemplate our reaction to foods. There are also good taṇhā and māna in vipassanā contemplation. Contemplate the cause of taṇhā, and taṇhā dies. You may ask; "Is taṇhā not unwholesome mind?" The answer of the commentary was it was not giving the result of birth. This kind of taṇhā cut off becoming.

In practice we need these kinds of taṇhā and māna. Most of your taṇhā and māna are arising at the wrong place. We can also use saṁvega (sense of urgency) in our practice. Therefore there are three ways of realization. You never realize the Dhamma if you don't use any one of them. You can't use all of these. They can't arise together, only one of

them is always in strength (bala). If saṁvega arises, taṇhā and māna do not arise. The other two are also in this way. Among three of them, if you use one of it and practice hard, you will realize the Dhamma in this life.

[Note on saṁvega: Ajahn Thanissaro wrote on this Pali word in his essay—"Affirming the Truths of the Heart". "saṁvega was what the young Prince Siddhartha felt on his first exposure to aging, illness, and death. It's a hard word to translate because it covers such a complex range—at least three clusters of feelings at once: the oppressive sense of shock, dismay, and alienation that come with realizing the futility and meaninglessness of life as it's normally lived; a chastening sense of our own complacency and foolishness in having let ourselves live so blindly; and an anxious sense of urgency in trying to find a way out of the meaningless cycle."

The Pali word saṁvega became a Burmese word like anicca, dukkha and anatta, but usually used as saṁvega nyan (nyan is for the Pali word of ñāṇa). So it is a kind of knowledge which is very important for Buddhists to develop. This needs study or listening of Dhamma and frequent contemplation. For some people whose sense of saṁvega is so strong that they want to abandon any worldly matters and even give up their lives for the path to the end of dukkha. People will live a meaningful life for themselves and others if they have the sense of saṁvega. "So the Buddhist attitude toward life cultivates saṁvega—a clear acceptance of the meaninglessness of the cycle of birth, aging, and death—and develops it into pasāda: a confident path to the Deathless."]

The Beginning and the Ending

2nd September 1961

You all knew the verses recited by Sakka after the Buddha passed away (He was king of the Tāvatiṃsa Heaven). It expressed the beginning and the ending of the practice. Aniccā vata saṅkhārā, uppādavayadhammino; Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho. These verses are expressing the knowledge of insight and the Path Knowledge.

You will reach toward the goal if you practice according to these verses. Anicca vata saṅkhāra—telling the truth whatever arises in the khandha has to pass away. (Sayadaw sometime quoted the Pali words in the suttas or commentary for his teachings. But he never translated them as a scholar. Instead he explained it only and not exact translations).

It is important for you to watch and observe whatever arises with knowledge. Where the arising dhamma will end? After arises has to pass away. Vipassanā practice is watching and observing with knowledge. Just observe feeling (vedanā) if you observe feeling; just mind if mind. Just observe the arising and vanishing.

When he was still alive taught only that. We are talking about the Parinibbāna of the Buddha. In reality only formations (saṅkhāra) ceased. Nobody falls from the sky. Everything arises by conditions. The first parts were describing vipassanā and the latter part Nibbāna.

In the beginning, see saṅkhāra and anicca (i.e., arising and passing away). For example, with your finger nail scratch your arm. Feeling will arise. With the conditions of arm and finger nail, feeling of saṅkhāra arises. The main cause is finger nail. Whatever arising of itch, pain etc. are saṅkhāra dhamma. These are an assemblage of saṅkhāra dhamma. Man and woman are only in speech. Nothing exists in the khandha except an assemblage of saṅkhāra.

I am speaking clearly for you that originally there is no existence of a person, a living being, a man and a woman. Man and woman are concepts (saññā). The existences of paramattha dhamma (ultimate phenomena) are saṅkhāra (formations). This is referring to our khandhas. You do not see the mind and matter. Only seeing their arising and passing away.

This was not parinibbāna of the Buddha. Instead saṅkhāra dhamma were ending at anicca. The desire for becoming a human or a celestial being is wanting to die. Therefore I am warning you do not want to become anything. No desire for becoming and has no perishing. Do you understand that? Do not desire for saṅkhata (conditioned, i.e., khandha). But try to get the asaṅkhata (unconditioned, i.e., Nibbāna).

Someone only shows you the beginning and not the ending. And you get it by making merits and prayers. It means you want for sickness and death. It's like the example of a razor blade with honey on it. It is sweet but will cut your tongue. You do not see it.

Another example is that no separation and sorrow will arise if you live a bachelor life. For the desire of wanting for dukkha or saṅkhāra, people have families. At last, with the separation from son, daughter and wife, and you'll encounter suffering. Becoming a saṁsāric traveler is the result of craving for saṅkhāra. The oppression of saṅkhāra is clear to you now. You must listen with the ear of knowledge. You are shedding tears by the oppression of saṅkhāra.

The reason behind is the appreciation for the new arising. It becomes closer to shed tears and far from Nibbāna. Saṅkhāra becomes bigger and the oppression heavier. For example, you lost 100 dollars or 100,000 dollars, which dukkha is bigger? You have many children and more dukkha. I'll show you the practice. Follow with knowledge whatever saṅkhāra shows up. Contemplate the impermanence.

Uppāda and vaya—only rising and falling exist. There is neither person nor being in it. Identity view is falling away. Uppajjitvā nirujjhanti—after arises and ceases. The Buddha was continuing to talk impermanence. Aniccā = uppāda-vaya = uppajitvā nirujjhanti; (These three Pali words referred to impermanence) he was continuing to talk three times, because it was important. Tesaṁ vūpasamo sukho—These two of ending or cessation (i.e., rise and fall) is the supreme happiness. Following to the end of impermanence was coming from this verse. The Buddha here taught only two knowledge: first seeing impermanence, their disenchantment and ending. It is at insight knowledge if you still only discern impermanence.

After the impermanence ends will see the permanent Nibbāna. Saṅkhata ends and asaṅkhata arises. And you see asaṅkhata Nibbāna.

Without seeing impermanence and will never see Nibbāna, Therefore it is nothing to do with about the prayers.

Four Types of Yogi

4th September 1961

The Buddha taught the ways to develop our practice without giving up. Before our practice, we need to contemplate that ageing and sickness are near to us. The danger of death is also not far away. (Actually sickness and death can happen to anyone at anytime.)

They are the cause of taṇhā. Only path factors can overcome it. Therefore we have to try hard to develop the path factors. There are four persons can get the path knowledge. They are; ① Difficult practice and slow realization, ② Difficult practice and quick realization ③ Easy practice and slow realization. ④ Easy practice and quick realization (From Aṅguttara Nikāya).

All of them can get to the Path Knowledge. But their ways of practice are different. You have to decide by yourself in which group you are in. There is nothing to be in low spirit. All of them get the Path and Fruit Knowledge. The differences are only in slow and quick realizations. Why has the first person difficulty in practice? In contemplation of impermanence kilesas come in between them. It takes times to move them out. With thick kilesa and the practice is difficult.

Faith (saddhā) is not sharp, effort (viriya) is not strong, mindfulness (sati) is not sharp, samādhi is not concentrate enough on the objects and wisdom is weak. If the spiritual faculties are weak have

difficulties in the practice (The five spiritual faculties are just mentioned above). And also become slow in the realization.

In short to say, vipassanā wisdom is not sharp. Regard to the first person the Buddha said that he had a lot of kilesa and faculties were weak. The reason kilesa comes in is during the contemplations of impermanence, the mind moves to home or to somewhere else, etc.

It takes time to dispel the kilesa and difficulty in the practice. The way of correction is contemplating the impermanence of whatever kilesa comes in. In this way difficulty goes away and knowledge becomes sharp. Ehi passiko—Every dhamma invites you to come and contemplate.

It does become the fourth person from the first. Knowledge is becoming closer if you can contemplate kilesa. The reason knowledge (ñāṇa) not sharp is there is a big gap between the knowledge. When ñāṇa is closer to each other, then faculties become mature. Vipassanā knowledge are becoming closer and closer. With more contemplations and ñāṇa becomes sharper. (So a lot of contemplations and practices are important). The first person becomes the fourth person.

The second person has more kilesa and his knowledge is sharp. So if he contemplates the impermanence of all kilesas come in, will become the fourth person. If overcome kilesa always has the quick result. Without a teacher's corrections, blame on the pāramīs and giving up is a big mistake.

For example, Ven. Sāriputta's disciple, the goldsmith was with the Buddha's instruction and had a quick realization. The ways of instruction also made the differences. Encountering a good teacher means you have pāramīs. Can contemplate whatever comes in is not led to suffering.

With kilesa coming in between the practice is for the continuation of D. A. process. With contemplation and not continue the process. (Sayadaw mentioned that the goldsmith was Buddha's disciple, only achieved realization with his help, and not by Ven. Sāriputta).

A process cut off is Nibbāna. Every time it arises and can contemplate is closer to Nibbāna because taṇhā, upādāna and kamma extinct in Nibbāna. The third person has lesser kilesa. Therefore he is not difficult in practice. His slow realization is the knowledge are arising slowly. Seeing impermanence is far enough. This slowness comes with the relaxation in his effort. He must increase the effort.

Not difficult means practice in a relaxed way (This point is very important). With strong effort, you have to contemplate the impermanence of whatever arises. If death comes earlier it will be a great loss. Reflect in this way put great effort in your practice. It will come in even to the people who still have less kilesa.

Our life span is short. Only has the life span of each inhalation and each exhalation. You all prefer the fourth person. Your pāramīs are including respectively in all these four persons (Has connections with one of them). But with the help of a teacher becomes the fourth. There

were more fourth persons during the time of the Buddha. Nowadays there are more first persons. Don’t forget the teaching until your death.

Two Views on Insight

12th September 1961

[In this talk Sayadaw explained the two views on vipassanā. These two views are; ① Vipassanā observe by oneself ② Vipassanā show by the khandhas. It becomes arguments among yogis. He said both are right. The mind always turn inwards the khandha becomes vipassanā. The mind knows or sees the khandha process. Without turns inwards and observes can't discern the khandha process.

The dhamma shows its nature and becomes vipassanā. The mind observes and becomes vipassanā. These two combine together become vipassanā ñāṇa. The dhamma is always showing its nature. Vipariṇāma lakkhaṇaṁ dukkha saccaṁ—changing and unstable nature are truth of dukkha.

Is vipassanā extinct then dhamma extinct? Or does the mind not turn inwards and observe? In these two questions; no vipassanā means there is without any observation. Don't forget "ehi-passiko". (There are six attributes of Dhamma. Ehi passiko is one of them). The dhamma are inviting us, come and contemplate or observe. Ehi and passiko combining together becomes vipassanā.

The arising dhamma combines with the observing mind become vipassanā. Why are we so long in saṁsāra? Because ehi—the dhamma invites us all the times but we don't follow with their invitation and rejecting it all the times. So, don't separate ehi and passiko. If separate

just wandering in saṁsāra. It will end suffering with not separating them.]

In the Majjhima Nikāya, the Buddha said, you had to put down the khandha here. But to get another new khandha was the greatest fault. It was the most fearful thing for the Buddha. It was dukkha sacca and the Buddha disgusted about it. Your wisdom eyes are covering up with kilesa dusts.

So you all are making prayers for the next khandhas. If you are asking for life will be sunk in deeper. Craving for becoming (bhava taṇhā) is comforting you with pleasure and never find out for liberation. It's like I may miss every Buddha to come if you are praying for existence. Some pray for liberation at the time of the future Metteyya Buddha. This is a kind of terrible thing to do.

Because in the Satipaṭṭhāna Sutta, The Buddha gave the guarantee for a mature mind could realize the dhamma within seven days. This is a kind of disrespectful to the Gautama Buddha. It is unnecessary to do this kind of thing.

Even Gautama Buddha could not give you Nibbāna. Have to practice yourself for it. Metteyya Buddha also can't give it to you in the future. You must practice for yourself. Each Nibbāna is not different from others Nibbāna. This is attachment to the personality. So you have wrong view. In saṁsāra it is one day long dukkha if you survive for one more day. Do not want a long suffering life. You have to follow the quicker way to Nibbāna.

We must do the vipassanā practice. What is vipassanā? There are two views on vipassanā. ① One's own contemplation is vipassanā. ② There is also vipassanā shown by the dhamma and seeing it. ① is seeing with one's own contemplation. ② is the dhamma showing it and you see it. (In the beginning ① is more prominent; then it becomes mature with the practice and ② is more prominent).

This is never taught before. There are a lot of arguments. I will explain these two views as not wrong. The khandhas do its work as rise and fall even you don't contemplate. If you do not contemplate, does it become vipassanā? Stay away from the five cords of sensual pleasure and turning the mind towards it and become vipassanā. Turn your mind towards the khandha. The mind sees the khandha process.

This is seeing by contemplation. No contemplation is no seeing. Contemplative mind is vipassanā ñāṇa. This is from the point of knowledge. The dhamma also has to show it. So the dhamma shows and the mind contemplates, and contemplation becomes vipassanā with both. Extinctions of the Dhamma can be measured with this point.

The mind not turning towards it that Dhamma become in extinction. Ehi and passiko together become insight. Saṁsāra is long because ehi and passiko are not together. Therefore we are in trouble. You will reach towards Nibbāna with them together. You may think it is the cause of taṇhā and avijjā. In truth, saṁsāra is long on not combining ehi and passiko together.

No contemplation is heedless. Heedlessness is ignorance. Ignorance conditions volitional formation (avijjā paccaya saṅkhāra)...,

and D. A. continues. But you follow ehi with greed, hatred and delusion that saṁsāra is long. For example, mosquito bites you. You slap it with your hand. You have to go there with knowledge (ñāṇa).

Then you will see anicca, before that all of you were going to the four planes of misery. Now! You do know how to go Nibbāna. So Nibbāna is not come to you by prayers.

Two Kinds of Disenchantment

16th September 1961

Someone becomes the disciple of a noble one (sutavā ariya sāvaka) then his wrong view falls away. After becoming a sotāpanna, he still has taṇhā, but he doesn't have the coarser one. The coarser taṇhā and māna (craving and conceit) which can let him fall into the planes of misery are gone with wrong view together.

Connection with wrong view the Buddha often mentioned with the ariya sāvaka in the suttas. You have to listen to Dhamma with the wisdom ear and not an ordinary one. The kind of ear in every day what we hear are no values. Hearing things with the wisdom ear, learning and practicing the ariya Dhamma is called sutavā ariya sāvaka.

It's important to listen to sacca dhamma with the wisdom ear. I take this duty for you. And you have to learn it and practice. For the Path Knowledge of a sotāpanna is not difficult. It's important to fulfill these two points (i.e., listening sacca dhamma and practice). You also know that you have the seed of hell in your heart. Only with dāna, sīla and samatha practices can't abandon the seed of hell.

Wrong view is also a latent defilement (anusaya). Anusaya not arises from outside. It arises by conditions and like a blip. It arises until abandon with the Path Knowledge. But we think it as it's not there. It will be latent in the heart as an indifferent nature if it has no

conditions. It's called anusaya because it arises by conditions and suitable causes.

One will becomes sutavā ariya sāvaka by listening with the wisdom ear and practice with wisdom. In the Anatta Lakkhaṇa Sutta (SN.22.59 Anattalakkhaṇasuttaṃ), one may become disenchantment by contemplation of feeling. There may be two ways for disenchantment: with saṁvega (sense of urgency) and vipassanā. Disenchantment with saṁvega is seeing the oppression of feeling and knowing that khandha is fearful, and then one becomes disenchantment.

It is nothing to do with the Path Knowledge. Disenchantment with vipassanā is not this kind. You can't control it not to arise and pass away when feeling arises. Its nature is arising and passing away. It is not disenchanted with pain. One becomes disenchantment by seeing this rising and falling. It's vipassanā nibbidā ñāṇa. It is saṁvega that suffering with painful feeling becomes displeasure.

Without knowing this and take it as insight knowledge which is sharp. It doesn't. Not only human being even animal knows it (i.e., painful feeling, not by contemplation). Saṁvega is only frightful knowledge (some intelligent in it). Vipassanā nibbidā ñāṇa is valuable. Can't control the feeling not to be rise and fall, and then become disenchantment is vipassanā ñāṇa.

Saṁvega only supports vipassanā. It encourages yogi to practice vipassanā. It is vipassanā ñāṇa which really sends yogi to Nibbāna. It's the decisive support condition (upanissaya paccayo). Becoming of disenchantment is supporting the Path Knowledge. Pain, aches are not

the main factor. The main factor is becoming disenchantment by can't control impermanence. This is vipassanā ñāṇa.

By knowing that this khandha is not the governing atta and become disenchantment. Only hear these things before and clear about it. I have practiced vipassanā quite a long time now. And it does not happen anything yet. Do not complain about it. Wrong view of defilement is eroding slowly if you really do it.

Just continue to do it. After long enough it becomes thin out. With every practice erodes it. Do not let doubt come in, and giving up. It is like the right view hand erodes the wrong view handle of an adze. (The Buddha gave this simile for the practice eroded kilesa slowly). I am not encouraging you. The Buddha himself taught it.

Every seeing of the impermanence of anatta erodes the self view (atta diṭṭhi). Do not let doubt and laziness come in. It will push you down into the planes of misery if diṭṭhi or taṇhā comes. Don't separate anatta and ñāṇa (i.e., impermanence and ñāṇa).

Feeling aggregate arises depending on the other four aggregates. Going into the sun dukkha vedanā arises. And into the shade sukha vedanā arises. Vedanā vanishes on the spot of arising. It is like a flash of lightening in the cloud. Khandha arises on the khandha (i.e., feeling arises in the body).

You have to note on this point. Not knowing the guest khandha and vipassanā can't come in. Vedanā is guest khandha. The others also

guests. Today I am talking about vedanā and it is guest. The other four are hosts. Not knowing it as guest and talking it as me and mine.

This house and that house are in quarrel because not knowing it as guest (i.e., anatta). Vedanā life span is only ① and ②. Even counting of it takes time. Its impermanence is quicker than that counting. If you know every time the guest visits will realize Nibbāna. It does not matter if you can't catch on the arising, but you must catch on the vanishing because the contemplative mind can't come in during the arising.

Only knowing of the guest is not there and knowledge arises (i.e., knowing the vanishing). Not knowing the guest comes and dies is a great fault. Because not knowing is ignorance. It continues the D. A. process (avijjā → saṅkhāra……). You have to practice to know the guest comes in at any time.

Searching for the Truth

2nd October 1961

Make the confirmation of what the khandha tells you. In saṁsāra, we were ending at what others said and swimming in the sea of dukkha. The khandha is changing in many ways and showing it to you. It will appear as nothing good in it. It is vanishing and replacing, vanishing and replacing on and on.

Khandha is always in this way. By seeing this is getting the knowledge of knowing things as it really are (Yathābhūta Ñāṇa). Listen to the dhamma and turn the mind to the khandha. And the khandha will tell you that it has the characteristic of changing dukkha (vipariṇāma lakkhaṇaṁ, dukkha saccaṁ).

You have to follow it and know the changing and vanishing phenomena. After discern the beginning and will see its continuous process.

Except dukkha sacca, it has nothing. Isn't someone telling you or seeing with one's own knowledge? The Buddha said it as "Diṭṭha Dhammo"—dhamma seeing by oneself. He preferred the direct seeing (i.e., not like other faiths just believe).

Before in the texts, it had said like this and that. Do you see it yourself? The text books had said these were ending at what others had said. You can't reach Nibbāna with the text books and hearing from

others. The real dukkha sacca is in the khandha. Man and woman are talking by people, but what you really see is impermanence. And then wrong view is falling away.

Don’t fear dangers (i.e., all dangers including man-made and natural disasters). Khandha exists that dangers come in. Without khandha and it will not come. Without believe in what others say and turn the mind into the khandha. And will see the changing and vanishing. It only exists of the arising dukkha and vanishing dukkha. Only find out disgusting and useless dukkha sacca by turning towards the khandha.

In this way concept and wrong view are disappeared. Taking notes of what others said is concept. It becomes wrong view believing in what they had said. It is clearer with the D. A.. Perceiving them by growing is wrong views. It becomes attachment to views (diṭṭhupādāna). And then it becomes actions which are led by wrong view. And it continues to rebirth in the planes of misery.

The body concept of self disappears at that moment by seeing anicca. (Sayadaw gave an example of a glass of water. He said holding a glass of water vertically, then incline it to a certain angle, then go back to the vertical position, then incline it again. You'll forget about the glass of water if you do this for many times; instead vertical and inclined positions are becoming clearer in the mind. Here, the glass of water is the body concept, the vertical and inclined positions are impermanence arising and vanishing).

What the khandha has and ñāṇa knowing become fit in together (i.e., khandha is impermanent, so you see impermanence). All dukkha is extinct because of the right seeing. (Sayadaw continued to talk about the importance and value of anicca as mentioned by the Buddha in the Aṅguttara Nikāya). From the right seeing and continue to develop the ending of right seeing. Changing is non-stopping and ñāṇa also observing.

It becomes the Nibbidā Ñāṇa after knowing of its extreme situations. It becomes the Path Knowledge from the disenchantment to develop not wanting it. It arises by cooling the heart. If you contemplate up to the point of not wanting it and the khandha disappears.

Here the heart becomes cool is like putting down the very heavy burden load. Can contemplate whatever dhamma you prefer. And only seeing its changing and vanishing. Even the Buddha not exists anymore, but the main important thing is turning your mind to the object of contemplation (It doesn't come by prayers and vows or meet the Buddha only).

Dealing with Wrong View and Doubt

3rd October 1961

[This was a very simple talk to deal with wrong views and doubt for beginner. The listeners were two well known business men came from a far for practice]

You must dispelling three wrong views before doing vipassanā. You only get merits and not the Path Knowledge without doing it. This is not giving an ordinary talk. This is giving the way for your practice. I have to give the intellectual knowledge first. We missed many Buddhas in the past, and had lived with the khandha of painful births.

It was very clear that we were forbidden by these three wrong views. After clearing away wrong views and also for doubt later, I have to illustrate impermanence in the khandha. However it can't realize the Dhamma even practicing hard if wrong views reside in the five khandhas.

The Buddha also mentioned this point. So, vipassanā comes later and clearing away doubt is before. The stages of practice are: ① Dispelling wrong view, ② Clearing away doubt, ③ Vipassanā practice. This is the right way of practice (For this point Sayadaw gave the story of Ven. Anurādha) Another story was regarding with Ven. Sāriputta and he cleared away Yamaka's wrong view.

This is very important. Doing Samādhi before with knowing the in-breath and out-breath are only controlling the mind. Wholesome state of mind is one thing and Path and Fruition knowledge are another thing. You must strip of wrong view with the khandha process. For example, if you are turning towards a clock and seeing the clock arises. This mind not exists beforehand (i.e., seeing). Also it not arises by watching.

It is like a shadow appears by the body contacts with the mirror. Seeing is just mind and not man or woman. It is just the seeing nature. After the seeing and the wanting arises. Are the seeing and the wanting the same? It ceases after the seeing. And then wanting arises by substitute. Before is just seeing and not wanting. Now is wanting and not seeing also. These two minds are different. The nature of them is not the same. Seeing arises in the eye and ceases at the same place.

After that, wanting arises in the heart by substitute. This is showing the cause and effect connection. There are two kinds of wanting. Ordinary wanting (i.e., craving—taṇhā) and strong wanting arises. This small wanting mind ceases and big wanting mind arises. And then the big wanting ceases and the buying thing (here, a clock) of bodily action and verbal action arise.

So, the whole process is seeing, wanting, clinging and action. They are arising one after another with the ceasing of one after another. The seeing mind conditions the wanting mind. It's alive with the wanting mind after the seeing ceases. It substitutes with action after the wanting ceases. The seeing mind is just only the seeing mind. Is it a person or a being? This is stripping off the identity view (sakkāya

diṭṭhi). The life span of the seeing mind is ① and ②. ① is arising and ② is ceasing. It substitutes with the wanting mind after it ceases. It's also not a person or a being. You may ask, "Does it arise by no cause?" It doesn't. The seeing mind conditions it as a substitute. Natthi paccayo —It's the absence condition. (conditions it without together).

Then this mind (Here is wanting) arises by not automatic, but with causes. Because of the seeing mind and the result of the wanting mind arises. By the cause and the result appears. It is cause and effect connection. With the substitute and you are alive. Without the mind and you'll die. Someone may think, after the seeing mind ceases and nothing arises.

This is the view of annihilation (uccheda diṭṭhi). It's not cutting off. Still continues as cause and effect will free from uccheda diṭṭhi. Now, you are free from sakkāya and uccheda diṭṭhis. Wanting mind conditions the clinging mind. Wanting mind ceases and substitutes with the clinging mind. ① is arising and ② is ceasing.

Is the wanting mind permanent or impermanent? It is impermanent. You will be free from sassata diṭṭhi (view of eternalism) if you know it as impermanence. Now, you are free from the three wrong views: sakkāya, sassata and uccheda diṭṭhis.

Controlling the Mind

10th October 1961

[Sayadaw based his talk from the Telapatta Sutta (oil bowl), Mahāvagga Saṃyutta (SN.47.20 Janapadakalyāṇīsuttaṃ). In the original sutta, it was simpler than here. We can see his creative mind of wisdom. The Buddha stayed at Sedaka Town in Sambha (Sumbha) Province. He gave instruction on mindfulness to the monks. A criminal was ordered by the king to carry a bowl full of oil and followed behind by the five executioners with swords in their hands.

If a drop of oil fell and he would be executed instantly on the spot. On the way he had to pass two places: a bar with drunkards and a dancing place performed by a very beautiful girl, with five qualities. In this simile, the criminal was yogi. The bowl full of oil was mediation objects (i.e., the five khandhas or the four Satipaṭṭhāna).

The five executioners were D. A. process (craving → clinging → action → birth → ageing and death). If he spilled one drop of oil would be killed by them or unmindful of the objects and khandha process continued. Bar and dancing girl were yathābhūta ñāṇa and nibbidā ñāṇa respectively. If he had passed these two places and freed from death (yogi realizes Nibbāna).

Sayadaw was using this simile for instruction on the practice. Observe it if any hindrance comes in. Here like the criminal sometimes

with the lacking of full awareness, and the bowl would slant a little. And he had to instantly straighten it back again.]

Vipassanā practice appears only within the Buddha Dispensation (sāsana). We are also encountering it. Now, we meet a good teacher. So continue to practice hard and surely you will be succeeded. Do not believe in the pāramī (perfections) have to be fulfilled slowly.

The Buddha also gave you guarantee for success as within seven years, seven months and seven days. I want to remind you that do not waste this period of your life with son, daughter, family and business matters. It would be like losing the most precious thing. The Buddha was reminding of the important of ñāṇa must go straight in the practice. You have to catch it up quickly with ñāṇa when a phenomenon arises.

The Buddha said that impermanence and ñāṇa were not separating could finish the practice within seven days. Complete with prayer and practice (with pāramī) in the morning and will realize the Dhamma in the evening. Why do not we get it? May be ñāṇa is not going straight towards impermanence. Anicca and magga are not in straight line. In connection with this point the Buddha taught the Telapatta Sutta. (Here Sayadaw was using cittānupassanā to explain the Sutta).

Thirteen types of mind are representing the oil bowl. [According to Sayadaw's method, the 13 types of mind are: seeing, hearing, smelling, tasting and bodily consciousness (5 external minds); Greed, anger, delusion, non-greed, non-anger and thinking (6 internal minds); Breathing in and out minds (2 primary minds)].

Contemplate the impermanence of whatever arises from the six senses doors. Do not let the mind go away to other place. If it is going towards outside objects or to the five cords of sensual pleasure and craving, clinging and action (taṇhā, upādāna and kamma) will kill you.

So, the mind goes out is very bad indeed. If you contemplate feeling and the three types of feeling are the oil bowl. If you do not separate impermanence and magga; “Is there any kilesa to come in between them?” Going outside of the satipaṭṭhāna objects will encounter aging, sickness and death. The mind not going out is a victory. It is quite important. It means the oil does not spill if D. A. process does not continue. I am not talking it for at other times. It is just for the period of vipassanā practice.

In the beginning of sitting just do the breathing in and breathing out. Knowing the breath comes in and goes out. Contemplate it if a mind arises. Go back to the in and out breaths if nothing arises. Contemplation of feeling is also in the same way. The object of contemplation is like the oil bowl. The completive mind (ñāṇa) is like the criminal. D. A. process is like the executioner.

This practice has to be done for a long period of time? It is not. Have to pass through these two groups of people (i.e., the bar with drunkards and spectators watching the dancing girl). You have to pass through the seeing of impermanence and its disenchantment. After pass through them and arrive at the Path Knowledge. If the mind is turning towards other sense

objects and have to contemplate their impermanence. This was straightening back the oil bowl when slanting. It came from the Saṁyutta Nikāya. I have to talk again from the Aṅguttara Nikāya. Don’t let kilesa come in during the contemplation of impermanence.

The main point is the same. Do not let the oil spill or not let kilesa come in. Make a determination of not letting kilesa come in for 15 or 30 minutes during the sitting mediation. After that, increase gradually the sitting period of time.

Ñāṇa Eye and Normal Eye

14th October 1961

It is form that you can touch with the hand. Its nature is hot and cold, rise and fall and with tension happening in many different ways. It's changing and perishing. If know these things directly is seeing. It's the aggregates of form (rūpa) or rūpakkhandha. Feeling aggregates are nāma dhamma—mind dhamma.

Sometime it's itching and vanishing. Sometime the mind is happy and then disappears. Whatever arises in the mind and follow their impermanence. Know them as arising and passing away. Knowing this is ñāṇa view. Feeling aggregates tell about them and disappear. You have to watch and observe them.

Sitting on the bank of a stream, look at the water flowing by. Don't look at the upper and lower parts of the water flowing in and flowing down, but only look at one point. Observing the water is passing through this point. And you know it as not the water before is enough. Knowing it as not the form before, not the mind before etc. is vipassanā ñāṇa.

Now, listen carefully to what I say. For example, you make a number five marked post in the water. Don't look anywhere, only look at the water of number five marked post. Don't look at the water above flowing in and the water below flowing down. It is enough only knowing at the number five water as not the water before. Don't mix

up the ñāṇa seeing with the eye seeing. The eye seeing is—a fire burns and dies out. It's only seeing the light and darkness.

This is the eye seeing. Ñāṇa eye finds out this dhamma not exists. The eye is seeing the differences (i.e., darkness and light). It doesn't reach toward Nibbāna. Ñāṇa seeing is knowing them are not there (arise and disappear at the same spot). You must note down the differences.

Ñāṇa seeing is the dhamma before is not exist. And it's another type of dhamma (i.e., emptiness). (This is the real emptiness. Not a concept of nothingness) For example, on the arm there is an itch and later not exist. Knowing the same thing not there (the same thing as there and not there). This is ñāṇa seeing. Knowing different things is not ñāṇa seeing (These are the worldly knowing). Ñāṇa view and the views of eye, ear, and nose are different.

Their views are not reaching toward Nibbāna. Ñāṇa view/mana view (mana=mind) is the right one. The Buddha had said pajānāti must know with knowledge. If you see a man is eye seeing. Seeing the arising and passing away of the khandha is ñāṇa seeing. For example, scratching your arm with a finger nail. Feeling arises and disappears. But the arm is still there. This is ñāṇa view.

Right view is ñāṇa seeing. Right thought (sammā-saṅkappa) is exposing to see it (in one of his talk Sayadaw gave similes for right view and right thought: the eye for right view and glasses for right thought, so that the eye can see clearer). Right mindfulness is reminding to be mindful. Right concentration is pointing at here (The

object to be contemplated). Right effort is encouraging to develop ñāṇa seeing.

Four of them are helpers (except right view). The eye can't see the arm in pain and its disappearance. Only ñāṇa sees it. It is the penetration of things that reach towards Nibbāna. The Buddha said; cakkhuṁ udapādi—eye seeing arises. This is not saying of the normal eye seeing. Therefore he continued to say; ñāṇaṁ udapādi—knowledge arises. All are the same. It is ñāṇa seeing. Every mind arises and know it as not exist is ñāṇa knowing.

So with ñāṇa observes the khandha. Moliya Sīvalī asked the Buddha, "Ven. Sir, I want to know the ñāṇa view." The Buddha said to him; "Greed arises in your mind. Can you talk about its colour and size? It is arising but you can't tell it. After that, greedy mind does not exist. Can you know it or not? This is ñāṇa view." In the Satipaṭṭhāna Sutta, it was said that whatever mind arises had to know it (pajānāti).

Knowing is ñāṇa. Knowledge knows impermanence. It is other people seeing or your own seeing. It is sandiṭṭhiko—visible here and now. It knows the arising and falling. Why? The mind knows it after arising and falling. The arising and falling are before and the knowing is after. With listening Dhamma and you also have to practice. Practice to know it yourself—sandiṭṭhiko.

It becomes samatha practice if you use the attributes of Dhamma for prayers. It is vipassanā using it for knowing by you yourself. What are the differences between samatha and vipassanā? For example, a greedy mind of hungry for food arises. After it arises and passes away.

Is it still existing? You know its arising and passing away (sandiṭṭhiko). It is becoming vipassanā. The greed of I want to eat so much not arise (i.e., clinging).

Bodily and verbal actions are not arising either. It kills taṇhā, upādāna and kamma. Vipassanā is cutting of the D. A. process. Samatha suppresses kilesa temporary only. It is akāliko—giving the result without delay. If you possess sandiṭṭhiko and everything is finished.

So do not go and ask others. Mahasi yogis are doing kāyanupassanā—Contemplation of the body, such as lifting, putting down (on walking etc.). After doing for a long time and the paramattha dhamma (ultimate reality of the phenomena) become apparent. Here is a mind wanting to eat arise. You contemplate and know it as not exists.

What do you know? You know the vanishing mind. It's the paramattha dhamma contemplates the paramattha dhamma. Mind is paramattha dhamma and ñāṇa also. It's not resisting by concepts. The Buddha said; it was easy to contemplate without the resistance of bodily concepts. Every contemplation becomes akāliko because it cut off the D. A. process.

No khandha process arises. It's not a good khandha (i.e., D. A. process khandha or khandha continues). You are alive with the magga khandha (Path factors khandha). It's a good khandha. The Buddha and arahants were alive with the magga. It becomes the akāliko only with the sandiṭṭhiko. Taṇhā and upādāna cease, it is Nibbāna. So next

khandha does not arise. You have to work with sandiṭṭhiko (i.e., seeing impermanence).

Insight Knowledge and Path Knowledge

15th October 1961

After the insight knowledge and the Path Knowledge will arise. Do the practice and you will see it by yourself. Seeing the mind arises and vanishes is insight knowledge. ① is observing by ②, and you'll find its arising and vanishing (Here ① is phenomenon arises and, ② is the observing mind). The task to be carefully done is vipassanā practice.

After the insight knowledge and the Path Knowledge will arise. Do you have to expect for it? It happens to you without delay; anantara paccayo—proximity condition. The insight knowledge ceases and the Path Knowledge arises. If you ask in practice what have to be relied on? Don't think anything. If you have insight knowledge is enough.

If you get it and Path Knowledge arises by itself (Just continue to develop the insight knowledge). Getting the Path Knowledge is reaching to Nibbāna. The important thing to be hold on to is insight knowledge. The Path Knowledge will arise by itself if the insight knowledge becomes mature enough. During the practice don't expect for it. Then taṇhā includes in it.

The insight knowledge does not come to an end if taṇhā comes in, and then it can't see Nibbāna. Your duty is following the impermanence. Anicca and magga, anicca and magga, etc. … and follow like this. What is the benefit for it? Ignorance becomes thinning

out and wrong view disappears. Taṇhā also dies. Ignorance, craving and wrong view are ceased.

Insight knowledge is driving away these things. It's eroding craving. Don't ask how many times for doing the vipassanā magga. It depends on your kilesa thickness that vipassanā practice has to make it becomes thinning out. A person with thick kilesa has to take longer for it. One has to wash away one's kilesa thickness with knowledge (ñāṇa).

This is the answer you want. It becomes quicker if your kilesa volume is little. I have to remind you that don't blame it on the perfection (pāramī). It takes longer because of my few pāramī. Don't give that kind of reason for it.

The Buddha also taught that the insight knowledge ended and the Path Knowledge arose. I also taught it. Path knowledge still not arises is because of the kilesa volume not finish yet. Do not have doubt on what is happening. Kilesa not becomes thin out for the Path Knowledge to arise. Do not take it as, I have few pāramī and may be cannot get it in this life.

The pāramī is completed if you are discerning impermanence. It takes a bit longer if your kilesa volume is big. It will take quicker if it is small. You have to make decision in this way. Kilesa becomes thin and anicca becomes apparently clear. After that it abandons the process of the impermanence. You do not see it (i.e., impermanence).

At that time Path Knowledge arises in a flash. In practice, this is making a decision for you. You have to stay with impermanence if

Path Knowledge is still not arising. The Path Knowledge can has the chance to arise when all defilements are cleaned up by the insight knowledge. And then you become a sotāpanna.

In Saṃyutta Nikāya, the Buddha only taught two knowledge as, after insight knowledge and Path Knowledge arose. Whatever mind arises, observe and discern it not there. You get the insight knowledge. With ñāṇa discerns impermanence once and it clears up defilement once.

It is doing the job of making kilesa becomes thin. I have to talk about anantarapaccayo—proximity condition. In human world, a human being dies. After that the birth consciousness instantly arises in the heavenly world or hell. Is there any gap between them? This is anantarapaccayo (proximity condition).

Insight knowledge ceases in a flash after kilesa becomes thin out. It substitutes with Nibbāna, and you do not see impermanence, instead you only see Nibbāna. It is our duty to get insight knowledge. I have to show the process of the practice before I am talking about Bhikkhu Sāti. You have to live one more life if you die with insight knowledge (i.e., you will become a stream winnner in next life).

The Buddha did not like it because birth is dukkha sacca. What you heard before was Nibbāna was very far away. You take it as will get it slowly. Do not believe in what people say. After insight knowledge is Path Knowledge. Believe in what the Buddha had taught. If you do it slowly by slowly and ñāṇa becomes blunt. Also kilesa will come in and take a long time.

It becomes on the right track if you know your fault because you have to clean up your kilesa. (He continued to talk about Bhikkhu Sāti's story. See the Mahātaṇhāsaṅkhaya Sutta, Majjma Nikāya, MN.38 Mahātaṇhāsaṅkhayasuttaṃ). Tongue consciousness is just eating. Knowing the taste of sweet, sour, bitter, etc. is mind consciousness (mano-viññāṇaṁ).

Eating consciousness arises on the tongue. Knowing consciousness arises in the heart. They arise at their own places. Eating consciousness arises on the tongue and vanishes there. It is not changing the place. Even consciousness arises in the khandha and can't change places. Consciousness or the mind changes from one life to another life is very mistaken idea or view. For example, you put sugar into your ear. Does the ear tell you it is sweet?

Therefore mind arises at its own place and vanishes at the same place. One example the Buddha gave for the insight knowledge was like this. Get up early, and look at the direction of the sun rises, and you'll see the red sky. If you ask, why dawn arises? The answer is because the sun is nearly coming out. Here also, why you see impermanence? The answer is the Path Knowledge nearly arising.

You will see the light arising—āloko udapādi, if you see impermanence. (from Saḷāyatanavagga, Vedanā-saṃyuttaṃ, SN 36. 25, Ñāṇasuttaṃ). You had done wrongs before. Such actions are for the painful rebirths. It will be finished by correcting with insight knowledge. You don't need to fear it. It has to take a longer time for insight knowledge to clean up kilesa.

If you don’t see it anymore and its function is finished. With the Path Knowledge arises and you see Nibbāna. You don’t see it as like the round objects of sun and moon. You know that dukkha is ceased. This is NIBBĀNA.

Concept, Reality and Nibbāna (Ver. 2)

17th October 1961

[Translator's NOTE: This was already translated in group 2 (part2-10).]

There are four Nibbānas: Sotāpanna's Nibbāna, Sakatagami's Nibbāna, Anagami's Nibbāna and Arahant's Nibbāna. The fifth Nibbāna is after the ending of the khandha with the existence of peace —santi sukha Nibbāna (i.e., the passing away of arahants—parinibbāna). What I want you to know is after the realization of the first Nibbāna, you can live in peace (that is no need to concern about anything).

For the other Nibbānas, you already have the momentum. Even you don't listen to Dhamma; it will attract you and go upwardly for the higher levels of Nibbāna. Therefore to realize that first Nibbāna is more important.

The higher levels of Nibbāna are nothing in special on practice. Just go back to the impermanent process. If you ask; "Why couldn't I get Nibbāna before?" Without knowing, you take the near as far away. You have to strip off three wrong views if you want the first Nibbāna. You will be sure to get it after the explanation. Diṭṭhi nirodho nibbānaṁ—Cessation of wrong view is Nibbāna.

This refers to the first Nibbāna. Don’t pray for any life. Only the earth increases and you’ll be suffered. Don’t take these words as insignificance. Anyone is asking for it will suffer. I am correcting you for your strong mistake. You all want to enjoy is the feeling aggregates. Convert them into truth and it becomes dukkha sacca.

Your desires for the repeated enjoyments in the human and heavenly worlds are superficial actions. But it’s the same as encountering repeated sufferings in the human and heavenly worlds. Sacca is the truth. Feeling and enjoyment are not the truth. I am explaining clearly your great mistakes. It’s very rare indeed to encounter someone to correct our mistaken ideas and views. (What the Sayadaw mentioned here was very true indeed. Even later Buddhists encourage people to increase DUKKHA for repeated births).

You only see the enjoyment of feeling, but not the truth in it. You are dancing by the strings of taṇhā (Here Sayadaw referred to human being like a puppet). Feeling arising means you are in danger. Its vanishing is you are in suffering. Therefore it is dukkha sacca. This kind of prayers is covering up Nibbāna.

(So Buddhists should know clearly what the outcomes of their actions, vows. and aspirations are. Taṇhā, māna and diṭṭhi—craving, conceit and wrong view are under the guise of metta, karuṇā and paññā—kindness, compassion and wisdom).

You are making prayers with diṭṭhi and taṇhā. Not knowing is worse than not having with ignorance and delusion men can do all sorts of things foolishly and stupidly. The dukkha khandha you are

praying for is covering up Nibbāna. You are making it as this is me and mine can't penetrate the khandha. You are serving the khandha like a slave and Nibbāna is hidden. Craving for khandha and wrong view on khandha are covering Nibbāna. So, you cannot reach toward Nibbāna.

[Sayadaw continued to talk on Ven. Yamaka. He had the view of annihilation on Nibbāna. He held the view that after the arahant died and totally extinct. Ven. Sāriputta questioned him which of the five khandhas was arahant? (After he was entering the stream and became a sotāpanna and this question was put to him).

He answered that no arahant in anyone of the five khandhas. In the Yamaka Sutta, Ven. Sāriputta used the question and answering system to strip off Yamaka's wrong view to let him understand concept and reality; and then taught him to observe the nature of the khandha and became a sotāpanna. After he became a sotāpanna, Ven. Sāriputta questioned him, if someone asked him what happened to an arahant after he died.

His answer was the five khandhas were anicca and it was dukkha. Only dukkha arose and dukkha ended. This answer was very important. Because only someone had abandoned wrong view and doubt could answer in this way. Dukkha ends and Sukha exists. The Buddha always emphasized that he only taught dukkha and the ending of dukkha.]

The view of after an arahant dies and nothing exists is the same as no Nibbāna. The Buddha taught in many different ways that Nibbāna really existed. (For example, in Udāna Pali). In real there is

no arahant, just a concept. Only the five khandhas really exist. Arahanta means, someone who has destroyed kilesa. Puthujjana (worldling) means someone who has a lot of kilesa.

After stripping off the concept and contemplate the paramattha dhamma will develop to Nibbāna. Yamaka had uccheda view. Because of not encountered a teacher to help him for uncovered the concepts and found out the paramattha dhamma.

People are praying for Nibbāna is without knowing about it. There is a place without dukkha. Also it must have to exist. It is Nibbāna which only exists with sukha (This is not the sukha of feeling aggregate). Dukkha covers on Nibbāna that is hidden.

Spiritual Faculties and Nibbāna

19th October 1961

[In the Saṃyutta Nikāya, the Buddha asked this question to the monks. What is the Dhamma to Nibbāna? He himself answered it as insight meditation (vipassanā). (In the sutta, the Buddha's answer was the Noble Eightfold Path).

Where to do vipassanā? It is on the khandha. Which one of the khandhas? Khandha can be separated into four groups, kāya (body), vedanā (feeling), citta (mind) and dhamma. Concentrating on one group will lead to Nibbāna.

Why are there four groups? Because of the different characters.

① Weak in knowledge and thick in kilesa, should practice on the kāya.

② Sharp in knowledge and thick in kilesa, should practice on the feeling.

③ Weak in knowledge and thick in wrong view, should practice on the citta.

④ Sharp in knowledge and thin in kilesa, should practice on sacca.

(Here Sayadaw used the word sacca—truth, instead of dhamma). Choosing the one suitable to one's character is quicker in progress. How to know which one is suitable for one's character? For example,

observe vedanā and only see its arising and passing away or discern anicca quickly.

In the Satipaṭṭhāna Sutta, the Buddha emphasized on seeing anicca. Seeing anicca is on the right path. Using the form, vedanā, citta and dhamma are to know the objects for contemplation, but in reality only anicca.]

Knowing the existence to non-existence is anicca, or the knowledge of knowing the characteristic of impermanence (anicca lakkhaṇa). Whoever discerns anicca will see Nibbāna in this life. You have to follow it throughout the practice from starting seeing impermanence. You will see the impermanence in the whole body.

At that moment man, woman and bodily form are disappeared. This is the anicca lakkhaṇa killing diṭṭhi. You will not fall into the planes of misery if you die during the vipassanā practice because it's killing diṭṭhi.

[Experience by practice in this way, one will never flow and sink in saṁsāric water. It is only moving upstream towards Nibbāna. Sayadaw strongly reminded disciples that upstream was always difficult than downstream. So put more effort in the practice.

Spiritual faculties (indriya) are developing and mature only by practice. Indriya are developing in three stages. For example, ordinary faith (saddhā), faculties of faith (saddhindriya) and the strength of faith (saddhā-bala) (The five faculties are: faith, effort, mindfulness, concentration and wisdom).

Here Sayadaw gave a very important warning for Buddhists who want to see the future Metteyya Buddha and enlightened by him. He said: a Buddha only sees and helps someone who spiritual faculties are mature. So people who cultivate many good merits want to see him is possible.

But enlightenment is another thing. Even without direct seeing the Buddha, by practice and when faculties are mature will realize Nibbāna in this life. He said that after the Buddha's Parinibbāna many people had realized Nibbāna in King Asoka's time and ancient Ceylon.]

The Buddha asked the monks question, and no one could answer; so he answered it by himself. We will reach towards Nibbāna directly if we follow it. The way to Nibbāna is no other answer for it except vipassanā. So we have to make a great decision to follow it.

We need to ask, there are five khandhas and which one should we contemplate? There are four groups, but contemplate one of them. Contemplate one group can reach toward Nibbāna. I will give you instruction for how to contemplate and become vipassanā.

There are four types of person, so separating into four groups. Someone comes for practice and can't let him practice instantly. If giving the meditation object not suitable to the character and can it be possible? Even possible, it could take a long time. He will miss the chance if he dies earlier. It is not easy to become a meditation teacher.

After distinguish the character and give the instruction. You must ask, in contemplation how to see is the right seeing. If a dhamma is suitable to one's character and the right seeing will appear quickly. In the contemplation of feeling, you do not see vedanā but their impermanence. In the contemplation of mind also do not see the mind but their impermanence.

If impermanence appears to you, then the dhamma is suitable to your character. These things need to be considered before the practice. (Sayadaw mentioned the story of Ven. Sāriputta's disciple, a gold-smith before his ordination. This story showed the importance of connection between the meditation object and the type of character.)

You all are better than the era of Paccekabuddha (Nobody could teach sacca dhamma at that time, even Paccekabuddha. Therefore we are more fortunate than the people of that time). Therefore I request you not to be lazy. You already completed with the quality.

The important thing is not to be lazy. Laziness is dosa nature, and it arises for the D. A. process. The object is suitable to you if you discern impermanence quickly. Why have I said to see impermanence? Because the Buddha himself mentioned it in the Satipaṭṭhāna Sutta. It will be finished only by seeing samudaya and vaya (arising and vanishing).

If you still seeing feeling, mind, etc., even not totally wrong, ñāṇa is very low. It is still not vipassanā ñāṇa (Sayadaw's view was insight knowledge started from seeing the impermanence).

You must see its vanishing. Feeling, mind, etc. are only labels. The seeing is impermanent. A person discerns impermanence is on the way to Nibbāna. Contemplate whatever is arising and seeing its existence to non-existence will realize Nibbāna in this life. This was what the Buddha said in the sutta. If you start seeing impermanence will continue to see them in the whole body.

If you see them from there in a blip and from here in a blip, just follow them. I am giving you the method now. By following in the whole body, a man, a woman, a person, a being is disappeared because the contemplative insight has killed diṭṭhi. These are the arising and vanishing group of dhamma. Ñāṇa seeing kills the wrong view.

Without the vipassanā contemplation we take the three feelings as me. With the vipassanā contemplation and see all the feelings as impermanence. Dying with vipassanā knowledge and not falling into the planes of misery is due to having no wrong view for falling into it. The active level of wrong view is falling away.

But wrong view is still latent in the heart (anusaya). It doesn't matter. It's becoming clear that discerning impermanence means someone has pāramī. With the extermination of wrong view is becoming a sotāpanna. You can decide that this is my last life; neither a sinker nor a floater anymore in the sea of saṁsāra, and becoming a person on the way upstream. Why? Maggin (path factors) are only going upstream.

But don't become lazy. Going upstream is not easy as downstream. Making your spiritual faculties become mature. Only

with more practice it becomes mature. First it’s ordinary faith. After that become faculty and strength (Indriya and bala). It’s developing with more practice. It becomes strength at the time of seeing Nibbāna.

If you persevere in the practice even don’t think about, it’s possible or not. Just put more effort in it. With faculties become mature and hindrances can’t come near. You could possibly be not free from dukkha even meeting a Buddha if your spiritual faculties are still not mature. Immaturity comes from laziness and weakness.

You can make the decision that with the maturity of faculties will see Nibbāna. The Buddha and teachers only gave instructions. Developing for maturity is your own duty.

Part 7

The Creators of Dukkha

21st October 1961

The Buddha said clearly that taints (āsava) were the dhamma oppressing living beings. Kāma-taṇhā is desire for sensual pleasure. Bhava-taṇhā is this life not good and desire for next life. Diṭṭhāsava is not knowing the five khandhas and taking it as me and mine. Avijjāsava is not knowing the four Noble truths.

These four murderers are the four āsava and killing living beings to become bones of mountain and fleshes of earth. Can it be oppressed to everyone? It can't oppress to someone has the knowledge on the khandha. We should be very thankful for the Buddha's attributes and service. We can't do anything except only deaths with our own desire. Our worshipping of the Buddha are not reaching to the ñāṇa Buddha and instead on the form Buddha.

We don't know the nature of the khandha and oppress by the āsava. We don't let the ñāṇa knowing on the khandha existence that we are suffered up to their treatment. The Buddha said; "Someone who knows (jānāti) and sees (passati) the khandha existence with knowledge (ñāṇa—knowing) will be free from the āsava."

Āsava are making living beings whirling around and sinking in saṁsāra. Ānāsava (no taints) is Nibbāna. Seeing impermanence in the

khandha and taint of ignorance (avijjāsava) becomes knowledge (vijjā). It's not mine that becomes vanishing and taint of wrong view falls off. It has the nature of vanishing that no desire for it. And then taint of sensuality (kāmāsava) falls away.

In this way and the desire for becoming is also useless. Āsava is like a mother. Why the ñāṇa knowing not fits in with the khandha existence together? Because of unwise attention (ayonisomanasikāra) and falls into the province of āsava. With wise attention (yonisomanasikāra) ñāṇa knowing and khandha existence are fit in together. Without practice and āsava is unshakable.

The perception of man and woman disappears and khandha appears, it is the emptiness dhamma (suññatā dhamma). Knowing about the five khandhas is becoming a knowing person (jānāti). Let us contemplate it and becoming a seeing person (passati). It's just knowing and not including seeing yet.

Therefore you have to contemplate at it for the knowing and seeing. Āsava will cease by combining these two practices. For example, seeing a white colour object, knowing the white colour is the aggregate of consciousness (The five aggregates are working together. Here just talk about the knowing which is consciousness).

Contemplate this knowing is passati. Contemplate as, it exists or not exists and you'll not find it. It's existing and not existing dhamma.

So, it’s arising and passing away. Note it with jānāti and contemplate with passati, and seeing the characteristics of impermanence, dukkha, anatta, asubha and the truth of dukkha.

Does there any other thing exist? The four āsava cease and no khandha exists. No death exists without the khandha. There are no piles of bone, blood and flesh any more. Therefore with the way of jānāti, passati will be finished the PRACTICE.

Two Causes for Wrong View

23rd October 1961

Due to being afraid of dukkha, people are listening and practicing dhamma. In the Dhammacakka Discourse (the First Discourse, SN 56.11 Dhammacakkappavattanasuttaṃ), the Buddha mentioned some of the dukkhas. But among the many the most frightening to you all are dukkhas in the planes of misery. Dukkha is the resultant dhamma.

What is the cause you need to think about it? Taking the five khandhas as this is mine, this I am, this is myself. Diṭṭhi is the cause of it. If wrong view is abandoned the biggest root of dukkha to the planes of misery is destroyed. Even the Buddha said: Extinguish the head fire later but kill Diṭṭhi quickly. The chest pierced by a spear was also in this way. Piercing with a spear only dies once. You'll die for uncountable time if having wrong view.

(Sayadaw continued the story of Anāthapiṇḍika and the outsiders. They were discussion on dhamma.) Anāthapiṇḍika gave the answer to them on the causes of wrong view. ① Unwise attention (ayonisomanasikāra) ② Listening to the wrong teachings. There are many causes for diṭṭhi to arise.

These two causes are the most important points (There were eight causes, but he answered them used only 2) ① With the first cause, one falls into the planes of misery is by oneself ② With the

second cause, one falls into the planes of misery by others. (In nature, there are two major causes, i.e. internal and external causes.)

The Buddha said; our homes were the four planes of misery. Let us deal with the first one. We'll get the 32 parts of it if we separate the body. Hair of the head, bodily hairs, teeth, bones, etc. And diṭṭhi becomes a little bit shaken. The perception of the pretty and beautiful body from the taṇhā dies out but diṭṭhi does not fall off.

If you ask whose hairs it is, diṭṭhi coming in as my hair, my teeth, etc. Then you still can't do it with the 32 parts of the body (contemplation with bodily parts). It's quite terrible. It will still come as my father's bones, my father's grave. Differentiate it into mind and form. We attach to the mind as me. Attach to the voice as me, etc.

This diṭṭhi is also very unshakable. Divide the five khandhas into the four satipaṭṭhāna and see the five khandhas as impermanent dukkha sacca, and then diṭṭhi is fleeing. Until not seeing impermanence diṭṭhi is sticking to it, and still not falls apart. It's very difficult for diṭṭhi to fall off without the practice of vipassanā. (Just look at the Brahma gods. They attain jhānas but still have diṭṭhi.) Anicca (impermanence) and aniccānupassanā ñāṇa (knowledge of the contemplation of impermanence) join together only, diṭṭhi falls off.

People are looking into the mirrors and diṭṭhi arises. Using the mirrors is terrible. There was a story of a lion looking into a mirror and then died. If he showed its teeth, the shadow in the mirror also showed its teeth. If he was roaring at it, also the shadow there was roaring back.

Taking its shadow as another lion and ended up in death. Here also looking into the mirror wrongly that end up in the planes of misery. (Sayadaw's talk became humorous). The mirror is reflecting on its own but you have the mind of a lion, unable to differentiate the shadow and the person.

Taking the great elements (the four great elements) as me, diṭṭhi arises. Don't think that looking into the mirror is easy because of the mirror you will be in sorrow and lamentation. You have to look at the mirror in this way. Is the shadow in the mirror one oneself or other? If you say myself, then the one outside the mirror will be other. If it's other, it should be not look like you.

The mirror has the clearness of the great elements that shadow appears. It's difficult if you don't know how to say about it. The second cause is listening to the wrong teaching. For an example, it was done by the permanent God (The Creator), etc. Also with the Buddhist view of kammassakatā ñāṇa,

I do it and I get it (kamma and kammic result), diṭṭhi not falls away. It becomes sassata diṭṭhi (view of eternalism); believing in the views that there were no wholesome and unwholesome dhammas and a country had been come into ruin. (Referred to a jātaka story of the wrong teaching and view which destroyed the country. We may find this kind of incidents in today's world.)

If you can look at the khandha and āyatana as suññatā (void or emptiness) diṭṭhi will fall away. I'll give you the way of knowledge.

Still not penetrate at suññatā and diṭṭhi will not fall off. Therefore suññatā dhamma is very important. The five khandhas only have the cause and effect of D. A. process. It only exists as dukkha and samudaya.

Diṭṭhi will fall away only listening to this kind of talks. (Anāthapiṇḍika answered to the outsiders in this way). “My view on the five khandhas is these are saṁkhata dhamma (conditioned phenomena). They have the characteristics of impermanence, dukkha and not-self. Therefore I don’t take them as this is 'I', this is 'mine' and this is 'my self'.”

Someone who doesn’t practice is not knowing it. Someone discerns impermanence and taking them as this is mine, this I am and this is my self are impossible. You are not listening to wrong teachings, and don’t have unwise attention. So, contemplate impermanence with perseverance. It has the power of destroying the root to the planes of misery for you.

You should do this with satisfaction. What the meaning of just for eating and going to the planes of misery is! (This warning was hitting to the heart. Most living beings were born here as human beings and just doing for these. They are using their good kammas just for doing stupid things). Do the main work for the happiness of freeing oneself from the saṁsāric dukkha. Going downstream is not difficult.

Do you only concern for the stomach or want to end saṁsāric dukkha? For not becoming unwise attention you have to contemplate

impermanence at any time. Also it is necessary for listening to suññatā dhamma. In this way you will be freed from the four planes of misery.

The Beginning of Beings

25th October 1961

[In Sāvatthi, Jetavana Monastery, the Buddha said to the monks. It couldn't be discerned the beginning of a living being but knew the causes of it. Sayadaw said there were a lot of arguments about this problem.

The Buddha was said to be known everything and why didn't he knows that? He quoted the Buddha's saying that if he traced it backwardly, only his life span was finished and would never come to an end.

But he knew the causes of the khandhas. It was ignorance and craving. It was more important to know this and could end dukkha. It's important to distinguish what is essential and what is not. Find out the cause only will solve the problem and not with the result.

The Buddha gave an example; the water in the ocean could be dry up when the time came for the end of the world. But the life of a living being would never end if he couldn't destroy ignorance and craving. This was one of the reasons why a living being couldn't discern directly in the beginning.

He gave two other examples again. Mt. Meru and the earth could be disappeared but without destroyed ignorance and craving dukkha would never end.

Sayadaw using D. A. described the continuation of the khandhas. Ignorance, volitional formation, craving, clinging, action (avijjā, saṅkhāra, taṇhā, upādāna, kamma) → consciousness, name and form, sense bases, contact, feeling (viññāṇaṁ, nāma-rūpaṁ, saḷāyatanaṁ, phassa, vedanā—five khandhas) → ignorance…, etc. Saṁsāra is like this, on and on infinity. (This is very clear why the beginning of a living being is indiscernible.)

It's also like a tree bears fruits. From the fruit a tree grows out, from a tree bear fruits, etc. The Buddha said we should first destroy diṭṭhi and later ignorance and then craving, because ignorance and craving were like the root of a tree. Diṭṭhi was like water supporting the root.

Supported by diṭṭhi, ignorance and craving became stronger and bigger. This is a very important point. After enter the stream and the advanced stages are not difficult anymore. With people experiences, the life of a sotāpanna is changing dramatically.

In this talk we can feel sayadaw's concern and compassion for his two disciples who were leaving the place, after practising for sometimes. They were only at vipassanā ñāṇa, and like a young fruit easy to spoil. They should give their times for regular practice to be matured and reached the goal. Vipassanā ñāṇa is aniyata dhamma

(unstable, it still may degenerate) and magga ñāṇa is niyata dhamma (stable, i.e., Nibbāna).]

The Buddha said to the monks, it couldn't see your own beginning. The beginning of this khandha saṁsāra was unknowable. This referred to the physical body saṁsāra (as living being). But he knew it causes. Even knowing of the body saṁsāra is not beneficial. It can bring saṁvega only and can't lead to liberation. It's beneficial to know the causes of its beginning.

By knowing the causes and has the benefit of stopping it. I will show the example of someone who can't exterminate the beginning of the dhamma (i.e., ignorance and craving.) The third example is the great earth can be disappeared. Be without the ending of ignorance and craving, saṁsāra can't end. It's very fearful indeed.

So, practice hard for the ending of it. Even it's not easy to know these dhamma. There are a lot of people who don't know it. Even it is not easy to have the ability of ear for listening to these kinds of talk; for example, non-Buddhist countries. With knowing and not practicing is like having the medicine and not taking it.

So, it can't cure the illness. Before looking at other's faults; at first you have to know if you are free from it? We can discern the three characteristics only without the darkness of ignorance. This girl is pretty but no morality. Is it good? Here it also, with the knowing but not do the practice. No cessation of ignorance is, because we take the khandha as this is mine, this I am and this is my self. Diṭṭhi is leading and joining with taṇhā and avijjā supporting them by not knowing the

true nature. So, we are making it as me and mine. Three of them are together. Ignorance and craving are making the khandha. Again from the khandha, ignorance and craving arise. Again khandha arises; it's on and on never end.

The five causes are: ignorance, volitional formation, craving, clinging, action. The five results are: consciousness, name and form, sense bases, contact, feeling → infinity (without practice). It's similar to a tree: Tree → fruit → tree → fruit, etc.

With round of existence (vaṭṭa): kilesa vaṭṭa → kamma vaṭṭa → vipāka vaṭṭa (defilement → action → khandha) → kilesa vaṭṭa → kamma vaṭṭa → vipāka vaṭṭa, etc. (Something similar to eating → excreting → eating → excreting, etc. on and on. What a mess?! This is saṅkhāra dukkha).

There are two views: atta diṭṭhi (self view) and anatta diṭṭhi (not self view). By seeing not-self view, ignorance and craving are not extinct yet. But you become a stream-enterer (sotāpanna) and are free from the planes of misery. After killing diṭṭhi, continue to kill ignorance and craving. You must do the work of the right path factors (sammā maggaṅga) and look for a spiritual friend (kalyāna-mitta).

The five wrong path factors (micchā maggaṅga) are: ignorance, volitional formation, craving, clinging, action. The right path factors couldn't exist if the Buddha was not arsing. The right path factors can't arise without associating with the disciples of the Buddha. The five path factors of insight right view are still young.

If it’s young, it could be spoiled like a fruit. Encountering with coarse objects, it becomes spoiled. It is similar to jhanic samādhi. With Path Knowledge (right view of the Path—magga sammā-diṭṭhi), it becomes stable. (niyata). Are the five path factors and the eight path factors far from each other? For someone doing the practice is not for enough. Not doing the practice, even the five path factors (i.e., vipassanā ñāṇa) will disappear.

It becomes insight knowledge because of the objects of the five khandhas. If happening like this, it destroys the poison fruits of the five wrong path factors (i.e., avijjā, saṅkhāra, taṇhā, upādāna, kamma). The five path factors become eight factors and future khandha will not arise.

Ending of the Unwholesome Life

31st October 1961

In the D. A. process, paṭiccasamuppāda is the cause of our khandha. And paṭicca-samuppanna is the result of the khandha. In our khandhas only cause and effect exist. Beings are alive with these two phenomena going on and on. There are two kinds of life; wholesome and unwholesome lives.

A being is alive with feeling if feeling arises; so with craving if craving arises. We are alive with one mind. Without the insight contemplation towards whatever mind arises is alive with ignorance. It’s unwholesome life. Mind is a life faculty; without mind, it is dead. We were growing up from young until now by wasting the rice and increasing the earth.

Therefore all are alive with the unwholesome mind states, after their death, we don't need to make merits for the dead person. It’s only one way to go (to the planes of misery). By contemplation of impermanence of whatever mind arises is living with knowledge and it’s a wholesome life. Can’t contemplate the impermanence of whatever causes arise and will give the results. Don’t pretend to be a moral person.

Differentiate with the wholesome and unwholesome qualities of mind and it becomes clear. Have to differentiate with the types of

mind. I'll give you a vipassanā mirror. Knowing whatever wholesome and unwholesome mind is vipassanā. Don't be afraid of greed and anger arising. You should be afraid of not knowing them when they arise. In the satipaṭṭhāna sutta, the Buddha did not say to not let them arise, instead to know when they arose.

It is impossible not to let them arise. It will arise as a worldling encounters with sense objects. They arise for the D. A. process. The process will not continue if you follow behind with knowing. You have to make friends with enemies (i.e. with contemplation). In this way the path factors send the dhamma of painful rebirths to Nibbāna (Apāya dhamma becomes Nibbānic dhamma.) So, it's unnecessary to talk about you don't have anything to contemplate.

I am always reminding you of paying attention to the dhamma. It means contemplate the arising dhamma from behind. Contemplate the preceding mind with the following mind is dhamma attention. Impermanence and magga are paying attention. It's the same as be mindful and contemplate with paññā. Before is impermanence and follow behind with magga.

If you ask me; "Why the preceding mind is passing away?" Saṅkhāra dhamma has the nature of passing away. If you have doubt why it's vanishing and knowing it as saṅkhāra dhamma. In the five khandhas whatever arises has to be vanished. Therefore you have to cross into the province of asaṅkhata which is free from the province of saṅkhata.

The province of saṅkhata is always connection with others. With relations to others create mental and physical suffering. (It can be with human, animals and natural surroundings). Asaṅkhata Nibbāna is free from these things and always with happiness. Path factors send to the ending of saṅkhata dhamma.

Form (rūpa) is connection with kamma, mind, temperature and foods. And the mind is with sense objects and sense bases (ārammaṇa and dvāras). Totally being free from these things is without the suffering of mind and body. By seeing the impermanence of the saṅkhata dhamma, its disenchantment and must follow to its ending. And at the time of arriving to the province of asaṅkhata is alive with the asaṅkhata Nibbāna.

If you differentiate yourself as worthy or worthless; following with path factors is worthy and the noble period. And not follow with the path factors is an animal period (moha leads to animal). If you are living with the path factors is an ariyan (noble being).

The Last Teaching of the Buddha

3rd November 1961

According to the Buddha, the best way of worshipping to him was with Dhamma. It was not reciting Dhamma. By practicing Dhamma and the ending of dukkha was the realization of Nibbāna. This was the greatest worship. It's also the same to a teacher.

I am teaching to you with saṅkhāra dhamma. And you are also listening to me with saṅkhāra dhamma. (Sayadaw was using the last words of the Buddha to teach vipassanā). This physical body exists by kamma, mind, temperature and foods. It's conditioned, so end up in ageing, sickness and death. This is referring to the relative truth (sammuti sacca).

According to the ultimate reality, now in the khandha, dhammas are arising by conditions and seeing their impermanences. These are seeing with the five path factors. Vaya-dhammā saṅkhārā appamādena sampādetha—Saṅkhāra dhamma are have the nature of vanishing. Don't be forgetful!

After the Buddha had passed away, the following verses were recited by Sakka (King of the Tāvatiṃsa Heaven): Anicca vata saṅkhāra uppāda-vaya—dhammino; Uppajjitvā nirujjhanti, Tesaṁ vūpassamo sukho—Saṅkhāra dhamma are impermanent. The ending of them is Nibbāna.

(In most of his talks, Sayadaw never translated the Pali, word by word. He took the main points for teaching. Here Sayadaw made a very important point of the last day of the Buddha. The Buddha reminded the monks on practice and Sakka pointed out the end of the practice, i.e., Nibbāna).

Sakka was already a sotāpanna. So, he talked about followed to the end of the saṅkhāra dhamma. But most of you, after a person dies and say it's saṅkhāra dhamma. So, it's unstable and use it for reflection on death (maraṇānussati).

[This point is true in Thai tradition. Thai monks always chant these verses in funerals.]

The right place to use is in one's own khandha. You have to use it for yourself when still alive. It is not for after death. At the end of saṅkhāra is Nibbāna exists (He explained the saṅkhāra dhamma had the nature of vanishing. By clapping two hands and sound arose and vanished.) In a being whole life and the whole of saṁsāra was with conditioning and vanishing.

We are going like this without beginning and ending. In your daily life just searching and eating, searching and eating etc. and it will never end for the whole life. (It's very important not to forget the true nature of dukkha; i.e., oppressive, conditioning, burning and changing. Need to reflect them very often with our own experiences in life. Then we can easily to let go of attachment.)

It becomes clearer by explaining with the D. A. process. It's not killing the past ignorance and volitional formation. But to kill what is arising in the present of ignorance and volitional formation which are arising by causes. Because of ignorance and volitional formation the five khandhas of dukkha sacca are arising all the times.

A person contemplates impermanence is doing the work of abandoning avijjā and saṅkhāra. From ignorance and it becomes knowledge. Only ignorance arises that volitional formation comes into being. Vijjā (knowledge) is the contemplative right view of the path factor.

The Buddha said not to be forgetful was reminding us to do vipassanā. Asking you for the practice is to make avijjā and saṅkhāra cease. Only with practice and reach our goals. When the path knowledge is reaching to the khandha and taṇhā also ceases. Without practice is except developing dukkha and no other thing.

If you really look at this khandha, it does neither include any personal being nor an affectionate thing in it. You will only find out the arising and passing away of phenomena. Therefore the ending of impermanence is true happiness.

The reason I am asking you; "Do you see the ending of impermanence?" This is asking you of seeing Nibbāna or not. Don't ask me what Nibbāna is. It means doesn't has this khandha. This khandha is dukkha sacca. Therefore you know it as doesn't has one's dukkha.

That’s the real happiness. Are you satisfied with Nibbāna existing at the end of impermanence? The Buddha and I myself taught you to see impermanence, its disenchantment and its ending (i.e., Yathābhūta, NIbbida and Magga Ñāṇas). Dukkha covers up the process that can’t see Nirodha.

Consume the five khandhas with the five maggaṅga (path factors). After it becomes the eight path factors and the consuming process is finished. At this place Nibbāna arises. You can’t see head, body, hands and feet. The two armed length body does not exist. At the place of two armed length body Nibbāna appears. Therefore dukkha sacca khandha covers up Nibbāna.

Even a person can’t see impermanence is covering up with ignorance (i.e., ignorance or kilesa covers up impermanence or dukkha. Again dukkha covers up Nibbāna). Therefore wanting to become a sotāpanna it needs a teacher. I am giving you the way of removing ignorance. By listening the dhamma and know the way of uncovering. This duty is the teacher’s duty.

To remove dukkha is your duty (i.e., following to the end of the process). Nibbāna is connecting with the five khandhas (i.e., close to the khandha).

The five khandha disappear and Nibbāna appears. Condense the whole teaching; the Buddha asked for practice to develop insight knowledge (i.e., the last verses of the Buddha). Sakka urged the yogis following it to the ending (i.e., Path knowledge). If you combine the

verses of the Buddha and Sakka, they were only vipassanā knowledge and the Path knowledge.

The Hidden Treasure

16th November 1961

Nibbāna is cool and peaceful nature; stable and not perishable. It's without form and shape. You have the view of annihilation (uccheda diṭṭhi) if you don't understand Nibbāna. It is uccheda to take the peacefulness of the arahants as nothing existing.

(Some later Buddhists even taking the arahants as symbol of selfishness, it was totally wrong. They don't know that even the Buddha was an arahant.)

You can't realize Nibbāna with wrong view because it's the dhamma rejected by Nibbāna. People don't like it if nothing exists. But they like the heavenly world and mansions which are arisen by cause and effect relationship. Nibbāna is apaccaya—causeless phenomenon.

It doesn't have any connection with kamma, mind, temperature and foods. If it has connection with them will also perish. There are two causes; the causes of becoming and arriving. So, Nibbāna is the cause of arriving there and not becoming. It's apaccaya and asaṅkhata —free from conditions (from Dhammasaṅgaṇi).

Every day of your contemplation with the knowledge of impermanence is the cause for arriving there. Even the Buddha was not

arising, Nibbāna exists anytime. It's atthi—presence, ajataṁ—undying, abhūtaṁ—unmade, asaṅkhataṁ—uncondition (from Udāna Pali).

A person who wants to get out from the saṅkhata province can arrive to Nibbāna. If not, he will not arrive there. Nibbāna always exists as a natural phenomenon. Then, why could people arrive there only after the Buddha arose in this world? (except the Paccekabuddha).

Only the Buddha could teach the dhamma to arrive there. The Buddha taught about it, so people could practice and arrive there. You have to ride on the maggan train (with the path factors). There are different kinds of train: Trains to good destinations (sugati) and bad destinations (dugati).

Without the Buddha arising, living beings are riding these two trains in turn. Asking you to contemplate saṅkhata dhamma, it does want you to see impermanence, its disenchantment and freedom from it. The reason of wanting you to do vipassanā is to come out from saṅkhata, and the knowledge need to be sharper. I am asking you about the ending of impermanence which is the same as the ending of saṅkhata.

The asaṅkhata is close to the ending of saṅkhata. Therefore the Buddha in the Saṃyutta Nikāya said that Nibbāna was near (Nibbānaseva santike) (Sayadaw gave an example for this point). At first, pictures are arising and disappearing one by one on the movie screen. After the movie ends the white movie screen appears. Why can't we see Nibbāna? Because you can't overcome saṅkhata. Don't talk about overcoming it. Even very few people are seeing impermanence.

Is it too far that not arriving to Nibbāna? Is it too close and don't know how to find it? You don't know how to find it. You are retreating because of too far. It's too close and you don't look for it. And then you turn towards pāramī—perfection for the reason. In the Pesakopedasa Text (a commentary) it was mentioned as, listening to the sacca dhamma (teachings on truth) and paying attention to sacca dhamma will realize it.

It is too close and it is very bad that you can't reach there. Therefore spiritual friend (kalyāna-mitta) is very important. You must get this maggan train for yourself. In the whole saṁsāra beings were riding the wrong trains and encountered sufferings. Don't ride the downwards train (dugati) and upwards train (sugati). But you have to ride the middle train (i.e., maggan).

The Buddha taught three kinds of dhamma, but you have to take the best one. (Continued the six attributes of Dhamma). Ehi passiko is object (ārammaṇa) and sandiṭṭhiko is contemplative knowledge (ārammaṇika). That is seeing saṅkhata. Saṅkhata covers up Nibbāna. Again, ignorance covers up saṅkhata and not seeing it. Kilesa covers up dukkha and dukkha covers up Nibbāna. It can be also taken as kilesa covers up knowledge (ñāṇa).

With kilesa covering on knowledge, you are still not seeing impermanence. Therefore samādhi is important. It can push away kilesa for some time and seeing impermanence. If you still can't contemplate disenchantment of impermanence and not wanting of

them, saṅkhata (dukkha) still covers it. Therefore you have to practice and not by prayers to arrive Nibbāna.

So, kilesa and dukkha cover Nibbāna and we can’t see it. Only those who can uncover kilesa and dukkha become diṭṭhadhamma—Dhamma been seen by oneself. (Sayadaw mentioned sotāpanna’s qualities). You have not yet overcome kilesa if you still have not seen impermanence. Hence, you still can’t penetrate dukkha and see Nibbāna. But Nibbāna will be near if you have seen impermenace and penetrated dukkha.

Priceless Treasure of Mankind

16th November 1961

Your life span is between a mind arising and passing away; if next mind does not arise, it is dead. The Buddha was reminding us for many times as living with mindfulness and wisdom (sati and paññā). Mindfulness is being aware of what happening in the body.

Every time the body is talking to you must aware of it. Wisdom is making a decision on the arising phenomenon as what it will be? Be mindful and making a decision with paññā. A person with mindfulness knows the arising and passing away of a mind one by one in a series.

All what is happening is one's own dying. One does not do this practice and then he doesn't know that the body is becoming older; and doesn't know the disintegration of it either. He doesn't know these things due to not looking at it with mindfulness and wisdom. Not knowing is ignorance. Ignorant person will do and say what he wants.

In that way, he is turning towards avijjā paccaya saṅkhāra—ignorance conditions volitional formation. And then it ends up with ageing, sickness and death. Observe with mindfulness and wisdom, then ignorance ceases and becomes vijjā udapādi—knowledge arises. He will not encounter with ageing, sickness and death.

This is a very important matter. Therefore be always mindful in the body and make decision with paññā. For example, an itch arises in the body. Itching is dukkha and it is sukha after vanishing (unpleasant and pleasant). Pain is dukkha and its disappearing is sukha. In our bodies feelings are changing.

Does the body tell you man or woman, a person or a being? Or does it tell you feelings are changing? These are aggregate of feeling (vedanākkhandha), neither a person nor a being. So during the contemplation man or woman disappears in the body. From the young age parents taught us these were men or women all the times (with concepts). So we are clinging to a person or a being (Here I summarize what Sayadaw had said in his talk.)

Therefore, the disappearance of feeling and khandha is due to the concepts. They taught us the conventional truth. Therefore I have to teach you the ultimate truth (paramattha sacca). They were also right as concepts. It's not truth because it does not really exist.

Be mindful and observe with paññā, and three types of feeling are arising in turn (i.e., sukha, dukkha and upekkhā vedanās). This is seeing the existing phenomenon, and knowing the ultimate truth before we end up with conventional truth. So you all are alive with the changing of feelings. There are feelings all the time. There are no places free from feeling if you are using a needle poking on the body because it's vedanākkhandha. I am analyzing it how to be mindful and observe with paññā. (Sayadaw gave many examples for the three physical feelings, i.e., sukha, dukkha, and upekkhā in daily life).

Why I am talking so detail about it? I am concerning with the wrong view of why it happens to be like this come into your mind. (He also mentioned about mental feelings with examples)

Therefore at anytime we are never free from feelings. Every time feeling arises must know it. Every time feeling arises, observe with mindfulness and wrong view dies. These are aggregate of feeling, not a man nor a woman. After with mindfulness and decide with paññā. Only with paññā you get the knowledge.

Every time feeling arises and knowing is mindfulness. Sukha vedanā is passing away. Dukkha vedanā is passing away. And upekkhā vedanā is passing away. Making these decisions is paññā. Then it becomes insight knowledge. Paññā is making the decision of one by one vanishing. Mindfulness is seeing the arising process. The life span of a feeling is now arising and now vanishing.

Therefore it's too short of life span. It has the life span of moment arising and moment vanishing. Be mindful and observe with wisdom and seeing impermanence. To get the Path Knowledge you have to do like this. Praying for the Path Knowledge is not only you can't get it, but also craving arises. It's because of the desire. By contemplation only get the insight knowledge.

Be mindful and observe with paññā. The things you can ask is ageing, sickness and death. Contemplation without asking is ending the ageing, sickness and death. There are five path factors in sati and paññā (three samādhi factors with two wisdom factors). These five path factors are cutting off kilesa and leading to NIBBĀNA.

In Accordance with the Dhamma

16th November 1961

There are five dullābha (Difficult to encounter/gain):

① Now you are all encountering of the Buddha's Teachings
② Also meet a teacher who can teach sacca dhamma
③ You have the ear for listening the sacca dhamma.

④ Can discern impermanence by practice—Practice in accordance with the Dhamma—Dhammanudhammapatipatti. You have completed with these four points.

⑤ Can pay homage to the Buddha and teacher with Nibbāna which is the ending of impermanence.

Some has already fulfilled this point also. They are not so few. You all are my veneyya (enlighten by his instructions). The Buddha's veneyyas were starting from the Pañcavaggi Bhikkhus (The first five-group of disciples) to the last bhikkhu Subhadda. So, the other people have to fulfill the ④ and ⑤ points with perseverance in the practice.

I'll talk about the practice in accordance with the Dhamma. Mind and form dhamma are in the body. You have to practice accordingly with them. You know its arising if it shows the arising. If, it shows the

vanishing and you know its vanishing. The showing process is dhamma. Anupatipatti is practising accordingly.

Know its disenchantment if it's showing disenchantment. Know its upekkhā if it's showing upekkhā. These are anupatipatti. (from the Aṅguttara Nikāya). You all have the perfection (pāramī). Just fulfill this point (i.e., no. 4). This is important. To get it, you have to do the practice by yourself. With the practice, you'll complete it. For example, sleepy mind arises and you know it as arising.

If, it's vanishing and you know it as vanishing, etc. It takes longer time if kilesa comes in. If not coming in, it might take a week or seven days (to fulfill). Even you can achieve it by practice in the morning and realize in the evening. It can be fulfilled from ① to ③ by prayers. No. ④ is only with practicing by yourself.

It's sure for you to realize it if you can make your knowledge accordingly with impermanence. No. ④ is more important than no. ⑤. The reason is no. ④ the insight knowledge must be sharp for no. ⑤ Path Knowledge to arise. Have to contemplate as the arising is dukkha and the vanishing is dukkha. Their ending is the cessation of dukkha.

No. ④ has the five path factors and ⑤ has the eight path factors. The path knowledge, the fruition knowledge and the reviewing knowledge (Paccavekkhana Ñāṇa), all are seeing the cessation of dukkha (i.e., Nibbāna).

The body becomes light and the heart becomes cool. (Sayadaw continued the Sakka Pañha Sutta). Not being free from diseases and

illnesses are the reason of issā and macchariya (envy and avarice). Craving, conceit and wrong view come from feeling.

[And then Sayadaw talked about living beings were oppressed and killed by the three feelings. Giving a simile of a fish, a fish is seeing a bait (upekkhā) and wants to eat it (sukha). It gulps the bait and pulls up by the fisherman and beats to death (dukkha)].

Note:

From the beginning of this talk, Sayadaw mentioned these words "Some have already fulfilled this point also. They are not so few. You all are my veneyya (enlighten by his instructions). These are referring to no. five point which is Nibbāna. This is inspiring and encouraging for us who study his talks. I have no doubt about the success of his teaching. The yogis he referred were the ones who often listened to his talks every day two or three times for many years at three places (Amarapura, Mandalay and Mogok). Some stayed at these centers and practiced under his guidance for a long retreat.

The three talks here: The Hidden Treasure, Priceless Treasure of Mankind and In Accordance with the Dhamma, all were delivered on 16th November 1961. In the Dhamma list of that year (i.e., November and December 1961) he gave two or three talks a day. The reason behind is some lay people led by U Tan Daing from Rangoon came to Amarapura and had a long retreat with Sayadawgyi. Mogok Sayadaw was a remarkable Dhamma workaholic and non-stop working for the Buddha Dhamma. There were some who had the misconception that Arahant Ideal was selfish. This is totally wrong and non-sense.

Perform a Dāna Properly

22nd November 1961

[This was a dhamma talk for the offering of a Sālā building before the water pouring ceremony.]

[In the beginning Sayadaw mentioned not to share the merits made by others for the vaṭṭa dāna (for the becoming or round of existence) because these kinds of merit are truth of dukkha and not for ending of it. It’s important not to end up at what others believed and said.

He gave the story of Ven. Rāhula's (the Buddha’s only son) past life as a king. At that time he met an ascetic with psychic power. Every day the ascetic went to a Nāga Kingdom under the sea for day rest. So he asked him about the place: the ascetic praised about the place. Rāhula believed him and vowed to be born there. So next life after death he became a serpent king.]

Whatever khandha you have it’s never good. All are truth of dukkha, disgusting and useless. In the body there are excrements, urine, phlegm, etc. Only foulness (asubha) exists. Nobody wants to come closer to you if you died. It’s the same as asking "May I get the disgusting and useless thing?" if you pray for the khandha.

The meaning of samudaya (craving is the cause of dukkha) is the dhamma creating bad things. Therefore you are asking with the bad dhamma of samudaya sacca. Asking with the bad dhamma, you get the bad thing. You might get the bad thing after using the money, even you can have the real happiness of ending dukkha. Actually, you are making friend with the dhamma, which is association with dukkha (i.e., craving—samudaya). It's the deceivable and cunning dhamma. I am talking with the knowledge of truth (sacca ñāṇa). So you must listen with the truth of ear. (Most people don't have it. They only have the defiled ear and like to hear defiled things).

You have to make the wise attention of with this ageing and decrepit khandha and exchange with the not ageing and not decrepit Nibbāna. You must exchange this burning body, burning with the 11 kinds of fire with the cooling Nibbāna.

This is the dāna of exchanging dukkha with sukha. If you are using the money for eating and spending and it's burning into ashes by kilesa fire. Therefore, this kind of dāna is pulling it away from kilesa fire.

In the performing of dāna (giving away), if you ask: "How much money has been spent?" This is not a right question. The right question is: "How much you got from it?" Because you are taking away the money and wealth from the 11 kinds of fire (Here Sayadaw didn't mention some of the dangers which can destroy people wealth and money.

Such as robbers, thieves, fire, water, natural disasters, family members, etc. There are a lot can be mentioned about it. The 11 kinds of fire are: raga, dosa, moha, jāti, jarā, maraṇa, soka, parideva, dukkha, domanassa, upāyāsa—lust, hatred, delusion, birth, ageing, death, sorrow, lamentation, pain, grief and despair.)

This is the day of exchanging heat with coolness; exchanging dukkha with nirodha. It is knowing the two truth (dukkha and nirodha) with the analytical knowledge today. This is the forerunner of the Path Knowledge. You will really get the Path Knowledge if you really practice.

You are offering dāna as a good worldling (kalyāṇa puthujjana) and not as a blind worldling (andha puthujjana). Knowledge (ñāṇa) knows the truth and not kamma. Therefore this is a dāna performed with knowledge, and will sure to reach Nibbāna. Dāna is not for prolonging the round of existence (saṁsāra). Not knowing the right way of doing it only prolongs the saṁsāra.

[After that Sayadaw was leading people to perform a short ceremony of prayer and sharing the merit. This short prayer was in Burmese, about dukkha and for the ending of it; not including anything like, good rebirth, wealth, beauty, long life etc. because these things were truth of dukkha. He talked about many dukkha starting from the mother's womb during the pregnancy; from giving birth to the whole human life with ageing, sickness and death].

Dāna and the Ending of Dukkha

22nd November 1961

[This was a dhamma talk at the ceremony of Kaṭhina Robes offering]

Offering with the desire for the becoming of human being or heavenly being is for the cause of dukkha (Samudaya Sacca). Even becoming the blissful khandha, it is still the truth of dukkha. (Dukkha Sacca). With the giving (dāna) still get lost in dukkha. The truth has to be based on the khandha for becoming the knowledge of seeing.

During the giving we have to enrich with insight. Wanting to be free from the direct experience of dukkha and make the offering must contemplate the khandha in this way. The precepts (5 here) have been established already.

No contemplation of the khandha and just giving is an ordinary dāna. It is not the best dāna. With much capital (investment) and get little profit we should not do this business. (The donors were business people). Let contemplate on the khandha for five minutes.

(Sayadaw was quite different from other teachers. If anyone wanted to perform a big dāna, such as building a sālā, dwellings, etc., Sayadaw asked them to practice vipassanā for some times before the

offering; and with the offering ceremony transformed into a vi-vaṭṭa dāna—Dānas transcend the round of existence).

Do you see the impermanence of dukkha sacca? Without the path factor of samādhi you can't see it. And also without the path factor of wisdom (paññā) you can't see it. Now, you already completed with samādhi and paññā. (Sayadaw asked the disciples to follow him as he recited the Pali and translation for the vipassanā dāna offering. Before the water pouring ceremony, he asked disciples to observe the khandha at the same time by listening to the talk; if the hindrances come in, also observe them.)

(Sayadaw talked about the beginning of human being, starting from the combination of sperm and ovum, with them together were nāma (mind) dhamma.) You should offer things with the desire of ajāti Nibbāna ("no rebirth" Nibbāna) and with the fear of birth. It is for vi-vaṭṭa dāna, so it's not the main point for which kinds of things to offer. It is important to have a noble mind.

(And then continue to talk about old age and sickness.) From the past life with ignorance, volitional formation conditioned this present life, starting from birth to ageing, sickness and death. Now, I am not talking about apuññabhisaṅkhāra yet (demeritorious deed). Even puññabhisaṅkhāra is very bad indeed (meritorious deed).

The situation in sickness is taking off the good clothes (when people are oppressing by sickness and disease, they can't wear any good clothes). It's also in the state of hunger. (Because can't eat good

foods or no desire to eat). The state in sickness is disgusting by others (Because the disease has bad or disgusting smell)

Are these things given to you by others? Or you make it for yourself (by kamma and prayer)!? Ignorance → volitional formation → rebirth consciousness. These situations are known by others and it becomes a shame and without any benefit. Those who lives with a bad life till death will have a bad dying. The sick person sees hell and other bad destinations and in crying at dying.

This offering is for fear of dukkha sacca and it becomes offer with knowledge. Let us do the water pouring ceremony. Our job is already completed even we don't do this. We do this just for sharing the merit with others. We are afraid and disenchanted of ageing, sickness and death of the saṁsāra and perform this offering.

You also should have the three qualities from your side: you must have strong volition (cetanā) before, during and after the offering. From the side of the monks, we should receive these offerings with the spirit of practicing to be free from lust, hatred and delusion. The results are unspeakable if it's in accordance with these six points. Offering without any clinging to personality, then it frees from wrong view. This is the kaṭhina ceremony of killing taṇhā and diṭṭhi—so it has a lot of benefit and is leading to NIBBĀNA.

[Note on the conception of a human embryo:

The beginning of human being starts with the combination of sperm, ovum and the rebirth consciousness. We should not take it

literally because some doubt about these three combine together at the same time. This is not important for a yogi but he should not take them as a soul or a self, otherwise it becomes wrong view. To understand the real picture, we can consult the information in the suttas, stories in the texts, modern stories (yogis' experiences) and medical science. We can have the right answer by research, investigation and contemplation.

In Burma, most Abhidhamma teachers who talked about rebirth started with the combination of these three together: sperm, ovum and rebirth consciousness. But story in the Pali texts were different. One of the Dhammapada Stories was about a gem-polisher. He killed his pet crane which died and conceived by his wife. It meant the sperm and ovum were combined before the crane death.

In Ajahn Mun's biography, it mentioned an old nun who sat in meditation and had the following experience. A white thread came out from her heart and went into her niece's womb. She told Ajahn Mun about this experience. He suggested her to cut off this white thread with her samādhi power next time. She did it what he said. Later she asked her niece whether she had any pregnancy before. She gave the positive answer and now it was aborted.

According to the embryology, the being in the womb starts breathing after two or over two months (I don't know the exact time). This can be counted as the rebirth consciousness arises at that time. It also make reasonable because mind and matter are changing in different rates. Mind is seventeen times faster than matter.]

Two Guardians of Hells

23rd November 1961

Restlessness (uddhacca) means the mind is not staying with the impermanent object. It's an intervening mind. For example, during the contemplation of the impermanent of feeling, it ceases and restlessness comes in a blip. Instead of staying with the object of contemplation, the mind was going out to the external object. Sense object of the mind comes in as a substitute in the place of impermanence.

This is only known by the yogi. If not and you don't know it. You don't know the mind state because it's floating around in a delusive state. Someone contemplates of feeling and contemplate the restless mind as upekkhā (neither pleasant nor unpleasant or neutral feeling) or just as restless mind.

It's very important because you can take it as so many disturbances which will let you give up the practice. Don't take it as disturbances. Take it as ehi-passiko—it's inviting the yogi to come and contemplate. Don't forget this point. It comes as an object of contemplation.

During the sitting, you should have the mind state that I'll contemplate whatever comes to me. Everything is good for contemplation. Restlessness is delusion (moha). It comes to tell you that, it will start the D. A. process in the beginning.

It’s ignorance which conditions to volitional formation and turns towards worldly matter. Without the satipaṭṭhāna there are no other dhamma arriving to Nibbāna. Satipaṭṭhāna is sati and sampajāna—mindfulness and clear comprehension.

Sati and paññā are going together. This becomes path factors (maggaṅga). It becomes knowledge by the contemplation of ignorance. Delusion (moha) dies then doubt (Vicikicchā) also dies. Wrong view also dies with doubt dying. Even we can contemplate on Nibbāna. Everything can be contemplated.

What is the benefit of contemplating restlessness? It can cut off the beginning of saṁsāra. (Because restlessness connects with moha or delusion) Avijjā → saṅkhāra.

Let us continue on doubt. It’s the mind of delusion. As a feeling, it’s upekkhā vedanā (neither pleasant nor unpleasant; or neutral). One doesn’t know his and others’ benefits if it comes in.

Doubt is difficult to cure. It exists and then wrong view does not fall away. Therefore the path knowledge of the stream-entry (sotāpatti magga) has to exterminate it. If, it’s existing and wrong view will not fall away. Doubt also exists if wrong view exists.

Therefore the Path Knowledge of the stream-entry has to exterminate both of them. They are more fearful than greed (lobha). There is also greed not falls into the planes of misery. These dhamma are (i.e., diṭṭhi and Vicikicchā) sending beings to the planes of misery.

These are dhamma of delusion and leading the D. A. process from the beginning. (avijjā → saṅkhāra) These are two leaders of dhamma send beings to the lower saṁsāra of existence. These are the seeds of hells and the seeds of painful rebirths.

Some Buddhists have doubts on their religion and change to other religion because they have wrong views. The wrong view arises with doubt. They are born together and associate together. I am teaching you daily on D. A. which is killing wrong view and doubt for you.

Without D. A. and the practice is becoming useless insight practice. It can't realize the Dhamma because it is practising with wrong view and doubt. Take the example of Ven. Anurādha. He had doubt and couldn't answer the question of the outsiders. He stayed near the Buddha and practiced and still not realized Nibbāna. It was sure as a hindrance for him (Sayadaw told the story).

You will see impermanence (anicca) if you contemplate. But you will have doubt and can't get it if you don't clear it up at the base, for example, as like Ven. Channa. "Where did I come from?" and "Where will I go?", all these are wrong view and doubt. The "I" does not exist. Without the existence of "I", where does the "I" come from and where will it go?!

Living being does only exist in speech and doesn't have any form at all. Only the five khandhas exist. Without stripping away

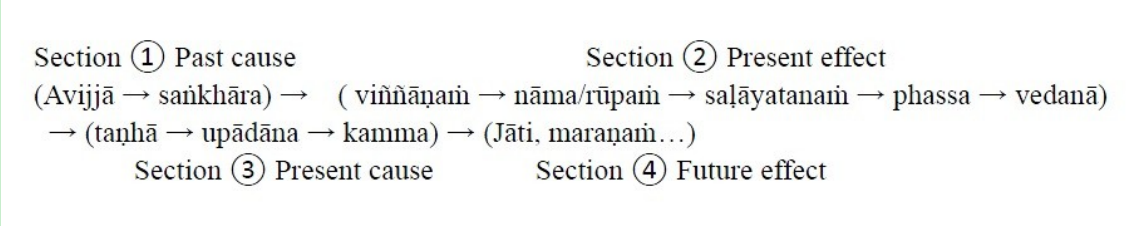
wrong view and doubt with the intellectual knowledge (ñāta pariññā) and contemplation you can’t get it.

Only with the help of the teacher and you can clear it away. Every day you are listening on the D. A. process that wrong view and doubt are not a resistance to you. Without the resistance the disease is easy to cure.

Can’t Rely on the Outside Power

23rd November 1961

[This talk was based on the 12 links of D. A. process to explain the teaching. So you need to use the D. A. chart to understand the explanation.]



Section ①: Past cause, Avijjā → saṅkhāra →

Section ②: Present effect, viññāṇaṁ → nāma/rūpaṁ → salāyatanaṁ → phassa → vedana →

Section ③: Present cause, taṇhā → upadānā → kamma) →

Section ④: Future effect, Jati, maraṇaṁ…

D. A. is the cause and effect connection of one’s own khandha process from one life to one life. It’s neither the connection of a person nor a being. These present results arose from the past causes. Avijjā and saṅkhāra do not follow to this side (from ① to ②).

We are taking with these five results as man or woman (i.e., no②). From the past life of no. ①, nothing came to this side of no. ②. Carefully note this point. It’s important. The doubt of "Where did I come from?" was solved. Doubt is called Vicikicchā.

In the cause and effect process, neither person nor being exists and identify view is falling away (sakkāya diṭṭhi). Doubt dies away by knowing the connection between cause and effect. You will not fall into the planes of misery if doubt falls away. The dhamma sending beings to the planes of misery is temporary falling away.

For one or two lives times not falls in there. These are unwholesome mind. These two also fell away from a sotāpanna. Yours fall away with intellectual knowledge is the same thing. For a sotāpanna it fell away from the heart with its root. Therefore you have to practice hard for them to fall away with the root. For example, you can't practice and dies instantly.

But don't be afraid and you can't fall into the planes of misery. Even with the intellectual knowledge you can't fall into the planes of misery for one or two lives. But you have to work hard to make it fall away by practice because wrong view and doubt will come back again if you meet with wrong parents and teachers in next life.

It's better to be none of them exist in the heart. With these five (i.e., section ②, five khandhas or mind/body), seeing the impermanence of the mind/body process it will fall away. This is by practice. After entering the stream never fall into the planes of misery.

After that, continue again for the practice with impermanence and seeing three times (i.e., Nibbāna), the practice is finished. Wrong view falls off with intellect is a cūḷa-sotāpanna and with practice a Mahā-sotāpanna.

If you prefer form (rūpa) and contemplate form; prefer feeling, mind and dukkha sacca (i.e., dhamma) and contemplate them respectively. You will see impermanence by contemplating one of them, and then comes disenchantment and later see as real dukkha sacca. With these, the impermanence of dukkha sacca ceases. Then you become a sotāpanna. You don't need my help again. You will continue to work for the higher level of Path Knowledge without anyone's encouragement. After your becoming sotāpanna, my duty as a teacher is ended. You all are afraid of falling into the planes of misery. For the matter of consuming of foods, you have to search for here and there. These are making you in exhaustion.

This practice does only need watching and observing the khandha. With great respect and compassion for yourself, do the job of seeing impermanence. I am urging you for the practice. And after you'll never fall into the four planes of misery with the eight faulty destinations and can be relaxed

(The eight faulty destinations are: the four planes of misery—hells, animals, petas (ghosts), asuras; a place where the Buddha's teaching can't reach, born into a family with wrong views, born as disable person, such as blind, deaf and dumb etc.)

Now you are an untouchable golden bowl and with a little bit slanting off will fall into the planes of misery. (We should not forget the Buddha's warning of our permanent homes were these miserable planes. It was very rare we came to human world).

I am urging you to practice for the unchanging and stable Path Knowledge. With the short human life span, don't be in a relax situation. It will be without any benefit if you die earlier. There are too many personal matters. Don't seek pleasure in dukkha. Even dāna matters are hindrances for the Path and Fruit.

(Sayadaw referred to most Buddhists just doing dāna and other merits for the enjoyments in saṁsāra. Instead of using the times and chances for transcend dukkha).

You are searching and spending, and times are consuming in this way. Don't want to be free from dangers are very bad indeed. Tomorrow you may be died, but with happiness in the present is quite a crazy person. Thing can save you are only the Path Knowledge. You have to do it regularly just like eating foods.

Every day you are eating for 3–4 times. For the practice you are saying no time for it. Section ② is the objects for practice (from consciousness to feeling).

Practicing with it is developing insight. You can contemplate anyone of them. The Buddha also not making a rule for contemplating all of them (the five khandhas are like the five lemons. Impermanence or the three characteristics is like the sour taste of the lemon.

You eat one of them and know about the other four also the same. If you continue to eat more and more lemons become disenchanted with it. And at the breaking point you let go all of them. Then there is peace. Combine all of them we get the five khandhas. If

you discern impermanence is seeing dukkha sacca. Disenchantment to impermanence is disenchantment of dukkha.

Ending of impermanence is ending dukkha. The ending is Nibbāna. It's important to see the impermanence of one of them in section ②. It cut off the process to section ③. For the saṁsāric traveller ② and ③ → are connecting.

If not a saṁsāric traveller between ② and ③ are cutting off. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and taṇhā ceases. Someone who can cut off it will arrive to Nibbāna. Path factors can cut off from one life to another life. It cut off kilesa and khandhas.

Cut off kilesa is samudaya dies (craving). Cut off the khandha is dukkha sacca ceases. If you still can't cut off between ② and ③ and don't take it on the safe side. Don't be in sleep. The important place to practice is cutting off between ② and ③. If you are busy, it's busy with crossing from ② to ③.

If you contemplate one of their impermanence and you don't need to ask anyone what will happen to you. This dhamma can be observed by oneself. Don't say blindly I am happy to die (Some Buddhists had done a lot of practice on merits in their lives and to rely on them).

You have to check at ② it connects to ③ or not. If you are connecting to ③ even the Buddha couldn't help you. (Later Buddhists rely on Buddhas and bodhisattas, but not on the Dhamma.) If ② not connects with ③ then it's in safety. Saṁsāra is cutting off. After

becoming a sotāpanna and not continues for contemplation, ② and ③ are still connecting. But only connect with the blissful existence (sugati bhava) and not to painful births. It gives you a lot of ease.

The Buddha gave the example of sotāpanna's dukkha as the soil on his finger nail. But dukkha abandoned by sotāpanna were as much as the soil on the earth. Can you get it by prayers? The Buddha couldn't save you. (He was not a Saviour). You have to save yourself. If the Buddha could save Devadatta and he couldn't fall into the Great Hell (Mahā Avīci).

He was the brother-in-law of the Buddha. Because of his unwholesome kamma painful birth appeared for him. So don't continue the process. If you continue it, then you have kinship with Devadatta. Are you afraid of taṇhā or kamma? Taṇhā connects it, and kamma quite far from it. You have to be afraid of taṇhā. Without taṇhā and no kamma arises.

You are not afraid of the root, but the tip. You have to afraid of the cause, but instead to the result. It's like a dog not afraid of the thrower, but to the stone. If you cut off taṇhā and kamma cut off by itself. You have to check yourself for how many times a day you are connecting with it. You can cut off only by practice (Not by outside power).

Dukkha and the End of Dukkha

24th November 1961

[Sayadaw told the story of Acela Kassapa, a wanderer. He met the Buddha and asking question with wrong views. The four wrong views which the naked ascetic asked to the Buddha were:

① Is suffering created by oneself?
② Is suffering created by another?
③ Is suffering created both by oneself and another?
④ Has suffering arisen by chance or without any cause.]

One has done dukkha and one has suffered for it. This is the view of eternalism (sassata diṭṭhi) because it continues as the same one person. Due to ignorance and volitional formation (avijjā and saṅkhāra), dukkha arises.

You do it so you suffer for it. This is Buddhist sassata diṭṭhi. Buddhist religion in name, and internally it's sassata. Most people die with sassata diṭṭhi. With wrong view, contemplation of vipassanā will get insight knowledge (i.e., you will see impermanence) but you can't get the Path Knowledge (a good example was Ven. Channa and Ven. Yamaka).

The actor is one person and the sufferer is another person, it means cause and effect do not connect. It becomes uccheda diṭṭhi

(view of annihilationism). If you can answer both questions as it's not in this way, then you are free from sassata and uccheda views. Without a teacher's explanation, all have wrong views.

You practice but can't get the Path and Fruition Knowledge if you have wrong views because it's resisted by wrong views. The fourth question was, "Is dukkha arisen by chance?" It was ahetuka diṭṭhi (view of noncausality). All wrong view will fall away if you know these four points clearly.

And then by practicing hard can realize Path and Fruition Knowledge. If not I can't guarantee you. Also the Buddha said that it couldn't be. If you ask: "Is there any dukkha existing?" The answer is dukkha exists. In this khandha whatever arising is dukkha arising.

This body is all dukkha. If you don't believe just observe it. It's arising and vanishing, arising and vanishing, etc. to infinity. When it will stop? If you can answer dukkha exists, and you get sacca ñāṇa. He asked the Buddha as did he know dukkha? The Buddha answered as he knew it.

You can't get Nibbāna if the changing and perishing are not extinct. In your vipassanā practice, I am asking you of does the khandha disappear? It's the same as does dukkha disappear? Nibbāna appears if dukkha disappears. The whole khandha is the assemblage of dukkha.

Dukkha khandhassa samudayo hoti—the whole dukkha khandha is arising. By following to the end of dukkha and its ending is

Nibbāna. Just practice vipassanā and you can realized the ending of dukkha. Dukkhassa antaṁ karissati—Will realize the end of dukkha. If you really and truly know dukkha and dukkha will end.

Dukkha existing is the khandha and the knowing is ñāṇa. In you dukkha sacca and magga sacca arise. And then you get the mundane path factors (lokiya maggan). You will get the supermundane knowledge if you continue the contemplation. Without the understanding of D. A. process and you have diṭṭhi (wrong views).

Importance of Feeling

25th November 1961

In the Vedanāsaṃyutta, the monks asked the Buddha; “We want to know the differences between how the worldling (puthujjana) and noble person (ariya) react to feeling.” If you contemplate feeling and mind also are included together (sahajatā).

In the worldling, if the unpleasant feeling (dukkha vedanā) of pain and aches arise and follow with displeasure (domanassa vedanā). This is normal. Domanassa is mind of anger.

For example, with the mosquito bites and it becomes itchy. And then you slap the mosquito. A worldling hits by an arrow has suffered twice. It means internal and external sufferings. It is not only that much. Also he follows with desire (taṇhā) for the unpleasant feeling to go away.

In this way the worldling doesn’t know the impermanence of unpleasant, displeasure and joy feelings (dukkha, domanassa and somanassa vedanā). The unknowing latent disposition of ignorance (avijjānusaya) is latent in the mind. Therefore for a worldling unpleasant feeling arising is terrible for him.

Most people are taking this as normal. A person without any knowledge is following with all the three latent defilements (i.e.,

lobha, dosa and moha). According to the D. A. process, it follows in the beginning, middle and the end (see twelve links).

The D. A. process continues. Bitten by a mosquito, three of the D. A. processes arise. Mosquito bites me but I can't do anything for it. It means you want to go to the plane of misery. Is it good with a mosquito biting and going there? Those who has no experience without a mosquito bite is very rare indeed.

(Some teachers observed their yogis who could stay in the fruition states didn't see mosquitoes bite them. But instead normal yogis were bitten by mosquitoes. Kilesa smells attract mosquitoes).

The Buddha mentioned that after about 100,000 people's death, there was not one of them born in the blissful existences (sugatis). This was not an exaggeration (You can check your mind with the D. A. process and will know it). A lot of people don't know what's happening.

So don't perform the transferring of merits for the dead person. It's only just for a show. D. A. process will drag him down there. People without knowledge have to be followed this path.

(In the great religions of the world, Buddhists are small group. Again very few Buddhists know these things. Therefore it will be very frightening for wandering in the rounds of existence).

Samāhito yathābhūtaṁ pajānāti. Understand it as it really is with Samādhi. No Samādhi and paññā, you don't know it. It's very clear

that without understanding of feeling it becomes quite difficult. Even I have to teach you how to deal with mosquito bite? The mosquito comes and disturbs you or you go to the plane of misery (apāya).

Without the knowledge and you take it as a disturbance. It happens here and has to solve the matter here. Don’t get up and run away. Die with greed (lobha) become hungry ghosts (peta). Die with delusion (moha) become animals. Die with anger (dosa) become hell beings (These are generally happening to living beings when they die).

Therefore knowledge is very important. So, vipassanā has to be done later (i.e. after the learning knowledge). Only by knowing it, you can practice properly (i.e., ñāta-pariññā). For a noble being (ariya), when a feeling strikes him and he strikes it back (i.e., feeling arises and he contemplates its impermanence).

Those three kinds of D. A. process can’t follow behind you if you become the disciple of the ariyas. Only you contemplate impermanence, it'll become vipassanā if you are patient with painful feeling and only in the stage of sīla.

You have to be patient with it or contemplate impermanence. If you can contemplate feeling and just contemplate feeling. If you can’t overcome it and the desire arises for it to go away. Then you contemplate the desire (taṇhā). With knowledge three types of latent defilement cease.

By doing the job of sutavā ariya sāvaka (a learned disciple of noble beings) one will become ariya. The process is: from worldling

(puthujjana) to → disciple of ariya (ariya sāvako) to → ariya (noble being). With the contemplation of feeling is also connection with mind and form (i.e., physical sensation—kayika vedanā, bodily consciousness—kāya viññā and bodily sensitivity—kāyapasada).

Contemplation of impermanence is also dhamma-nupassanā. Feelings arise by conditions and saṅkhata dhamma. Therefore it ends up with anicca. The Buddha also said that feeling was like a bubble. Feeling is paṭicca-samuppanna dhamma—resultant phenomena and vaya dhamma—vanishing phenomena.

So it must become the assemblage of dukkha—Dukkhakhandhassa dhamma. Therefore, it also can be contemplated as truth of dukkha (dukkha sacca).

Today I am teaching feeling and mind together. Why the Buddha taught them separately in four groups? (i.e. the four Satipaṭṭhāna). It's because of human characters. A person with strong taṇhā and contemplates feeling has the quick result. In the end whatever you are contemplating, converging at samudaya and vaya—arising and vanishing.

Therefore the Buddha in the Saṃyutta Nikāya divided insight contemplation into three stages. ① Satipaṭṭhāna ② Satipaṭṭhānabhavana ③ The end of Satipaṭṭhānabhavana. Knowing the arising is satipaṭṭhāna. Seeing the arising and vanishing become Satipaṭṭhānabhavana. The ending of bhavana is—it comes to the end after the Path Knowledge arises by not wanting of the impermanence.

In sati sampajañña—mindfulness and clear comprehension, sampajañña comes later. In the satipaṭṭhāna sutta, the Buddha taught that when feeling arises just know its arising. There is not impermanence included, so identity view did not fall away.

(Therefore he continued to talk about samudaya and vaya (anicca) to strip off Sakkāya diṭṭhi.) There is nothing of me and mine exist. It is only the existing of impermanent phenomena. After that it develops into truth (sacca). Then contemplate it as dukkha sacca. It's bhāvetabba—have to contemplate for many times. This refers to mundane knowledge (lokiya magga).

Real knowledge arises is satipaṭṭhāna bhavana. Sati steps back and led by paññā in the series of bhavana. There are three stages of development of satipaṭṭhāna at what I have taught today: worldling → ariya sāvaka → ariya. All of these teachings are according to the Saṁyutta Nikāya.

Tanhā and Kamma

28th November 1961

[Sayadaw based this talk on the Simile of the six Animals Discourse. The six animals are a snake, a crocodile, a bird, a dog, a jackal and a monkey. They represent the six internal sense bases—eye, ear, nose, tongue, body and mind respectively.]

If we are dragging away by the six animals, can you see yourself will come up from the planes of misery. Taking the six ropes of the animals, bind together making a knot and bind them to a strong post. And then you can’t pull away by them.

The mind can concentrate thoroughly on an object and becomes absorption (jhāna). Jhānapaccayo—jhāna conditions are talking about samādhi. Which can concentrate thoroughly on an object is jhāna (not let the mind go away); binding the wild animal of the mind to the strong post of in-breath and out-breath (ānāpāna) with the rope of mindfulness (sati). And then this mind can’t run away to anywhere.

Therefore the Buddha taught the way of mindfulness of breathing (ānāpānasati). You'll have a bad living and dying if you can’t herd the six animals (six sense bases). If you know how to herd them, they lay down quietely at the foot of the strong post. I’ll talk about the way how to do it.

Contemplation of the mind is the best one. (Sayadaw usually emphasized on cittānupassanā. I don't understand the reason why before. He gave one or two reasons for these objects of the mind and didn't explain it in details. But after listening many times of his talks with contemplation, many things emerged from them themself.

So it's very important to read the suttas and teachings of some very wise teachers for many times and with contemplation develops wisdom faulty). Contemplate the impermanence of the seeing mind. It goes up to feeling. Noting the nature of why it so? The seeing (eye consciousness), contact (phassa) and feeling (vedanā) are arising together.

If you can contemplate the impermanence of seeing consciousness and it becomes just seeing only. As a feeling it's a neutral feeling (upekkhā vedanā). After seeing in this way, affection (taṇhā and clinging (upādānaṁ) does not arise because you can make it lay down at the base of the mind (mano) post.

Insight practice is contemplation with the mind (mana). D. A. process is not cutting off without the contemplation (for example, in the samatha practice). It is Nibbāna that raga (lust), dosa (anger) and moha (delusion) are cut off.

So it's cutting off the D. A. process. With the contemplation of the seeing mind, hearing mind, etc. and D. A. process cut off in the beginning. If you can't contemplate the thinking mind, with more thinking and more arriving to the planes of misery (For worldly thoughts and thinking).

The Buddha differentiated between taṇhā and kamma. Kamma does not arise if taṇhā does not arise. Therefore taṇhā becomes samudaya sacca—the cause of suffering. The Buddha also said: ragakkhayo, dosakkhayo, mohakkhayo nibbānaṁ. The destruction of lust, anger and delusion is Nibbāna. So destruction of taṇhā is Nibbāna.

It is not by destruction of kamma. What is taṇhā look like? In the Aṅguttara Nikāya, the Buddha said that taṇhā was like a tailor, connecting the pieces of cloth together. Therefore, taṇhā will connect this life to next life if it exists. It is cut off without taṇhā. You might think kamma connects it. (Sayadaw gave an example of a man and a woman because of taṇhā, they marry to each other and two families become having connection).

Arahants without taṇhā can't connect it (Later Buddhists have the view of without taṇhā and a noble being can come and go as he likes. Nibbāna is not a being, not a person, not an atta, not one is all and not all is one). But kamma is closer to the result. Kamma paccaya jāti—kamma conditions birth.

Therefore taṇhā is more fearful than kamma. Taṇhā has the power of connecting dukkha.. Do kammas become nullified? Kammas do not become nullified if taṇhā does not cease because taṇhā is similar to someone collecting of kammas. When a being life comes to the end and taṇhā releases another kamma and then lives are connected without ending.

Therefore taṇhā is more powerful than kamma. So the Buddha said that the destruction of taṇhā was Nibbāna. He did not say "the destruction of kammas". Taṇhā governs and controls over kammas. Kammas will never finish with taṇhā existing. After the destruction of taṇhā, kammas become defunct kammas (ahosi kamma).

I'll give you the evidence (Sayadaw told the story of Bodhisatta Vessandra whose perfections had been reached the highest levels). Lust (raga) had destroyed and Siddhattha became a Buddha. If not the results of his good kammas as Bodhisatta Vessandra would not finish. Therefore with the destruction of taṇhā kammas are destroyed.

If you are in fear of kamma and this is a fear of an animal. It's like throwing a stone to a dog. You have to afraid of the cause and not the result. Taṇhā is the cause and kamma is the result. Cutting off the birth to the planes of misery is also cutting off the great-taṇhā (wrong view is called Mahā-taṇhā).

To cut off the blissful rebirths (sugati) is to cut off small-taṇhā (cūḷa-taṇhā is representing all the lust and greed). Throwing a stone to a dog is also with taṇhā (i.e., dosa and it comes from taṇhā). You have to correct yourself as the most fearful thing for me is taṇhā. It is not right if you complain about kamma when you are in dukkha. For example, a pearl diver dies in the sea is the cause of taṇhā or kamma? Therefore taṇhā is King of the Death. But you all are making friend with taṇhā. Making friendship with the murderer is very idiotic.

Therefore many kinds of dukkha arise by taṇhā (Samudaya). Insight meditation is for the cessation of taṇhā or kamma? In the sutta

it mentioned as kilesemarinto—let kilesa dies. If you are condemning on the wrong person and kilesa will smile.

The mind has the nature of wanting to go anywhere. You will not become a bad living and dying if you can make the animal of the mind to lie down at the base of the post. Whatever mind arises, contemplate its impermanence.

Ven. Sāriputta said that could observe one's own mind would arrive to Nibbāna. Mind in sleep (i.e., bhavaṅga citta) doesn't have the result of good or bad. We have to contemplate all the active minds; if not, they will give the results. Change the worldly mind into the noble mind (ariya mind).

By seeing impermanence and becomes ariya mind. Practice vipassanā is for the merits or changing the mind? These words are very important. If you can't contemplate and only the worldly mind process is going on. Vipassanā mind arises is the ariya mind.

Contemplating the sotāpanna's mind will become once-returner (sakadāgāmin). Contemplating the sakadāgāmin's mind will become non-returner (anāgāmin), etc.; so changing the mind is important. Therefore one will never become an ariyan without practicing vipassanā.

Three Cups of Medicine and the Crazy Beings

29th November 1961

I'll talk about the differences between wise attention and unwise attention (yoniso and ayoniso). By the parental traditions, mostly we were taught with the unwise attention. New unwholesome things arise from unwise attention which increase the old ones.

Whenever you are looking at this khandha, it's arising and passing away. It's the dukkha khandha and oppressed by ageing and sickness. It is anatta khandha and out of our controlling.

It's asubha khandha (foulness) which excrement, urine, etc. are coming out from it. In daily life we are greeting and serving each other with impermanence as permanence, dukkha as sukha, anatta as atta and asubha as subha (we are doing all these with unwise attention).

In the world inversions (vipallāsa) are overwhelming. (Therefore in the world we encounter with a lot of unwholesome matters.) With unwise attention beings are far from Nibbāna, which is the ending of dukkha. Because of that all will fall into the planes of misery, is becoming evident.

Therefore in the world is there anything more frightful than unwise attention? Unwise attention includes inversions of perception, mind and view dhammas. (Perceive, know and view things wrongly.)

Therefore the crazy worldlings of the world are opposed to the Buddha.

The Buddha seemed to be arisen among the crazy people. All are crazy with taṇhā, māna and diṭṭhi. The worldly dhamma and Buddha's dhamma are opposite. All the dead ones are the funerals of the crazy people because no one dies by curing their craziness.

Therefore going to the planes of misery are too many. These dhammas will always resist to the insight knowledge. You can't reach towards Nibbāna if you can't get the insight knowledge. Craziness for lust and diṭṭhi is the outcome of unwise attention.

Only clear away all these will arrive to Nibbāna. With entering of the stream and inversion of wrong view is cured. These are twelve inversions that I have to teach for more days. Unwise attention is covering up the three dhammas of anicca, dukkha and anatta to Nibbāna.

If you practice vipassanā and craziness becomes lighter. If you are only doing merits and craziness will not cure. There are four cups of medicine for the cure of craziness. These are anicca, dukkha, anatta and asubha medicines. Without taking them craziness for lust and diṭṭhi are not cured. In reality there are three types of craziness; lust, wrong view and delusion (raga, diṭṭhi and moha).

The Buddha had arisen in the world for giving us the three cups of medicine; i.e., anicca, dukkha and anatta medicines. Therefore he was called Satthādevamanussānaṁ—teacher of gods and humans. The

medicines let the poisons of nicca (permanence), sukka (happiness) and atta (self) to vomit out. You are choosing and changing the time for taking these medicines.

If I urge you to practice vipassanā and the response is let me continues to be in craziness, or I'll do it later. Your thinking is not different from a crazy person and taking the fire as gold and excrement as rice. This is psychotic—mental illness. Natural craziness or global craziness is craziness of lust, anger and delusion.

In the whole saṁsāra nobody is a good one. The Buddha was using many ways, sometime in soft way, by force and in normal, etc. to give the medicine for the treatments.

Even people are worshipping the Buddha, they ask in prayers with craziness; asking in prayers with lust for blissful existences (sugatis). It's the craziness of lust (raga). Don't know them as dukkha is the craziness of delusion (moha). I do it so I get it; this is the craziness of wrong view (diṭṭhi).

Therefore they will never end of the craziness. They are developing their inversions in front of the Buddha image. You couldn't even find the beginning of when living beings were becoming crazy. It time span of craziness was quite a long time now. With the unwise attention the twelve inversions come in.

(Sayadaw gave some examples in the daily life, how the three inversions of perception, knowing and viewing are arising continuously).

In this way craziness is not cure only but increasing like a disease. There is nothing more valuable than the three cups of medicine for curing craziness. The Buddha himself offered his bones, blood and flesh to fulfill the perfections (pāramīs) for four incalculable aeons (4 asaṅ kheyya kappa) and 100,000 eons (kappa) and discovered these three cups of medicines.

Now, you are getting it very easily and should drink it or not? The Buddha told us that after seeing, hearing, etc. not to continue forwards. You become crazy if you do it. Just stop at seeing, hearing, etc. or contemplate their impermanence. Except these three cups of vipassanā medicine, there is no other refuge.

The Buddha himself was arisen with these three cups of medicine. Seeing the impermanence is vomiting the poisons of inversion. Don’t think that you are not developing in your practice. If you are seeing fewer impermanence and the poison are vomiting in fewer.

If you want to vomit a lot, then drink it a lot (practicing a lot). You are vomiting the dhamma of craziness. The Buddha’s medicines were sure for its cure. They are sure for the cure if you really take it. It doesn’t like the worldly medicines.

He himself had been cured with it that gave it to living beings. He was not hearing it from what other people had said. If you drink little will better little and with more will get well. Don’t look for the medicine in other places (from other faiths). You’ll not find it.

I am only worry that you don’t know your craziness. Then you’ll not look for the medicine. After you are taking the medicine and will know that you are crazy (by seeing impermanence). Who constructs the four planes of misery? Unwise attention builds them. Are you unlucky? Or simply you built it by you yourself.

If you make a mistake and a home is built there. It’s quite frightening. Human beings are using the twelve inversions of tools and machines to build their homes. They go and live in the homes built by them themselves; from where they build the hells.

It is from the human world. You understand it now (This point is interesting. When living beings are still alive doing all sorts of kamma and it already starts taking form. During the dying moment one of them is making the decision).

Nandiya upāsaka built monastery and dwellings in the human world and started taking form in the celestial world. Is it not sure to build these things from the human world? (He told the story). After you were born, parents were teaching you the inversion dhamma.

You also have to go and stay there where you build your homes (Dwellings of hell, hungry ghosts and animals). But don’t become in low spirit. And also don’t make a show of nothing will happen to you. There is still have time. Medicine and teacher still exist, and you have time.

Don’t waste this time. Unwise attention is like a manager and the twelve inversions are like carpenters. With the Path Knowledge arises, the Great Eight Hells and the 120 small hells are disappeared.

Stream-Enterer and the Inversions

30th November 1961

By practicing vipassanā and realize Nibbāna is seeing the Deathless. There will be no more death again. At near death and oppress by painful feeling with intense practice will overcome it. At near death can't rely on doctors. So, with right attention and practice regularly can work well at near death.

Even dies with impermanence and next life will arrive to the Deathless (i.e., next life will become a sotāpanna as mentioned by the Buddha.). Therefore it's never in loss. What is the reason of unwise attention arises? Don't have a good teacher. Parents are crazy. Therefore sons and daughters are also crazy.

They teach them what they know only. Not find a teacher who can teach rightly and the dawn of light will not appear. And will be always in the darkness. All are born in the darkness and will die in the darkness. It is not much beneficial only to rely on kamma alone when the Buddha's teachings still exist because it can not be free from ignorance.

We have to look for a teacher who can teach the truth. You don't want the truth of dukkha again if you find a teacher who can teach the truth of dukkha. (Sayadaw explained the twelve inversions) After knowing these things with the contemplation and inversions become

thin out. At the end of the contemplation, the stream entering of the Path Knowledge destroys eight of them.

Other Path Knowledge are not very important. The Path Knowledge destroy the eight inversions is not an ordinary one. Becomes a non-returner ten of the inversions are gone. Only an arahant destroys all of them. There are three paths exist; from blissful existence (sugati) to Nibbāna, from sugati to sugati and from sugati to painful existence (dugati).

The crazy one doesn't know how to go Nibbāna. Knowing about these things should come before. After that comes the contemplation. Later abandoning of them will come by itself. (Sayadaw gave some examples of the inversions in daily life). These distorted dhammas are making the D. A. process to arise.

If you can abandon them and D. A. process is cutting off. After becoming a sotāpanna, in the future you will be free from becoming a disable, blind, deaf, dumb person and a leper; and also be free from the wrong views and falling into the four planes of misery.

So, sotāpanna is abandoning these ten kinds of dukkha. Ñāṇa falls in line with the khandha is right attention. Therefore we have to be practiced.

The eight inversions the Stream-Enterer has abandoned are:

① view of permanence
② view of happiness
③ view of beauty
④ view of self
⑤ perception of (permanence)
⑥ knowledge of permanence
⑦ perception of self
⑧ knowledge of self.

These are inversions if you take what the khandhas are telling you in the opposite ways. In the other hand, it is wise attention if you take it rightly. Your craziness becomes better if you see impermanence rightly. In your everyday life inversions are increasing. (Sayadaw gave some funny examples about them).

These are showing the increasing of craziness. Your bones are becoming mature but not your knowledge (i.e., the age increasing but not the knowledge). If you observe the khandha with knowledge, it will tell you about impermanence dukkha, non-self and foulness (anicca, dukkha, anatta and asubha).

Breaking the Collar

30th November 1961

[Sayadaw said; man was really foolish and took one's own body as this was "mine", this "I am" and this was "my self" because the body was becoming old, sick and death. Beings attached to their bodies with wrong view and sensual pleasure.

The Buddha gave a simile of a dog circling to a post like living beings were roaming in saṁsāra. The post represented the khandha, the rope to taṇhā, the collar to diṭṭhi and the dog to a worldling. The dog couldn't leave the post because the rope and collar attached to it.

Circling around the post was like the khandha saṁsāra. It could only escape from the post by cutting off the rope and collar. Living beings are revolving in saṁsāra like the dog running or circling around the post].

It's more important to save oneself than to save others. Even you are lazy to save yourself, so it is an empty word to save others. We are like this. We ourselves have the dangers of ageing, sickness and death. We have to reproach ourselves. Do the practice is like running away from dangers.

If you say I'll do what taṇhā asks me. Then it's the same as saying I'll go to the apāya (planes of misery). Which one should you follow;

taṇhā or ñāṇa asking you? If you follow ñāṇa asking you, then listen to dhamma talks and practice. You are kilesa lunatic. You become happy with joy if you get money. Taṇhā only gives you the bad result. Dukkha sacca arises because of samudaya sacca. Looking at the D. A. chart (i.e., Sayadaw's well know D. A. process chart). If taṇhā tells you that human world, celestial world and brahma world are good, don't believe it.

Taṇhā only sends you to a place where corpses are piling up. Only ñāṇa sends you to Nibbānic happiness. You were cheating by taṇhā before that seeing hell fire near death. You have to look for the medicine before the sore grows out. After it grows, you can't do it (This referred to painful births).

During the time of sickness, you are looking to be free from death and have to spend money (i.e., to see a doctor). During the time of you are healthy and looking for the freedom of death, no need to spend any money (i.e., for practice).

But don't do what taṇhā is asking you because you are healthy. In real, the khandha is always unhealthy. Because you are always making the adjustment for it (If we are carefully observe and contemplate our daily lives can see the burden of saṅkhāra dukkha very clear. It is never at ease. Therefore it's called disease).

(Sayadaw continued to talk about a dog with collar and rope bound to a strong post). Living beings are taking the khandha dukkha sacca as mine. They always spend their times with me and mine if not encountering with a good teacher. And they die with taṇhā and diṭṭhi. I / me are diṭṭhi and mine is taṇhā.

How do human beings die? What do you think where they will go? "To apāya, Ven. Sir." (Answers from the audience. Apāya is the short form of Apāyabhūmi—planes of misery). Worldlings are taking affection to their khandhas as me and mine. This is very true indeed.

Before how did you live your life? Became dog and then fell into the planes of misery again and again. You were living like a dog with a collar bound to a post. Therefore you didn’t have any freedom before. Why the worldlings become dogs? To be answered as they have the mind of a dog (This was like a prediction. Nowadays most human beings have dogs as pets. Therefore their minds are closer to dogs than ever before.)

It will become the life of an ariyan (a noble being) from a worldling if the collar and rope are falling off. By contemplating the impermanence of the five khandhas, you are cutting off the dog’s collar and rope.

Frightening Wrong View

5th December 1961

Wrong view comes from perception of self (atta saññā). What is the self (atta)? Take each of the five khandhas as "I" and "me" because of the atta saññā and diṭṭhi arises. Where is the atta saññā coming from? It is coming from the unwise attention. Unwise attention comes from ignorance. Again ignorance comes from the hindrances (nīvaraṇa).

These came from the Aṅguttara Nikāya. Nīvaraṇa → ignorance → unwise attention → self perception → view of inversion. We'll see it as an object without separating the five khandhas into each separated group. Therefore we have to separate each one of them. Form can be shown in numbers whereas not for the other four nāma (mind).

The wrong perception comes from unwise attention, or no knowledge about it. Ignorance is over controls of it. Hindrances also over shadow on ignorance. Ignorance means not knowing the four Noble Truths. It’s wrong knowledge. You must make the self perception to not-self perception.

Yesterday I had said that because of the khandha and wrong view arose. Wrong view is piercing or seeping in the khandha, and in each of them. Clinging to view exists until you have diṭṭhi. Attachment to

view → action → painful birth (Ditthupādānaṁ → kammabhava → apāya jāti) (Sayadaw gave the example of Prince Ajātasatthu).

Urging him to kill his own father was this wrong view. Diṭṭhi and kilesa are decisive support conditions or causes (upanissaya). They can send beings to painful births (Sayadaw mentioned about the frightening of the Lohakhumbī Hell where Ajātasatthu fell into it.). Diṭṭhi is the root leader of the round of existence. It's more fearful than taṇhā. With taṇhā still can arrive to blissful planes.

Therefore in the four Path Knowledge, the coarsest of all kilesa is diṭṭhi and firstly abandon by the Path Knowledge of the stream-entry (Sotāpatti magga). Between the five heavy kammas and diṭṭhi, when the world is near of the destruction beings can be free from the hells. (i.e., hell beings who had committed the five heavy kammas in hells) But hell beings who have fixed wrong view (niyata micchādiṭṭhi) move to another world system and continue to suffer in hells where no Buddha had been arisen.

Therefore spiritual friend is very important. You must know the form, feeling, etc. as form, feeling. You know dukkha sacca as dukkha sacca. These become right attention. Not listening sacca dhamma, and cannot do the practice. Not doing the practice, and not becomes right view (because not seeing impermanence).

Why the Brahma god could become a pig? Samatha practices can't overcome diṭṭhi (A Brahma god can't become a pig or any other animal by directly after death. But all worldlings can take rebirths anywhere if they have the seed of diṭṭhi in their hearts).

Knowing the khandha as the khandha becomes wise attention. Seeing impermanence becomes right view. Right view (sammā-diṭṭhi) arises and self view (atta diṭṭhi) or wrong view is running away. After ñāta pariññā (knowledge of mind/body) follow with tīrāṇa pariññā (knowledge of impermanence).

After tīrāṇa pariññā ends and pahāna pariññā arises (i.e., Nibbāna). Therefore the Buddha taught about three pariññās (understanding). What happens after diṭṭhi falls away with contemplation? The body becomes light. Body is too heavy by carrying along the hell seed. The contemplative mind becomes cool. The khandha also disappears. It's not because it wants to be cool but because diṭṭhi kilesa does not exist. Therefore the apāya saṁsāra is no more related to this yogi (i.e., sotāpanna). Every time diṭṭhi arises and it builds the woeful planes.

The practice process is: ① wise attention ② contemplation with knowledge ③ after many contemplations and the Path Knowledge will abandon the diṭṭhi builder. (It builds the planes of misery).

You should do the practice if you have compassion on yourself. Feeding the body, bathing the body, etc. does not have compassion on oneself. These are becoming a slave to the khandha. Sending metta (loving kindness practice) also does not have a compassion on yourself because you can’t abandon diṭṭhi. It is not very easy to hear these kinds of talk in the future; even nowadays, it becomes quite rare. Diṭṭhi overwhelms people without listening to them. Khandha disappears when Path Knowledge arises. Where can diṭṭhi go and hide with the

disappearance of the khandha? Therefore, during the dhamma interview I am asking you: “Does the khandha disappear?” because the Buddha said that diṭṭhi was hiden in the khandha.

How to Pay Your Debts?

7th December 1961

D. A. process continues because of inversions. Conceit (māna) is not arising together with wrong view. Māna is also taṇhā. Māna arises because of the perception of permanence (nicca saññā). People encounter with law cases with māna. Ordinary taṇhā arises because of the perception of beauty (subha saññā), it mostly happens with consumer goods which make things nice to look with attration.

People buy these things with taṇhā. (Consumerism nowadays does create a big problem in society and environments. There are a lot of needs to contemplate for these human problems connections with taṇhā). What shopkeepers have good sales is subha saññā. Wrong view of stability arises because of the perception of self (atta saññā); e.g., people are looking and searching for the stable things.

All three of them are proliferation phenomena (papañca dhamma). All start from perception. Therefore you must note as nicca saññā extends the D. A. of conceit, subha saññā for taṇhā and atta saññā for diṭṭhi respectively. With these perceptions exist can't realize Nibbāna. For nicca saññā contemplates anicca. For subha (beauty) contemplates asubha (foulness of the body) or anicca.

We also have to do dāna (giving), sīla (precept) and samatha (calm). You will meet good teachers and Dhamma with these practices.

(These points are important. You can see many evidences in the Nikāyas. One of the nine attributes of the Buddha is vijjā-caraṇa-sampanno. Vijjā is knowledge represents wisdom. Caraṇa is conduct, represents dāna, sīla and samatha. Most Buddhists think only a bodhisatta or a Buddha needs it. Some Buddhists just do caraṇa and neglect vijjā and some in the opposite. It's a very rare opportunity to come to the human world; so do not just look for sensual pleasure. It's for the cultivation of goodness for oneself and others and purifying the mind (vijjā-caraṇa) because the human world is the international airport to other destinations).

These dhammas are decisive support conditions (upanissaya paccayo), distant causes for Nibbāna. Insight knowledge is Path Condition (magga paccayo), near cause to direct Nibbāna. Note this point carefully. If not, may be you can think that with only good merits arrive Nibbāna. In the Conditional Relations (i.e. the Paṭṭhāna, the seventh Abhidhamma book) mentioned that one will never arrive to Nibbāna without the Path factors condition (magga paccayo).

All other dhammas can't abandon perception (saññā). These are supporting Nibbāna only. For example, an animal can be reborn at human world again. Because of his/her good merits, he/she meets a good teacher and dhamma (see Maechee Kaaw's Biography); but nothing will happen by sleeping. You must practice vipassanā. Therefore don't abandon any of them (i.e., vijjā and caraṇa).

(Continued the story of Anāthapiṇḍika and the wanderers, about the QandA between them)

Amarāvikkhepa diṭṭhi (evasion) means, not giving an exact answer as yes or no if asking a question. Why give this kind of answer? Doesn't know clearly by oneself and it's not good to give no answer when asking. (Therefore the person gives an evasive answer); so comes this view. (Sāriputta's first teacher, Sañjaya held this view).

Wrong view comes from not knowing the anicca and saṅkhata dhammas. Here Anāthapiṇḍika pointed out unwise attention and listening wrong teachings as two causes for their wrong views, to arise. There are eight causes for wrong views and these two points are very important. With unwise attention twelve inversions arise.

The four D. A. processes of taṇhā, dosa, māna and diṭṭhi from the six senses doors are arising uncountable for every day. Black dhammas gives the black results. Most people think only by wholesome and unwholesome volition that results arise. This is the knowledge of ordinary people.

There are more than that (These things are becoming more clear by understanding the D. A. processes. Only by studying the suttas in the Pali Nikāyas understand the dangers of saṁsāra). These kammas will make the khandhas (taṇhā, dosa, māna, diṭṭhi arise from the six senses doors).

Therefore how do you repay for them? You have to repay it with the khandhas. So, I had been told you very often that you were coming here for a visit. Later went back to you permanent places (i.e., four woeful planes). All these things have to be decided with the D. A.

processes and not with your sīla. These khandha debts can be only repaid with vipassanā knowledge and the Path Knowledge.

Even in this life time your kammic debts are not few. Also the kammas of the past lives are waiting for the chances to give the results. It's like this example; someone has million dollars in debt. But he is an ordinary worker. Can he pay back his debts? The Buddha arose in this world for this purpose.

Now, you find the way of how to pay the debts. But it will be never solved by kammas. You must pay the debt with knowledge. For example, the creditor comes and tells you, just licking these salts for once and all you debts are exempted. It's important for you to realize the Path Knowledge for only once (i.e., sotāpatti magga). Then all the infinity of your debts are exempted.

The life span of blissful planes (sugatis) is like a pebble, throwing upwardly into the sky and staying there for a moment only. The life span in hells is like this pebble falling back to the ground and staying there for a long time (quite painful and frightening indeed). Whatever arises from the six senses doors, can contemplate the impermanence and ten kinds of D. A. process can't arise (Just mentioned before, taṇhā, dosa, māna, diṭṭhi are arising from the six senses doors).

Therefore even insight knowledge (vipassanā magga) have the great benefit. The Buddha taught three universal characteristics but all are in the arising and passing away (anicca) because impermanence is dukkha sacca. (Three characteristics fall into dukkha sacca. Therefore penetrate dukkha is very important. Only then you can let go of your

clinging to things. So the Buddha said he only taught dukkha and the end of dukkha).

All the other animals' foot prints fall into the foot print of an elephant (Mahā-hatthipadopama sutta, MN 28, Majjma Nikāya). Vipassanā magga can only cut off this life kamma. Lokuttara magga (Supramundane) cut off past, present and future kammas. This is the difference between these two knowledge. The important thing you must remember is doing the job of magga before for the sake of safety death (for not fall into painful births).

Later you can do other things which are not important. It you die earlier before that, will be very difficult for you. The kammas of this life and many of past lives are waiting for you to push you down (to painful births, hells, animals, hungry ghosts) at near death.

Do Buddhists Have Wrong Views?

6th December 1961

This khandha is not following your desire. Therefore it's not-self (anatta). We take this body with sweat, pimples, etc. (i.e., 32 parts of the body) as beautiful (subha). Why the Buddha taught the three universal characteristics? To let the proliferations (papañca dhamma—taṇhā, māna and diṭṭhi) die out.

The Buddha was giving the three names to the arising and passing away phenomena. Therefore I myself take this as a main point to teach you. Seeing the arising and passing away and all are becoming clear. Wanting to discern the three characteristics must have wise attention.

The discovering knowledge kills papañca. Therefore the Buddha taught these Pali words very often. Netaṁ mama, neso haṁ asmi, na meso attā—This is not mine, this I am not, this is not myself. These view, knowledge and seeing are coming to someone, then he will be free from it (papañca).

You must discern those three characteristic and have wise attention (i.e., anicca, dukkha, anatta and asubha), if you want taṇhā, māna and diṭṭhi to die out. It is the real Nibbāna after taṇhā, māna and diṭṭhi die out.

(Continued the Anāthapiṇḍika's story and explained about the three lokas. These are: saṅkhāra loka—conditioned world, satta loka—world of living beings and okāsa loka—space world). It is saṅkhāra loka that the conditioned phenomena are arising and passing away. This includes both conceptual saṅkhāra and ultimate saṅkhāra.

(The other two lokas depend on the saṅkhāra loka; they can't exist without it). Therefore condensing these three lokas, it's only arising and passing away. The wanderers were talking about their different views to Anāthapiṇḍika.

I am teaching you every day for wise attention and no need to correct for it; but I must correct on listening talks. By listening to the sutta discourses and view of eternalism can arise (sassata diṭṭhi). For example, Visākha died and became a female deity in Tusita Heaven. Visākha was a name and a concept.

The real existence was mind and body. Mind and body arose here and passed away here. Could it be gotten there? Even a little piece of it was not going there. It didn't have any power to go. It simply took wrongly as this viññā arose in Tusita.

(Burmese word for viññāṇaṁ is viññā. It also represents the soul in Burmese. This viññā here is moving there. This wrong view really exists in Buddhists. For example: His life has gone out and I/you/we don't know where it's becoming. People use it in this way. Burmese language has some words representing the soul. These are: viññā, life and butterfly.).

In Burma, sassata diṭṭhi might arise on people if they are listening to the sutta discourses (In the Mahātaṇhā-saṅkhaya Sutta (MN 38), Majjhima Nikāya, Bhikkhu Sāti held this view). This is called Buddhist wrong view.

It can’t get the Path and Fruition Knowledge to practice with this wrong view; but it doesn’t prevent from going to blissful rebirths (sugati).

He can’t correct it with wrong teacher. You may ask: Nothing is going there from here, then what is happening there? Is there nothing having any connection with here? It's the view of annihilation (uccheda diṭṭhi). It becomes fruitless after death by taking wholesome and unwholesome kammas which one has done. So after being free from sassata diṭṭhi, it becomes uccheda diṭṭhi again. It becomes uccheda diṭṭhi if taking the view of nothing is connection with here. It's very difficult to have right view without encountering with a good teacher.

I’ll help you to dispel uccheda diṭṭhi. Visākha died and her name and form (mind/body) were ceasing here. And similarity of name and form arose there by causes. The name and form from here caused the result of name and form to arise there. Nothing was followed there from this side.

The cause is not cut off. The name and form result another name and form, but not being followed there. It’s just connection between cause and effect and this is free from uccheda diṭṭhi. Combine together; ① It is free from sassata diṭṭhi that these name and form are

not followed there. ② But they have connection between cause and effect connection, this is free from uccheda diṭṭhi.

These two words are very important. Only a Buddha arose and could teach these dhammas. Therefore Anāthapiṇḍika criticized the wanderers with these two points which were very important, i.e., unwise attention and listening to the wrong teachings. Among the Buddhists sassata diṭṭhi is in connection with life after death. With uccheda diṭṭhi is connection with Nibbāna. Because they take it as nothing exists. Their argument is after name and form cease and if nothing arises what is the use of it?

I will explain for it. You will see Nibbāna if you get the Path Knowledge. It exists that so you see it. The Buddha said, “Atthi bhikkhave nibbānaṁ—Bhikkhu Nibbāna is existed.” After name and form cease become cool and peaceful. But if you don’t get the Path Knowledge, how do you know about it? This was asked by King Milinda to Ven. Nāgasena. He gave the answer that it was known by inference.

You want to be cured when a sore grows on your hand. After the medical treatment and it has been cured. The sore grows at this place and also has cured at the same place. So, Nibbāna exists like the place where the sore has cured. Dukkha sacca of the khandha disappears and sukha Nibbāna appears. This is known by inference. You’ll know its real existence if you really want to know it; then just practice.

Compassion with Wrong View

8th December 1961

There only are the views of eternalism and annihilationism (sassata and uccheda diṭṭhi) after analyzing the 20 kinds of identity view (sakkāya diṭṭhi). Someone who has sassata diṭṭhi on the cessation of life is stepping back from you (dislike with it) if you teach him; whereas for someone who has uccheda diṭṭhi is overreaching it.

They all were not in the middle way what the Buddha wanted to be. With teaching as the ending of name and form (mind and body) is Nibbāna and the eternalists don’t like it. There is no feeling, so what the use of it? He is taking enjoyments in life. Therefore, he steps back and says as "I’ll stay in life". He prefers to be continued and enjoyed the life of gradual elevated heavenly beings with the enjoyment in life even they become sotāpanna, for example, the female devotee Visākha. Their saying is like that; ‘‘It is good enough if I am free from the painful rebirth.’’

Most of these types of people are eternalists. Their words are describing the types of wrong view in their heart; by making the prayers such as: may I enjoy the life of human and heavenly being for many times; and they can’t reach towards Nibbāna because the view of eternalism prevents the realization. They are difficult to realize Nibbāna. People with attachement to life don’t like listening to Nibbāna dhamma and have no interest in it. They don’t want to pay

attention to it. Majority of people have this wrong view. They prefer any of the khandha except the dukkha of painful existences.

So, wrong views prevent Nibbāna is becoming clear. They don't want to try for Path and Frution Knowledge, because they are happy to be in life. The reason behind is not understanding and knowing dukkha sacca. It's the same as for Nibbāna. View of eternalism is latent in their hearts. Making long prayers at the pagodas and Buddha images are these kinds of people. If they have the chance to get Nibbāna now and will not take it (They have strong bhava taṇhā).

If talking about the cutting off life, and have no interest in it. They don't appreciate bhava nirodho nibbānaṁ—Cessation of life is Nibbāna. With this wrong view can't listen and practice dhamma.

There were many Buddhas had arisen in the world, and at least we had met one Buddha. But we had not been freed from the existence of dukkha was having this wrong view. Every Buddha taught the ending of life (This point is very important for all Buddhists. Therefore, we should not let kilesa deceive us, especially by wrong view disguised as love and compassion. Māra—the Evil One is everywhere).

They will do it in a grand way if you ask these people to do dāna. They want to enjoy the fortune of life. But they will step back if you ask them to practice for Nibbāna. Except Nibbāna, they are ordered by wrong view and doing a lot of prayers without knowing it.

Women have more sassata diṭṭhi than men, because they have greed characters. Wrong view and greed are together. With a lot of concerning for others have sassata diṭṭhi, because they enjoy life. Whatever kind of life you get only fuels and fire. So they take enjoyment in dukkha.

Now, I'll talk about the view of annihilation. A person with this view prefer cutting off life. He is overreaching. Nothing happen again is good for him. Dukkha ceases and sukha exists is Nibbāna. Therefore, the annihilationist (uccheda person) overreaches the nature of Nibbāna.

He knows that because of name and form there are a lot of dukkha. He prefers to be without name and form but not prefers Nibbāna. With this wrong view in the heart and practice can't realize Nibbāna. It is not easy and difficult to follow the middle way between these two wrong views. They have strong disgust on life and prefer annihilation.

The reason why one can't see Nibbāna is that he is covered up by name and form; so, he can't overcome dukkha sacca in section ② and can't see Nibbāna in there (i.e., viññāṇaṁ, nāma-rūpaṁ, saḷāyatana, phassa and vedanā or the five khandhas). He can't accept the existence of Nibbāna and prefers being without khandha.

Sometimes it perhaps is better to think as without this body in the state of anger, merely uccheda view arises. You have to go the middle of the two existences towards Nibbāna. You had never been in the middle way and never went straight before. You were wandering with

these two extremes, and mostly with the view of eternalism in the whole saṁsāra.

We are taking happiness and joys in eternalism, and disappointment with annihilation. The day before I had explained about the paths of smile and grimace are these two extremes. With everything going well is sassata diṭṭhi and not going well is uccheda diṭṭhi. If I die everything will be solved. (This is the view of uccheda). No, you don’t.

You continue to have dukkha sacca if you still have kilesa. In miserable situations and killing them themselves are annihilationists! What the Buddha taught was (that) you could go only with the wisdom eye if you wanted to go in the middle way. And also it can see the way.

Therefore, I have to give you the wisdom eye (paññā cakkhu). You have to know the existence of these five khandhas, and have to practice to become disenchantment with it and not wanting of it. With these you are in the middle way. Starting to see impermanence is in the middle way.

At first, you have to practice to see the more clear one (i.e., anicca); later, to see its disenchantment. After that, you will not want its dukkha sacca. You'll have these three knowledge and become a person in the middle way if you can practice.

So, every day I am teaching you are about the middle way. Dāna and sīla are running towards eternalism and samatha jhāna towards annihilationism (For this point see the Brahmajāla Sutta of Dīgha

Nikāya, DN 1). Therefore, samatha and vipassanā have to go together. With samatha only is going towards uccheda diṭṭhi.

Every worldling is following with the pulling. It's like a blind man follows behind a walking stick. Do you still have any of your own decision of movement? It will give the result to Nibbāna after vipassanā practice and doing dāna, sīla and samatha. See (that) the arising phenomenon is dukkha sacca and its passing way is dukkha sacca too, and then do the danā and sīla.

Faith and wisdom are including with them and leading to Nibbāna. Wisdom eye means seeing anicca. Not seeing anicca is leaning towards one of the extreme of eternalism and annihilationism. By meeting a teacher of eternalism will lean towards eternalism. By meeting a teacher of annihilationism will lean towards annihilationism. These are like following behind a walking stick.

The Paths of the Wise and the Fool

10th December 1961

We have to learn from him, how he became a Buddha. We are Buddhists and have to follow his way. A devatā (deity) asked the Buddha, how he crossed over the wide saṁsāric ocean and arrived at the safety bank of Nibbāna (from Saṁyutta. N). Saṁsāra is like a whirlpool and it turning round and round. It's like the circle of D. A. processes.

Turning around like a circle and can't find the beginning. Not swimming in it is sinking. With the swimming is sweeping away. Therefore without sinking and sweeping away are free from saṁsāra. Avoidance from the two ways of sinking and sweeping away is crossing over saṁsāra.

You will sink if you follow the ways of the tradition. By following the ways of little knowledge is sweeping away. The traditional ways mean craving, clinging and action (taṇhā, upādāna and kamma), or the unwholesome path. One can do only wholesome things and sweep away or get the path of blissful existence (sugati) by meeting with an ordinary teacher. He's sweeping away to this and that existences with the desire for life (bhava taṇhā). As to the path of the gradually elevated heavenly existences, it's just the way of floating which are the floods of sensuality (kāmogha) and the becoming (bhavogha).

The floods (ogha) of views and ignorance (diṭṭhi-ogha and avijjogha) are the ways of sinking. Most beings can’t distinguish them and only follow these two paths. Buddhists follow the first and the second paths (i.e., kāmogha and bhavogha).

They have strong desire for heavens. They don’t want to be separated from the members of family and wealth, taking them as real as the third and fourth paths (i.e., diṭṭhi-ogha and avijjogha). All these four paths have inversions. The path of floating is heavenly happiness, taking dukkha as sukha. Celestial beings have long life, taking impermanence as permanence.

These places also have asubha because they will die, taking asubha as subha. The path of sinking is the cause of the inversion of view (diṭṭhi vipallāsa), taking them as my son, my wife, etc. Ignorance includes in both of the paths as a leader. The cause is not knowing the truth. All of them have the two roots of existence.

The leader of sugati is craving. The leader of dugati is ignorance. In another way, taṇhā is the path of floating and ignorance is the path of sinking. I’ll not exhort you if it's not important. Therefore it’s important. You must avoid these two paths. Don’t want happiness when you are making merits; just do it to be free from the khandha.

In this way you are on the middle path. If you don’t take things as this is mine, this I am and this is my self and you are free from sinking and in the middle way. The leader of the path of floating is taṇhā and sinking is ignorance. Both of them are including in them and the only difference is only leadership.

To be freed from these paths taṇhā must become non-greed (alobha, not wanting the existences—bhava) and Ignorance (wrong view) becomes knowledge (right view). If not, is only running in circular way (like a whirlpool), and sinking (pull by the whirlpool down to the bottom). I am urging you all, with non-greed (alobha) and right view (sammā-diṭṭhi) to perform a lot of merits (with the middle way).

In anywhere we have these three paths. It is not only the two paths of indulgence in sensual pleasure and self mortification. So we have to use them wisely/rightly everywhere. In another way, wholesome minds are the path of floating, unwholesome minds are the path of sinking and the path factors are the middle path.

Let us walk on the middle way. Whatever it may be must have reflections and contemplations. In daily life, going and living with vipassanā ñāṇa. I don’t say not to give (i.e., dāna practice). It’s important in the middle way. Focus in the middle way. It's the middle way to want to be freed from the existences (vaṭṭa) with dāna and sīla.

It's the middle way not to want the khandha. This is non-greed (alobha). From greed to become non-greed is important. From wrong view to become right view is free from the path of sinking. It’s not easy to be in the middle way.

We can encounter it only with the arising of the Buddha. After becoming a Buddha he started to teach the middle way. We must observe with the eye of knowledge, with the kilesa fire is extinguished

and will know the Four Noble Truth. The middle way exists only within the Buddha's Teaching. Not exists outside the teaching.

There were Paccekabuddhas but they couldn't help others on the path. They knew the truth by themselves but couldn't teach others. I can teach you, not because better than the Paccekabuddha. He knew the truth without a teacher. I can teach you by relying on my teacher the Buddha.

If there is still has any teacher can teach the truth, can be freed from dukkha. Free from dukkha means free from the rounds of existence of defilement, action and khandha (kilesa, kamma and vipāka vaṭṭas). Your understanding of freedom is becoming an arahant but it is nothing to do with the personal identity.

In the khandha don't have these dhammas is freedom. With freedom from kilesa vaṭṭa and the others are also free. So, kilesa vaṭṭa is important. The Buddha took kilesa vaṭṭa as the main point. In short free from lobha and everything is free. Samudaya sacca is lobha, dukkha sacca is mind and body and with the four Path Knowledge are the four middle ways.

After the first Path Knowledge no need to worry and it leads to the others. On the first path is more important. Right view is gradually leading to the higher levels. Right view is mature step by step. So the Buddha asked to develop the path factors, to make right view becoming maturity, to sharpen the knife of right view sharper and sharper. Step by step it passes through from the coarser to the refined level. So don't relax on your development.

It becomes rusty if you leave it aside. It's sharpened not only in sitting but also standing, walking and lying down. It must lead with mindfulness and wisdom. Therefore the Buddha exhorted us always living with mindfulness and contemplation with wisdom. In my exhortation these two points were very important. Lacking with them was never in the middle way.

He reminded us quite very often to have mindfulness and clear comprehension in everywhere. Without them kilesa will grow. It means D. A. process continues. For example, not mindful of the seeing, not contemplating its impermanence, and with the seeing arises desire. Then it continues D. A. process in the middle (see the twelve links of D. A. process), and continues to taṇhā, upādāna and kamma.

So the Buddha was saying of he was too worry for us to open our eyes. Even it was better with a hot iron bar to poke your eye. (Unwholesome dhammas are burning and poisoning the six senses doors and their consequences are unthinkable. Now, many unwholesome media are harming human beings all the times. So we can see the Buddha's worry and compassion.)

It will never end since continuing to taṇhā, upādānaṁ and kamma and saṁsāra. After the seeing and wanting, clinging and action will come for many times. And with uncountable births arise. Lacking of sati and sampajāna (mindfulness and clear comprehension) is horrible.

So the Buddha had emphasized about it. Do you know how to open your eyes? You can't open it accordingly to the tradition. Not

knowing the truth is ignorance and saṅkhāra are following behind it. It can follow by the three D. A. processes with greed, hatred and delusion. These are the D. A. processes in the beginning, middle and end (see the twelve links of D. A.).

If you know how to open your eyes is in the middle way. If not you are in the extreme, i.e., floating and sinking. Do you know how to listen also? You have to correct all of them (With the six senses-doors, don't forget the Buddha's Fire Discourse). In the Saṁyutta Nikāya, the Buddha reminded us for 34 times to look for a teacher who could teach rightly.

Without a right teacher can't be in the middle way. If the fools become fortunate and they are following the sinking ways (We can see these fools around the world and human history. These people do foolish and stupid things, harming themselves and others after having wealth, powers and fames). Ordinary people become fortunate and following the floating ways (Only the wise knows how to use it for the benefits of others and themselves).

Searching for the Source

11th December 1961

The Buddha under the Bodhi Tree investigated the source of ageing and death of the khandha. Living beings suffer a lot because of ageing and death. It happens due to birth. So these are their personal properties. They are complaining as I am old now and very soon I shall die.

These complaining are without any grace and blessing. Because of birth people are getting old, sick and death and crying. From here I have to remind you. Don't pray for any life. If not, these are the things you want (i.e., ageing, sickness and death). You are afraid of ageing, sickness and death but prefer birth (jāti). It's too crazy. You do like it blindly.

Nothing is worse than not knowing the truth. It becomes clear that only by knowing the truth, saṁsāra will be cut off. Not knowing the truth is ignorance. Therefore ignorance is asking you to pray for birth. Even dukkha can be got without asking. Is it not so extreme by asking for it? It already existed even it was not talked by the Buddha. Ignorance is unwholesome dhamma. This is going in front of the Buddha Image and doing unwholesome thing. People have ignorance without any shame at all.

They think by asking and will get it. It's like praying for the murderer. Bodily and verbal actions are more frightening than birth. With them you get birth. Today I'll talk about the D. A. of the reverse order (paṭiloma). This is searching for the source of dukkha.

We can talk about the prosperity of life. But don't know the cessation of life. Isn't teacher important? Isn't life really good? So correct yourselves. You still have time to correct. Your parents and grandparents were already died and couldn't do anything for them.

Feeling is more frightening than craving, because of it taṇhā arises. A poor man wants to be rich. A rich man wants to be richer. Feeling causes craving to arise. Middle class people are also the same. Living beings are not fear of feeling. Taṇhā will not arise without it because taṇhā gets dukkha sacca. But a person who fears of richness is very rare indeed.

Is the feeling dhamma for preference or fearful one? Pleasant feeling is the most popular one. Is there anyone giving retirement by taṇhā? It blindly orders you whatever it wants. Craving governs on all beings. Now you find out your leader. It governs the 31 realms of existence. He is ordering you as much as he can and at last gives you dukkha sacca.

Is there anyone complaining for taṇhā? Even we take it as a prestige. It comes first as soon as in the morning but not insight knowledge. You have to observe the impermanence of feeling. Investigate backwardly and at last you find the culprit of ageing and

death which is ignorance. If ignorance falling away the whole will fall away (There are ten fetters—saṁyojana, ignorance is one of them).

So, after becoming an arahant D. A. process totally cut off. In the whole saṁsāra living beings are living around with samudaya and dukkha. Turning around with darkness and blackness (Ignorance and taṇhā are darkness and dukkha/khandha is blackness). Therefore the Buddha couldn't enter these things to help people. Our eyes were never gaining the light. It means you never have been had the light of the path.

You can contemplate with anyone of the four satipaṭṭhāna which you prefer. Seeing impermanence is ignorance (avijjā) or knowledge (vijjā)? It's knowledge, Ven. Sir. Therefore by seeing impermanence is making ignorance ceases. When ignorance ceases, and taṇhā also ceases.

Now, you catch the culprit and also know how to kill him. So the beginning of saṁsāra is ignorance and craving. Saṁsāra will end only without the ignorance. With the ending of the impermanence and it will end.

The Three Knowledge in the Suttas

15th December 1961

Your body is conditioned aggregate (saṅkhāra khandha). And after the conditions (saṅkhāra) finish and it ceases. Before they finish we can listen talks, eating, selling and buying. We can die because of kamma. If not conditioning by temperature (utu), or not connecting with it or it finishes will also die.

One also will die when next mind does not arise after this mind moment. One must die if one of these four nutriments—kamma (past kamma), mind (citta), temperature (utu) and foods (āhāra), ceases. Before death they are supporting for it. Do you have the chance for relaxing? If foods not produce the food elements also die.

So we must eat foods and we will die if the group of form (rūpa kalāpa) do not develop. It's like the simile of a wooden doll (a puppet) with the four strings. It will perish if one of them going wrong. Can you say the body is your own and belongs to you? It's conditioned body. It suffers according to their conditioning. From the side of the mind phenomena, they arise by sense objects and sense doors.

Therefore mind and body are conditioned aggregates (saṅkhāra khandha) and will end up with impermanence. So we had never been had a stable life. If can't get out from conditions and we are just ready for death. By coming out from them will arrive to unconditioned

Nibbāna. Have to contemplate a lot of the impermanence of conditioned phenomena (saṅkhāra anicca).

Arising is saṅkhāra and vanishing is anicca. One's own khandha is these two. You are conditioning and vanishing. If you discern this and get the knowledge of as it really is (yathābhūta ñāṇa). Have to continue to contemplate its disenchantment. Seeing a lot of impermanence become disenchantment. For example, if a mother every time gives birth and the baby dies.

Does she have any desire for giving birth again? Yathābhūta ñāṇa becomes mature and develops to the knowledge of disenchantment. In the beginning, it needs to discern saṅkhāra and anicca in the body. In the body it doesn't have anyone of the hand, feet, hair, etc., but only has impermanence. You get the yathābhūta ñāṇa if you know this. It is developing into the knowledge of disenchantment at the time when you don't want to see impermanence (The mind becomes disenchanted with the process by contemplation a lot of anicca such as you become disenchanted with it if you eat lemons continuously. Khandas are always anicca, only the mind changed.).

If you develop to this point and I want to remind you beware for one thing. Your mind doesn't want to continue the practice. Don't get up and go away. Also don't move from your place. Continue to contemplate with patience. Let the knowledge develop to until not wanting it.

If you contemplate patiently on disenchantment and it develops into the knowledge of not wanting it. Surely it will develop (It's a

natural process). The knowledge of not wanting is Path Knowledge. In anywhere of the Pali suttas the Buddha described the development with these three knowledge.

If you discern impermanence both of your eyes are gaining light. Your craziness and blindness is gone. Craving reduces with the becoming of disenchantment. The knowledge of not wanting will come if you become more and more disenchanted. At that time impermanences disappear.

That is dukkha sacca disappearing, because impermanence itself is dukkha sacca. Dukkha nirodho nibbānaṁ—with the ending of impermanence of dukkha and Nibbāna arises. Contemplate anyone of them you prefer (i.e., one of the four Satipaṭṭhāna). The mind ends if the form (rūpa) ends. The form ends if the mind ends. (They are arising together and vanishing together). At the time of seeing the ending, there rises up to the three knowledge of Path, Fruit and Reviewing Knowledge (Magga, Phala and Paccavekkhana Ñāṇas) respectively.

(continued the Mahā-parinibbāna Sutta) At the Nādikā Village, Ven. Ānanda asked the Buddha where about some of the lay disciples' destinations after passing away (This was on the subject of Dhamma Mirror). A person knows him himself as never being going to fall into hells again, and also never becoming again as animals and hungry ghosts after entering the stream; he do know it that he is free from the dangers of uncertainty. (This is one of the terrible and frightening situations of the dangers of uncertainty).

A person whose dukkha has ceased knows himself. A very strong respect and veneration of mind arises to the Buddha, Dhamma and Saṅgha. With moral precepts (sīla), taking the life of beings and stealing things never arise. Wanting to take intoxicants never arise. It happens naturally. A person realizes the Path Knowledge knows it by himself. These are the mirror of the Dhammas, so knowing by oneself.

These are the check lists of a sotāpanna:

① Will never fall into the four planes of misery

② Unshakable faith and respect to the Buddha, Dhamma and Saṅgha

③ Stable in the five precepts (pañca sīla) in his whole life. Will never break it by knowingly.

④ By taking birth can never be born in these six places. (The four planes of misery; the place where the Buddha's teaching can't reach, born into a family with wrong views).

After becoming a sotāpanna what should one have to do? Don't worry, when the time comes, it will continue. It will be encouraged by the already gained Path and Fruit Knowledge. Only this Path Knowledge is important (i.e., sotāpatti magga). The higher levels of Path Knowledge are not important. Where are you going after death if you don't get this Path Knowledge yet? You have to practice for making the sure decision of that I will never fall into the planes of misery if I die.

The Doctrine of the Buddha

16th December 1961

You have to note that listening to the dhamma talks knows what should have, and what should not have in the khandha. What dhamma should have is right view and should not have is wrong view. These two are very important. It's important to develop a lot of dhamma which should be had and abandon which should not be had.

This body comes under ageing, sickness and death is the cause of the dhamma which should not be had. If you have the dhamma which should be had and ageing, sickness and death will stop. Don't know these things and in the saṁsāra we were living with ageing, sickness and death as our companions. In the khandha only saṅkhāra and anicca exist (Conditioned phenomena are impermanent or suffering).

Sabbe dhamma anatta—All dhammas (phenomena, including Nibbāna) are not-self. In the khandha only these things exist. In short only exist as the arising and passing away of phenomena. Arising and vanishing, arising and vanishing etc., with only these things exist. People have wrong views and take impermanence and making them as this is me, this is him, this is man and this is woman.

These things arise because of the dhamma shouldn't be had is existing. Wrong view is wrong knowing. Even without the Buddha taught about it, only anicca, dukkha and anatta exist. If he taught them

also these things exist. Even without listening talks and the dhamma which should not have always exists.

Following behind with wrong views which we have is clinging to wrong view (diṭṭhupādāna). Later, follow with the action (kamma) of governing by wrong view. Kamma paccaya jāti—and then following with dukkha sacca (birth). The power of not listening talks is very bad indeed. By the way I have to remind you. Only by listening on aggregates (khandha), sense bases (āyatana), element (dhātu), truth (sacca) and wrong view will fall away.

With dāna, sīla, and samatha practices and wrong views will not fall away. For example, I do it and I get it (i.e., on dāna). The identity view (sakkāya diṭṭhi) of dhamma which should not be had comes in. Only by listening emptiness dhamma (suññatā) connection with khandha, āyatana is on the right path. Empty of person or being, it's emptiness (suññatā).

Is it still has any person or being if talking on feeling? Therefore talking on khandha is emptiness. Talking on āyatana, dhātu, sacca and D. A. is emptiness. Only by listening to these kinds of talk that diṭṭhi will fall away. As an example, for my good fortune, I must make merits. It's not suññatā dhamma and diṭṭhi does not fall away. By undertaking sīla, I'll have a long life; this only diṭṭhi will arise.

If not listening on khandha, āyatana, D. A. and wrong view never fall away. And never free from the four planes of misery. So, suññatā dhamma is very important. By listening to the emptying of me and mine dhamma will arrive to suññatā. Living beings are descending

from blissful to painful existences if not listening to the suññatā dhamma. In the Aṅguttara Nikāya, the Buddha said that without listening to the suññatā dhamma wrong view arose. With the suttanta method (discourses) using the person and being in the teachings are all right but not leading to emptiness. It needs to add something to them.

So, at last the Buddha ended it up with truth (sacca). This was for leading to suññatā. With wrong view never leads to Nibbāna, and can't realize Path and Fruition Knowledge. (Here Sayadaw mentioned as in the past monks were giving talks from the sutta discourses and at the end finished their talks with reciting the Abhidhamma.

These were demolishing diṭṭhi. He continued to explain the Buddha's way of gradual teachings). Is there any person or being including in the dukkha sacca, samudaya sacca, nirodha sacca and magga sacca? At the time when the mind was absent from kilesa and taught about suññatā dhamma and became sotāpanna, …, arahant respectively.

The Buddha taught suññatā dhamma at the end was his way of teaching. (These last points are good for contemplation. Because during the talk when the mind was absent from kilesa meant overcame the hindrances. And then the Buddha continued to talk about suññatā dhamma. At the same time the listeners contemplated their khandhas. In this way we can also help the dying person.)

(Sayadaw continued to talk about the monks from Devadaha wanted to go to the western province; from SN.22.2 Devadahasuttaṃ, the Khandha-vagga Saṁyutta). Ven. Sāriputta said to the monks; "The

people in these places will ask you these two questions. What is the Buddha's Doctorine? And what the Buddha teaches very often?" For a Buddhist it's important to know what the Buddha's Doctorine is.

It even happens to make the accusation to the Buddha if you don't know and answering in uncertainty (e.g., some Buddhists talk about that the enlightened Bodhisattas, arahants still have kilesa, etc. … misinterpretting his teachings in these ways).

The Buddha's Doctrine is removal of desire and lust (chanda-rāga). He always taught the removal of greed (lobha) without regarding to any person. Look at the D. A. process chart. He taught for not followed by taṇhā, upādāna and kamma; the Doctrine of not connection from section② to section③ (i.e., from viññāṇaṁ …. . vedanā to taṇhā …. kamma).

Therefore every day I teach you to observe for not connect sec. ② and sec. ③. You do not follow the Buddha's Doctrine if you are connecting them. You have to decide for yourself. Contemplate with insight (vipassanā) to sec. ② and do not connet with sec. ③.

In regard to: what is the removal of desire and lust: for the removal of the desire on the five khandhas, what will happen if not remove it? When the khandha is perished and follow by sorrow, lamentation, etc. to someone attaches to the five khandha. It'll turn towards avijjā paccaya saṅkhāra—ignorance conditions volitional formation. Or D. A. process appears again from the end to the beginning (i.e., from sec. ④ to go back sec. ① again).

In the present sorrow, lamentation, etc., arise and it continues to birth again in the future. In this present life you have to cry and after death will fall into the plane of misery. You will encounter these things if you attach to your and other khandhas. It becomes affection (desire/lust) to him/her if you are seeing someone.

Is this the Doctrine of the Buddha? This is the doctrine of going to the apāya—planes of misery. Tell me the benefit of non-desire. Contemplate the impermanence of the affectionate dhamma and become non-desire of them. Then not continue from sec. ② to sec. ③. And also is not arriving to sec. ④ and instead to Nibbāna. At the end of sec. ② is Nibbāna (i.e., the ending of the khandha).

The ending of the khandha is Nibbāna. The ending of craving (taṇhā) is Nibbāna. It’s the ending of crying, birth, ageing and death. The Buddha taught to the future generations to know the faults of desire/lust (craving, greed, attachment) and the benefits of non-desire.

Unwise Attention and Sufferings

17th December 1961

The Buddha taught that with wise attention (yoniso) would arrive to Nibbāna. Sabbe saṅkhāra anicca—as all conditioned phenomena are impermanent, with contemplation of form (rūpa), feeling (vedanā), etc. and will see all of them are impermanent.

Close your eyes and observe the khandha with knowledge (ñāṇa) and will see the feelings are arising here and vanishing here. All are impermanent (anicca). Minds are also in the same way and you can't control of them. Someone with wise attention doesn't find me or him and only find impermanence.

Seeing the vanishing phenomena is seeing anicca. With unwise attention; my mind, I am feeling good, I am in pain, etc. making the feeling (vedanā) as; "I". "I see it" is neutral feeling and making it as "I". "I" is wrong view. From behind it will follow clinging with wrong view (diṭṭhupādāna). And also follow with action, kamma paccaya jāti —action conditions birth.

The fault of unwise attention is even leading to the planes of misery. The fault of unwise attention is very great indeed. We are taking impermanence, dukkha, not-self as sons and daughters that become worry and crying follow with sorrow, lamentation, etc. Why

does it happen? Because of not approaching a good teacher and not listening to the noble teaching.

Unwise attention hinders Path and Fruition Knowledge (Sayadaw mentioned some of the problems encounter in daily life by unwise attention). Therefore you have to note it as a very important dhamma. Smile and grimace arise by unwise attention. Hungry ghost and hell exist by unwise attention. Taints (āsava) send beings to the planes of misery, human beings, celestial beings and brahma gods. Sent by āsava, whatever planes you arrive, it only gets ageing, sickness and death. With unwise attention taking the sensual planes as will give us happiness and arriving there. So with unwise attention taints arise. Cause by the taints and beings arrive to different planes of existence. Beings arrive to whichever planes only get ageing, sickness and death.

(see the Sayadaw's whole circle chart of D. A. process. The axle is representing the taints; the four spokes are actions cause by the taints. The outer—most iron wheel is representing ageing and death. People praying for any plane of existence are not knowing the truth. Not knowing is taint of ignorance (avijjāsava).

The desire for asking is taint of sensuality (kāmāsava). Planes of jhanic existence are taint of becoming (bhavāsava). I want to be there is taint of wrong view (diṭṭhāsava). Beings are taking rebirths according to the turning of the axle of taints. Turning up and down and to all sides are ageing and death.

All the taints are coming from unwise attention and ending up in dukkha sacca. With unwise attention and kilesa arises. Beings are

doing actions with kilesa. They encounter ageing, sickness and death with actions and arriving to the planes of existence. Axle of taints is broken down and ends the problems with wise attention. Don’t follow the paths of smile and grimace. It can’t be free from ageing and death.

Noble beings (ariyas) can smile because they are free from ageing and death. They don’t have anything for the grimace and only have Saṁvega (for other living beings because they had direct experienced of dukkha sacca and the taste of Nibbāna). Because of unwise attention beings are wandering among the planes of existence.

In the Saṃyutta Nikāya (Khandhavagga), Ven. Mahākoṭṭhita asked Ven. Sāriputta “Someone has sīla and what should he do?” The answer was; he should have wise attention. Therefore whatever is arising and contemplate its impermanence and no taints arise. Contemplate the five khandhas as impermanent, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and non-self (11 ways).

By contemplating of impermanence and becomes wise attention. Impermanence is anicca and the seeing is magga. Therefore without the ignorance; wrong views, craving for becoming (bhavataṇhā) and the four taints (āsavas) cease. The axle of the taints is broken down. Without the spokes and planes of existence, free from ageing, sickness and death. In sitting meditation, if discerning impermanence and note it as I have right attention.

By seeing impermanence and all the ten ways of contemplation are including in it. (Sayadaw mentioned ten ways but in the sutta mentioned 11 ways. He said lay people no need to know all of them).

The Path Knowledge is like a knife. It’s breaking down the axle of the taint. Except vipassanā there is no other refuge. Except discerning impermanence no one will save you (No Buddhas, no bodhisattas and no Gods act as a Saviour. Nowadays a lot of Buddhists rely one outside powers and becoming like other faiths.)

Craving Overrules Actions

18th December 1961

You were sent by craving to this human world. You may ask, “Isn't it because of good kamma becoming human being? Isn’t it sent by kamma?” Don’t take it in this way. Craving (taṇhā) overrules on action (kamma). Taṇhā → upādāna → kamma → jāti—craving conditions clinging, clinging conditions action, action conditions birth. Actions are doing things with the instruction of craving.

Take them as like the house owner and the carpenter. According to the house owner’s desire and the carpenter has to build the house. You all are carrying away by the taṇhā water. Dāna is not the main point and I am giving you the source of the answer. Wherever you are arriving and attaching to the khandha there. On the way of carrying away in the taṇhā water, you grasp and hold on to the things which are unreliable. (i.e., family members and wealth, etc.).

You don’t know yourself of holding on to the stable or unstable things. In this way and you are getting old. They are like the trees on the edge of the river bank and unstable whatever things you hold on to. The edge of the river banks are eroded by water and the roots of the trees are exposed.

When it falls on you and you have to cry for it. In the round of existences, how many parents, sons and daughters we had already

before. But do you have any thought arising as I'll never grasp and rely on them again? The Buddha taught this Nadi Sutta (from the Khandhasaṃyutta, SN.22.93 Nadīsuttaṃ). With dissatisfaction, you get hold on them and it falls on oneself and sink.

Khandha is impermanent, dukkha and not-self phenomena and so whatever khandha you are grasping will suffer. You don't know what to do if you don't have something to cling on to. You understand the knowledge of not-self if you know it's unstable. Now you are suffered by the pulling of the self knowledge. Not grasping on things before you are a floater.

After the grasping and becomes a sinker. Which one do you like? When you are suffered and blame it on kamma as unfortunate. Isn't it true? You are holding on to them by clinging to sense pleasures and wrong views (kāmupādāna and diṭṭhupādāna). The clinging objects of mind and body are impermanent so you have to shed tears.

The Buddha taught anicca for getting the Path and the Fruition Knowledge. But when things are showing anicca, you all shed tears. You get the insight knowledge if you know anicca. These things happen because you don't rely on things which should be relied on, and instead rely on things which shouldn't be.

So, don't rely on one's own and others' khandhas. Crying is not the source. The source is grasping or holding on to. Kamma also ceases if only clinging ceases. Upādāna nirodho nibbānaṁ—Cessation of clinging is Nibbāna.

In this sutta the Buddha taught mainly on clinging. The floater gets the raft (maggan raft) if he may contemplate its anicca while thinking arises for grasping. The Buddha gave us three cups of impermanence, suffering and not-self medicines. In the world the real existence is these three cups of medicines. The medicines you like are none of them here.

You like the permanent, happiness, self medicines. In the past you all were stuck with the medicines you like and missed many Buddhas had arisen. You didn't like the Buddha's medicines and never drank it before. Therefore it's still very difficult to save beings if the Buddha had arisen. You should never rely on permanent, happiness and self (nicca, sukha and atta).

You get the maggan raft (path factors raft) if you know not-self as not-self. It's you yourself making the axle of the taints and turning around it. And then die in the 31 realms of existence. With the wrong grasping and taints arise (This talk is connecting with the previous talk). All the taints and realms of existence are making by oneself.

So, D. A. process is one's own process. Have to contemplate one's and others' khandhas as not-self. We are constructing spokes of kamma on the axle of the taints. From the six senses doors construct the spokes of kamma. You also can't make the spokes if you don't make the axle.

Without the spokes, the outer most wheel of ageing, sickness and death can't exist. Therefore, for not grasping contemplate impermanence of whatever arises from the six senses doors.

Conditioned and Unconditioned

22nd February 1962

There are two ultimate realities: conditioned and unconditioned dhammas. The impermanence of mind and body process, and the cessation of mind and body process; it is Nibbāna. It's at the entrance of Nibbāna if you can find out the conditioned ultimate real phenomena (saṅkhata paramattha dhamma).

At the ending of saṅkhata paramattha dhamma is the real existence of Nibbāna which is no conditions at all. You get the knowledge of things as really are (yathābhūta ñāṇa) if you discover the saṅkhata paramattha dhamma. First, strip away the concepts will discover the saṅkhata paramattha dhamma.

Combine the impermanence of the conditioned objects (i.e., the five khandhas) with the knowledge are called the processes of the knowledge. It can't arrange by oneself. These arrangements are by the objects (i.e., natural processes). We are following with knowledge in accordance with its functions.

The province of saṅkhata paramattha dhamma ending is not because it wants to be ended. Its province of the boundary coming to the end or expire. The knowledge discover asaṅkhata paramattha dhamma are the Path, the Fruition and the Reviewing Knowledge respectively.

It’s not so difficult and not much about it. First, strip off the worldly concepts and combine the saṅkhata paramattha dhamma with knowledge. And then following to its ending and will discover the asaṅkhata paramattha dhamma. Therefore you see the ultimate realities in twice.

If seeing the asaṅkhata paramattha dhamma, wrong views and doubt all fall away and greed leading to the planes of misery are gone. And will never be born into the six bad places (4 planes of misery, born into a family with wrong views and a place the Buddha’s Teachings never reach). As soon as seeing the asaṅkhata dhamma and become a stream enterer.

It’s important how to look at these khandhas. (Told the story of Ven. Ānanda became a sotāpanna by Ven. Puṇṇa’s teaching, SN.22.83 Ānandasuttaṃ, S.iii.105f). With clinging and craving, conceit and wrong views arise. Without clinging and craving, conceit and wrong views are falling away.

The reason is they arise by clinging to one’s own and others’ khandhas. Smile and grimace come from clinging. Three of the craving, conceit and wrong views are arising in turn. Like the simile of a mirror, looking at the khandha mirror me and him shadows are coming out from it.

Ven. Puṇṇa asked them; “Form is permanent or impermanent?” If it’s impermanent taṇhā, māna and diṭṭhi not arise. Looking at with the ordinary worldling’s eye and taṇhā, māna and diṭṭhi arise. Looking with

the eye of the disciple of a noble one it doesn't arise. In Ven. Puṇṇa's simile; khandha was like the mirror. Someone himself and others were like the shadows in the mirror. At first, you should have the intellectual knowledge and then do the practice. You have no progress without them.

Part 8

The Three Worlds

15th to 21st February 1962

T1

All mundane matters (lokiya) are the world (loka). Supramundane element or dhamma (lokuttara) is the phenomenon outside of the world. There are nine lokuttara dhammas; four path knowledge, four fruition knowledge and Nibbāna.

The bhikkhus asked The Buddha: ‘‘What is the world?’’ The Buddha’s answer was: ‘‘The arising and passing away is the world’’. The worldly phenomena are encountering with the arising and passing away. They are not free from the arising and passing away. Supramundane dhamma transcends the worldly dhammas.

These are the four paths and the four fruition knowledge including Nibbāna as supramundane dhammas. But Nibbāna transcends loka. All worldlings don’t know that loka is dukkha. They don’t know the present dukkha and desire for the future dukkha.

Before, when your businesses were going very well, it is also dukkha. By not going well means you are separated from dukkha.

When these worldly dhammas of anatta comes in, it let you have the sense of urgency (saṁvega). And it's reminding you to get out from the loka. Before, when you got the license, it was bodily dukkha (kāyika dukkha, i.e., busy with greed)

Now, you don't get it and have mental dukkha. Turning around with samudaya and dukkha are the matters of human beings. They take it as the economic development. These are the fire and fuels going on burning in turns. (This talk was given to a couple who were his close disciples and business people).

It made the Buddha not having the chance to come in and teach people. These are the matters of the people not understanding loka. You have to cut off loka means the loka process of the khandha. It means to get out from the saṅkhāra loka (conditioned world) of the D. A. process.

From ignorance to birth and death are the cycle of the world (i.e., the twelve links of the D. A. process. In this process only samudaya sacca and dukkha sacca exist. Only fire and fuel are going around with it. We build our own fire and burn ourselves. Without the fire of greed, we are in tears because we don't get what we want. It doesn't burn ourselves that tears are coming out (We do not understand these words with defilement except with wisdom only. Worldling are happy with taṇhā and dukkha. Without it, they are unhappy. Therefore, The Buddha said that worldlings were crazy and foolish).

If you are happy in the world, contemplate the impermanence of the happy mind. And craving and clinging will not arise. If you

become disappointment; contemplate dosa. And it becomes the supramundane dhamma to transcend the world. With the samudaya and dukkha disappear and the cycle of the process also disappears. And then a clear thing appears.

The cycle of the processes is the turning around of samudaya and dukkha. Without the fuels and fire arise, the clear thing appears. People prefer fuels and fire. Therefore, without them, it's difficult to talk about and appreciate Nibbāna. Mundane Knowledge (vipassanā knowledge) is clearing out things for peace. Supramundane knowledge (i.e., Path Knowledge) is peaceful and without other things. People are taking things not peaceful as happiness that to talk about Nibbāna is very difficult. Someone is asking the question of if I am arriving to Nibbāna what kind of thing is with me there?

He doesn’t know the extinction of the fire and fuels. And not understand samudaya and dukkha, and take Nibbāna as nothing exists. People don’t understand the dukkha of the arising and vanishing of loka and reenter into the world. They never heard about the peace of the supramundane dhamma.

T2

The six senses doors are loka. In the Saṃyutta Nikāya, the Buddha taught as there was the arising of loka and the cessation of loka. The whole process of D. A. is loka. For example, from the seeing consciousness (from the eye door) arises to the end of the D. A.

process are sorrow, lamentation, pain and grief (the twelve links). The other sense doors also should understand in this way.

They must have their cessation if phenomena have their arising. From feeling (vedanā) not follows to craving (taṇhā) and loka nirodho (cessation of the world) starts from here. If craving ceases the world also ceases. No need to afraid of action (kamma). If craving ceases, there are no more good and bad actions. You all are expecting good kammas. Without kammas cease will never arrive toward Nibbāna.

We have to let the causes of kammas which are craving and clinging to cease. You all like good kammas and not bad kammas. I exhort you of shouldn't like both of them. Whatever kamma there is only birth arises. Birth is the truth of dukkha (dukkha sacca) and you should practice to make kammas cease. Vipassanā practice is the cessation of loka. Family businesses (concerning about family life, making money, etc.) are the arising of loka.

There are the ways of upstream and downstream. You have to put a lot of effort to achieve the way of the upstream. Someone talking about the disappointment of loka is establishing the future loka. Someone afraid of loka is not like this. Disenchantment with loka is contemplating the impermanence of whatever arises from the six senses doors.

Disappointment and disenchantment are different in these ways. Disappointment with loka is common saying and without practice. Living beings are running around in the loka. Their lokas will follow and oppress them. The old kammas follow and oppress you if you

can’t run away from them. You can free from them only by transcending loka.

One’s own created loka of good and bad kammas oppress him himself. Even you are afraid of loka and don’t know how to run away will oppress by them. The person wants freedom has to discern loka. Contemplate until disenchantment with it. And then continue until to the end and will transcend loka.

T3

First, to know about the three worlds, satta loka is the world of living beings, such as human beings, animals, etc. (i.e., the 31 realms of existence). Okāsa loka is the natural world such as forests, mountains, earth, etc. Saṅkhāra loka is mind and body phenomena which are arising and passing away moment to moment.

(Satta and okāsa lokas are depending on this saṅkhāra loka—the natural law. Without this natural law nothing can be existed, except Nibbāna. The Buddha knew these three worlds and so called him as lokavidu—Knower of the worlds—one of the nine attributes of the Buddha.

The Buddha taught as any loka was not good. Saṅkhāra loka is arising and vanishing. Okāsa loka is destroyed by fire at the time of Doomsday. It’s functioning according to the natural law like a yearly cycle). As satta loka, human beings, animals, etc., all are born and die (It’s going on and on, non-stop, except the Nibbāna element).

Therefore, all three lokas are truth of dukkha (dukkha sacca). So, don't get the knowledge of knowing lokas that people are thinking as this and that loka may be good. Therefore, they want to change from here to there (So in human histories and religions, Buddhists or non-Buddhists created paradises without understanding these worlds).

Do it for transcending the loka if you really want to search for something. Everyone stays in loka will encounter the eight worldly winds (i.e., gain and loss, status and disgrace, censure and praise, pain and pleasure).

T4

Whatever arises by conditioning is saṅkhāra loka. Everything arises and passes away is the world (loka). Therefore, it's in the province of dukkha sacca. Only get out from the conditioned world and cease from all lokas. In the Dhammasaṅgaṇi, the Buddha taught saṅkhata dhamma and asaṅkhata dhamma—conditioned phenomena and unconditioned phenomenon.

These are dhammas of arising and passing away and Nibbāna dhamma of neither arising nor passing away. We have to get out from the saṅkhata dhamma. Mind and body are saṅkhata dhamma. The body arises by the conditioning of kamma, citta, utu and āhāra. And mind arises by the conditioning of sense object and sense door.

Therefore I am asking you to do the vipassanā contemplation on the saṅkhata. Unwholesome saṅkhata dhammas send beings to the planes of misery. And wholesome saṅkhata dhammas send beings to the planes of bliss. All saṅkhata dhammas are governing by ignorance. Avijjā paccaya saṅkhāra—ignorance conditions volitional formation. And then consciousness arises. Here means birth consciousness. It's birth (jāti) and the truth of dukkha. So, it can't get out from saṅkhata. This is the birth dukkha of the people who don't want to get out from saṅkhata. Living beings don't know about loka and running in the loka. It will arrive to asaṅkhata Nibbāna only by knowing saṅkhata; otherwise, never can arrive there.

The Buddha never used asaṅkhata as loka. Loka is perishable. Therefore, he used it as asaṅkhata dhamma. You will see its vanishing by observing saṅkhata and then become disenchanted and not wanting of it; in this way, and see Nibbāna; otherwise, will not see it. You can appreciate asaṅkhata only by seeing saṅkhata. Saṅkhata are arising with conditioning by others but we take it as our own.

So, we do like it. After knowing it as not belong to us and not happen according to our desire. And also we knew that they are consumed by death. Therefore, start looking for the deathless and wanting to turn towards asaṅkhata. The saṅkhata person doesn't have a permanent place. By prayers we got the things which are not always exist.

These prayers are the same meanings as let me become suffering and not happen to my own desire.

(Sayadaw continued to talk the Subrahmā Devata's story) The devatas' existences were conditioned by wholesome kammas (kusala saṅkhāra) and it was destroyed by unwholesome kamma (akusala saṅkhāra).

These 500 celestial nymphs died instantly and fell into hell; now with pleasure and joy, later with sorrow and cry. This was the way of saṅkhata people. Subrahmā deva was piercing by two dukkhas. He became sorrow for the deceased and painful for the waiting dukkha ahead.

He and the other 500 celestial nymphs were after seven days would fall into hell. He had foreseen his destination in hell dukkha and certain about it. And later with the practice of vipassanā and ended the hell dukkha (Subrahmā deva and the 500 celestial nymphs went to see the Buddha, listened to his talk and all entered the stream.)

T5

If believe in satta loka exists and must know that we have wrong views. Not understanding of satta loka is sticking with wrong view. If you think human beings, celestial beings and brahma gods exist and it becomes wrong view. With this and the question must come up as, after a living being dies where he has gone.

It happens to you because of taking it as a living being. It’s the view of the eternalism (sassata diṭṭhi). Between the two processes it seems never disappears. Put the wrong view in the D. A. process and it’s with craving/taṇhā (it was mahā taṇhā—big craving, and mentioned by the Buddha in the Mahā-taṇhāsankhaya Sutta of Majjhima Nikāya, MN 38: Mahātaṇhāsaṅkhaya Sutta). No living beings, but only dukkha sacca of the impermanent mind and body exist. If you are stopping at satta loka and wrong views arise.

[This sutta (MN 38) was related to Sāti's diṭṭhi which he took consciousness as a soul. So the Buddha gave this talk based on D. A. process to dispel this view. If we understand D. A. properly, we will know that the Buddha referred to diṭṭhi as mahātaṇhā. So the D. A. process can be written as:

$$\text{feeling (vedanā)} \begin{cases} \rightarrow \text{taṇhā} \rightarrow \text{clinging (taṇhūpādāna)} \rightarrow \\ \rightarrow \text{māna} \rightarrow \text{mānūpādāna} \rightarrow \text{kamma} \rightarrow \\ \rightarrow \text{diṭṭhi} \rightarrow \text{diṭṭhupādāna} \rightarrow \text{kamma} \rightarrow \end{cases}$$

I also don't know about it before, but I realize after listening to the Sayadaw's talks which he mentioned in them.

We should not take D. A. process in a fixed way as only this twelve links. The Buddha's teachings had compactness of nature. He did not always explain it in detail. Therefore, the commentaries came in (e.g. Mahākaccāyana).

Everyone loves him/herself more than anyone or anything; atta = sakkāya diṭṭhi.

Sotāpanna only has the seven droplets of ocean water of dukkha if compare with the worldling who has the volume of dukkha in the whole great ocean, even may be more. But sotāpanna only eradicated diṭṭhi. So that we'll know that diṭṭhi is mahātaṇhā or cūḷataṇhā. If we have diṭṭhi you will never be happy.]

For example, with your finger nail and scratches on your arm. Feeling (or sensation) and the knowing mind (i.e., consciousness) arise here and vanish here. Do they move to anywhere?

(Sayadaw continued to tell the story of Anurādha).

The wanderers asked Ven. Anurādha, ‘‘Does a being exist after death?’’ It was the same meaning as permanent. This was the question of the eternalists.

‘‘Does a being not exist after death?’’ This was the question of the annihilationist.

‘‘A being both exists and doesn’t exist after death.’’ This was syncretic view. Ekacca sassata diṭṭhi—partial eternalism.

‘‘A being neither exists nor doesn’t exist after death.’’ This was evasive skepticism—Amaravikkhepa diṭṭhi.

This answered was only free from telling lie. The answer as exists can be wrong and does not exist also can be wrong. So someone gave the evasive answer. Ven. Anurādha answered to them as the

Buddha didn’t teach in these ways. Anurādha thought that if they asked him more it would be quite difficult. So he himself had wrong views. He reported the incidence to the Buddha.

The Buddha questioned him; ‘‘Form (rūpa) is permanent or impermanent?’’

‘‘It’s impermanent, Ven. Sir. ’’ ‘‘Impermanent is sukka (happiness) or dukkha (suffering)?’’ ‘‘It’s dukkha, Ven. Sir. ’’ ‘‘Dukkha is atta (self) or anatta (not-self)?’’ ‘‘It’s anatta, Ven. Sir. ’’ And then Anurādha entered the stream. He answered all these questions by contemplating his khandha.

The Buddha questioned him in this way for all the five khandhas one by one. After becoming a sotāpanna, the Buddha questioned him again.

‘‘Except the form, is there any being or not?’’ ‘‘Can’t take them as a being, Ven. Sir.’’

It's only dukkha arising and dukkha ceasing and no living being there. If asking with a living being and don’t answer them. In the khandha only dukkha arises and dukkha ceases and no other thing exists. If you know it thoroughly will enter the stream. Only Knowing about satta loka is still not enough. To transcend satta loka have to be done with the practice. It’s sure that this can be possible only by discerning impermanence.

T6

Mind and body combine together is called satta loka (most beings have mind and body, but there are also beings with form only and mind only). Not understanding satta loka, wrong views arise. Diṭṭhi falls away is Nibbāna. So, stopping at satta loka and diṭṭhi not falls away.

Before the practice, firstly have to dispel wrong views and doubt. (Sayadaw gave the reason with Ven. Anurādha's story). Where is diṭṭhi coming from? It is from the living beings' khandhas.

If believing in living beings exist and it will arise as I am thin, I am fat, and etc. are talking about by looking at living beings. With the living beings disappear and ñāṇa reaching to the khandhas and diṭṭhi falls away. Have to penetrate the living being. Move away from the living being and let ñāṇa (knowledge) focus in the khandhas. Deceiving by the satta loka and many wrong views can arise.

The khandhas are covering up by the satta loka. Without the living being disappears, three kinds of D. A. processes can arise. Take note of these two points: 1. Have to know about satta loka and 2. Move away from it. Don't reject the conventional truth and let not stick with wrong views. Not knowing these things and not easy for practice.

I mention them because it's important. Not understanding satta loka can fall into the planes of misery. Not knowing the ultimate reality (paramattha dhamma) will not realize the Path and Fruition Knowledge. I remind you to use them in the proper places.

By rejecting the satta loka with the view of no father and mother can commit the five heavy kammas. In this way it becomes the danger for the path knowledge. With the sīla is breaking down and not getting the Path and Fruition Knowledge. With this khandha can develop wrong views and also Nibbāna.

T7

Knowing how to use satta loka rightly can arrive to blissful destinations (sugati). If not, might arrive to woeful destinations (dugati).

① Only uncover satta loka and saṅkhāra loka appears. Penetrate saṅkhāra loka with knowledge and anicca appears. It's in accordance with the verse, sabbe saṅkhāra anicca—all conditioned phenomena are impermanent.

② Saṅkhāra loka combines with ñāṇa become vipassanā.

③ The ending of saṅkhāra loka combines with ñāṇa become the Path Knowledge.

Today I teach three points (1,2and3). Most people can't uncover satta loka and die (dying with the perception of satta loka). The memories with sorrow for three years and three rains for the deceased persons or the loved ones are coming from not overcoming satta loka.

Some people putting advertisements in the newspapers is the same meaning as we are going to the apāyas—woeful planes (Because clinging with sorrow, lamentation, etc.) even they have the airs of taking pride in these remembrances. There is a saying that attending of a funeral is equal to ten times to a monastery. It is right only if people can contemplate on anicca, dukkha and anatta with it.

If not every attending a funeral is trying to arrive the apāya (i.e., instead of dhamma contemplation with talking and socializing on worldly matters to each other). Atta diṭṭhi (wrong view of self) comes from looking at the khandhas in wrong ways. I'll teach you how to look at the khandhas.

When you are looking at the khandhas and knowing it as the conditioned form (rūpa saṅkhāra), the conditioned feeling (vedanā saṅkhāra), etc. are arising. These are neither man nor woman and only conditioned aggregates are arising. This is the right seeing. Then no satta loka appears.

The saṅkhāra loka is teaching you as now it's arising and now it's passing away. You have to follow the saṅkhāra loka up to the end. Only by seeing saṅkhāra and will see anicca. Because the Buddha said that, sabbe saṅkhāra anicca—all formations are impermanent.

Remove satta loka and find out the saṅkhāra if you want to arrive to Nibbāna. And then observe its nature and where it will end. You will see the arising and passing away. And then you have to follow its ending. If the impermanence of the dukkha ceases and seeing the ending of loka. The ending of loka is NIBBĀNA.

Are You the Wise or the Fool?

5th and 6th March 1962

There are three culprits making the khandhas; i.e., ignorance, craving and action (avijjā, taṇhā and kamma). Therefore, everyone with the possessing of the khandha is a fool. In this life, continuing to create ignorance, craving and action is like a stupid again (Sayadaw compared them as poisons).

In the past lives, people had drunk these poisons and now have sufferings. It is foolish if drinking it again in this life; and if not, it's wise. Going the way of feeling conditions craving—vedanā paccaya taṇhā is a fool.

Going the way of feeling conditions wisdom—vedanā paccaya paññā is a wise person. Avijjā and taṇhā are the two ring leaders of the fools. If you can make them not come to you is a wise person. According to the D. A. process, if section ② connects with section ③ is a fool (i.e., vedanā → taṇhā).

It is a wise person if stop at section ② (i.e., stop at vedanā, see the twelve links of D. A. process). It's unnecessary to teach for getting a dying body again. Possessing a dying body, but people don't know what to do for not getting it. If you connect with section ③ and section ④, it will come to you is inescapable (i.e., kamma → birth).

Knowing the mistake as wrong and still can become a wise person. A fool can't make you suffer. Yourself is a fool making you suffer (This point is important and also connect with believing in cause and effect. If we blame our dukkha on others can't solve the problems and have to correct ourselves).

The dhamma of the world and the dhamma of the Buddha are not the same. These family members you encounter are only temporary. You must take it as temporarily and don't attach to them. Not accepting this and it becomes wrong. (This talk was to a family couple who were very close to Sayadaw).

Whatever kinds of khandha people have all are the fools. Association with the foolish dhamma in oneself is called a fool (i.e., associate with lobha dosa, moha, etc.) The fool and the wise are nothing to do with association with people. Instead associate with unwholesome dhammas and becomes a fool.

Taking the matter as association with the dhammas and become a fool and wise. The meanings in the Maṅgala Sutta (Discourse on the Blessings) didn't mean with the person or being but with the dhammas. Don't take it as association with the concepts but with the ultimate realities. In the heart fills with unwholesome dhamma is a fool and with wholesome dhamma is a wise person.

If you ask for a standard as taking the personality or the dhamma, then take the dhammas. In this way, you are free from wrong views. How many times a fool or a wise can be known by checking oneself

each day! Associating with wrong dhammas becomes a fool. For example, someone has a very bad habit.

If you know it as foolish, then make it wise. If you don't know your foolishness is foolish and becoming worse. By the contact of sense objects and sense doors unwholesome dhammas arise and you have to correct it.

And if you know yourself as foolish becomes vipassanā. The foolish mind is anicca and the knowing mind is magga. It becomes the contemplation of the mind (cittānupassanā). If a wise mind arises, also contemplate its impermanence. It becomes right view and it's paññā. This becomes association with the wise.

If you don't know impermanence, it becomes ignorance. This is association with the fool. Vipassanā doesn't mean going to a meditation centre for practice. Have to contemplate your khandha. You have to practice to know yourself. Practising insight is association with the wise and without it with the fool.

Puja ca pūjaniyanaṃ—with the practice is worshipping to the Dhamma. This is maṅgala-uttamaṃ—the great blessing. After the enlightenment, the Buddha himself took the Dhamma as a refuge, because there was no one greater than him. With the practice of maggabrahmacariya (path of the holy life) the wise ends dukkha. Without its practice the fool returns to dukkha.

The Power of the Dhamma

14th March 1962

It's like a man builds up a fire. We have to practice until defilements are dried up. By listening the dhamma talk once and not understand, continue to listen it again and again. Listening dhamma talk is worldly merit. After listening and contemplation is transcendental merit. After becoming a sotāpanna and don't satisfy with it.

What should one has continued to do for becoming a once-returner (i.e., sakadāgāmin). Continue to practice with these 11 points (Contemplate the five khandhas) as, impermanence, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and not self).

There is no other strange dhamma for it. A sotāpanna only abandons wrong views, doubt and wrong practices. He still has defilements for the blissful existences. This means still has birth, ageing and death. For an example, first time shaving the head hairs of a baby the coarse hairs are gone, but still has the refined hairs are intact.

So, you have to sharpen this knife (the knife of the eight path factors) again and continue to shave the refined hairs. Ven. Ānanda was already a sotāpanna when he entered among the arahants, but Ven.

Mahā-Kassapa ridiculed him as a smelly ram. You all think yourselves as not smelly, but for the ariyans you are smelly. (Sayadaw continued to explain the eradication of successive kilesas).

The kilesas of the higher existence have to be eradicated with its own knowledge. Therefore, it's clear that continue to develop their own knowledge. After becoming an arahant and not just sleeping and doing nothing. Continue to do the same practice. Arahants still continue to have the dukkha sacca of the khandha of this life.

Therefore, the khandhas are still arising and passing away, with pains and aches. Still has the bodily dukkha, but not the mental dukkha. The physical body pains, but no mental pains. So, he is thinking as I must incline towards the freedom of dukkha. And he makes his mind inclines towards the freedom of dukkha which is no connection with the khandhas.

By doing the same practice only can enter the fruition state. No connection with the khandhas is freedom from the burdened khandhas. (For this point sayadaw explained the famous saying of the Ven. Sāriputta on the Burdened Khandhas).

Here is to start again from impermanence, but no Path Knowledge arises. (Each Path Knowledge arises only with each realization). And then it turns towards Nibbānic element. Without the arising of Path and Fruition Knowledge (as in the moments of realization) and it is seeing Nibbāna.

After seeing impermanence comes fruition knowledge (This is not the fruition knowledge arises after the Path Knowledge). After that it is inclining towards Nibbānic element. With these fruition knowledge and the mind is staying with Nibbāna for a long time. If looking at the body it's clear and light with healthy form (rūpa).

Therefore, arahant to arahant asking to each other after they emerged from the fruition state, by seeing their bright clear complexion. These forms are free from kilesas and no connection with them. Even the Buddha asked his monks in this way. Just think about it, the heart without the form of lobha, dosa and moha and instead with the form of fruition mind.

These are the supramundane form. The cause is pure and the result is pure. We can saw this in the attainment of cessation (nirodha samāpatti). By giving dāna to an arahant after came out from this attainment gave the result instantly. These attainments were using for the staying away from the burdened khandha and helping other. For example, Ven. Mahākassapa was helping the poor.

(Told the story of Sakka, king of the Tāvatiṃsa Heaven deceived him as a poor old man for the benefit). Connection with defilements is the form and mind of painful existences. When someone becomes very angry the form are very coarse. (In a documentary film of a crown prince with his facial appearance before the assassination of his royal family was quite shocking).

Even before death people faces have their predictions (In a documentary film in China, a middle aged wealthy and good looking

woman died with cancer in the hospital looked like a ghost). Only leading by wholesome dhammas and life becomes bright. In the worldly matters also have to search wealth, happiness and prosperity with wholesome dhammas, and not with greed. One of the attributes of the ariya saṅgha is like a fertile soil for good merits.

Even ariyas are different from the sotāpanna to arahant; their qualities for making merits are like the different qualities of soil for the crops. Like the different qualities of the crops grow from a bad soil and good soil. At any place giving people troubles are coming from kilesa. This is making you in stress and strain. Whoever welcomes it has disadvantages.

It rejects everything which is good. It hinders the Path and Fruition Knowledge and reduces your advantage. Staying away farther and farther from kilesa is more and more beneficial. But you all don't know in this way. By sīla we get the human khandhas. Wholesome dhammas are feeding and looking after us. But we think it as taṇhā done it for us.

Every of us are not clear between the main and the secondary causes. You may reach the goal by knowing the main cause only. Everything of goodness comes from the base of practice (i.e., need to always develop the practice of wholesome and ariya dhamma in our daily life).

Note:

This talk on the power of Dhamma is very good for reflection. It is food for thought and the heart. Sayadawji's had penetrative wisdom which was very rare in Dhamma teachers. Here I gave an example of the angry person (a crown prince) and his very coarse facial form (rūpa) in the documentary film. He could not fulfill his kāmataṇhā for a woman and killed his royal family members. His face became red with anger and hatred like a fearful spirit (yakkha).

Even before death, people have their predictions on their faces. Here I gave the example of a middle-aged woman Miss Chen who facial expression was frightened with fear at the moment of death. Her eyes were opened with a twisted lip, and it seemed her eyes were looking at somewhere. Her whole complexion was an ashen gray color. At the time of death, she was only 41 and a beautiful woman with a husband and no children. They were rich and leaving behind a very big house. Her husband also did not dare to stay there, because he knew that her wife became a ghost after death. This is also kāmataṇhā clinging to wealth and property. The crown prince's situation was worse than her, because his action was matricide and patricide. The result of it was after death fell to the great hell (mahā-avici) as a hell-being.

Without the education or knowledge of Buddha-Dhamma, human beings will do many foolish and useless things, and the result will be very painful. Even Buddha-Dhamma cannot be called as religion because it never teaches about the creator or outside power. It is on human or mind centered teachings. Without the Buddha we never understand on humans and the mind. Although the Earth is not the center of our solar system, as living beings (31 realms of existence), the human plane is the center of them. From Earth humans create all

kinds of action (mental, verbal or bodily) and taking rebirths everywhere. Therefore, humans should not misuse their rare births as humans. If not as the Buddha warned us our permanent and frequent homes were hells, animal realm and ghost realm.

To Nibbāna without New Kammas

15th March 1962

[This talks based on Kammanirodhasuttaṃ of Saḷāyatanasaṃyutta, Saṃyutta Nikāya (15. Navapurāṇavaggo, SN.35.146). The original sutta was short and simple. Sayadaw talk was also simple but interesting and profound. It gave us a lot of contemplation on kamma connection with the practice. Without a good teacher's guidance, we can even create good kammas to prolong our dukkha. We can see a lot of cases like this in the later Buddhist tradition.

The Buddha said that there were four dhammas on kamma.

1. Old kamma
2. New kamma
3. The cessation of kamma
4. The way to the ending of kamma.

Sayadaw emphasized that every teaching of the Buddha was for practice, if we know how to do it.

Old kamma: The eye, ear, nose, tongue, body and life continuum mind (bhavaṅga citta) are continuing to exist because of the old kamma or past kamma.

The bhavaṅga cittas continually exist after birth consciousness and up to death consciousness (birth and death consciousnesses are also bhavaṅga cittas). The embryo in the mother's womb is alive with these cittas.

New kamma: Bodily, verbal and mind actions (kāya, vacī, and mana kammas). Base on the six senses doors and six senses objects and we create these actions all the times. All living beings create new kammas with the old kammas every moment. During sleep we are alive with the old kammas of bhavaṅga cittas.

The cessation of kammas: Nibbāna is never realized without the ending of new kammas. They will continuously give the results on and on without end. Without the cessation of new kammas and Nibbāna can't arise. The way to the ending of kāmas: The Noble Eightfold Path.]

The Buddha taught about the four things on kamma. These were old and new kammas, the cessation of kamma and the way to the cessation of kamma.

1. The old kamma
2. The new kamma
3. The place of the cessation of kamma
4. The practice on the cessation of kamma.

These are the dhamma for practice. There is no dhamma which is not connecting with practice. We don't know how to put into practice

that it becomes only teaching. On old kamma; eye, ear nose, tongue, body and mind, (i.e., the bhavaṅga citta) are made by old kammas.

Now you are listening to the talk with the result of the old kamma. The new kammas are now you are doing with bodily, verbal, and thinking, and planning of mental actions. These things are arising in this life. Now you are sitting here and not free from old and new kammas. You are alive with these kammas.

By thinking and planning you are alive with the mind. Going and moving is alive with the body. We are alive with verbal action when we are talking. With breathing is alive with the old kamma. Seeing with the eye is alive with the old kamma.

Therefore, when people are getting older, the seeing power is becoming weaker. You can say all these are kammic aggregates, it is not wrong. It is far from Nibbāna if present kammas are not ceased because mind and body still arise.

The Buddha taught that kamma gives the result. Waking up from the early morning these kamma are start coming. Without their cessation will never realize Nibbāna. Present kammas are arising like the mushrooms. The place of the cessation of the present kammas is Nibbāna.

Let it be the old kamma. Until the new kammas are not ceasing, the present and future results will keep coming up. (The last two sentences had connection; and they had some hidden meanings in them).

If the new kammas are not ceased Nibbāna will not arise. People are ignorant about this and think that it's good to continue the new kammas. So, they are doing good merits. The Buddha was cutting off kammas. You all are connecting kammas.

So, you'll only get dukkha sacca. Not knowing the dhamma, people are straying away from the path; even they are expecting the old good kammas (such as when I'll have good luck). Cutting off kamma is Nibbāna, if not only connecting with dukkha. In today dhamma talk all these point are becoming clear.

People don't know how to make kammas cease. And they are straying away from the path. They are not doing the practice which should be done. (Most Buddhists know the practice is wasting their precious times by doing many things which are useless and no essence.)

They are worry and afraid of the cessation of kamma. They have the desire of the connection of good kamma. So, they appreciate for the arising of dukkha. They want Nibbāna but what they are doing is dukkha sacca. Instead of relying on the knowledge (ñāṇa) as parents, they rely on kamma (as parents).

Therefore, they are swimming in the ocean of suffering. With the understanding of truth (sacca) can know these nature. If not you'll not understand them. The Buddha also taught for relying on kamma. But not knowing the whole teaching and missing the most basic point.

The practice of the cessation of kamma is contemplating the arising of dhamma from the sense doors of the old kamma. These are every day I am teaching to you. In this way the bodily, verbal and mental actions are not arising and become cessation. Kamma not arising is the path factors.

Therefore, path factors are cutting off kamma. It doesn't mean that you shouldn't do the good and wholesome kamma of dāna, sīla, etc., but you should do it by leading with the insight knowledge. Kamma following behind and ñāṇa leading in front, it becomes the type of kamma sending to Nibbāna.

In the Satipaṭṭhāna Sutta, it also mentioned to contemplate wholesome mental states. Without vipassanā knowledge whatever you are doing is straying away from the main point. Even though path factors are called kamma, actually it's leading as knowledge (ñāṇa).

Negligence and Suffering

23rd and 24th March 1962

T1

[In the beginning Sayadaw told about the story of Sumedha, the hermit with great compassion for living beings decided to become the future Buddha]

He could give instructions only after he became the Buddha. He gave the instruction of not to be heedless. Warning us not forgot the khandha and observed it for what was happening with it. You would see Nibbāna according with your own knowledge which had realized.

Practice and develop in accordance with the process of knowledge. Don't be in heedless situation with the matters of family and business. Listening to what the khandha was telling you. What the Buddha said was very important. The fault of negligence is very great. Akāliko—it'll give you the result. Heedless situation is; ignorance conditions volitional formation (avijjā paccaya saṅkhāra)… …… to birth (jāti).

You have dukkha already and grabbing on to the next dukkha. At near death the mental images of actions (kamma) arise (He gave some of the hell images). At the time he remembers as I am wrong. At that

time, he knows the great fault of heedless. (Sayadaw mentioned the frightful situations in hell).

After seeing the mental images of action (kamma nimitta) and death comes. At near death wanting to change the situation is very difficult. This is the fault of negligence. For the older people not to be ended up in crying is not to be heedless before. With the wrong living is bad dying. There is no one can help you. Tears are streaming down. It gives the result even in this life. (Follow with sorrow, lamentation, pain and grief).

During the dying, any one of action, mental image on action, mental image of the destination (kamma, kamma nimitta and gati nimitta) will appears. After the five active mind moments, and he dies. The mind is arising and passing away for one hundred thousand billion times (1,000,000,000,000) in a single wink of an eye. So, it doesn't take long.

For some people, he dies after the eight active mind moments. With the heedlessness is the heedless mind action, with heedfulness is the heedful mind action and kammas will give the result accordingly. Therefore, one should take oneself as importance. Family members have their own kammas.

We have to drop off all these my concern and his concern. Why? Concern for him and you go to apāya (woeful plane). Concern for you yourself also go to apāya (woeful plane). Therefore, don't reverse the Buddha's words. Also have to take your life as importance. It's important not to forget with mindfulness and wisdom.

T2

The fault of forgetfulness is living together and not knowing about the khandha. We are talking and moving with this khandha and not knowing about it.

[You must observe this khandha to see its oppressive nature (pilanato) and it itself is oppressed by taṇhā (saṅkhatato).]

The truth of dukkha has four meanings. (The first two are pilanato and saṅkhatato—which mean oppressive (active) and oppressed (passive) natures. Khandha oppresses its owner and itself has been oppressed by taṇhā with conditioning). With this practice and develop the knowledge of function (kicca ñāṇa). It's important to know the function of the khandha.

By reviewing, some know the realizing of the stream entrance (as a sotāpanna) but some don't. (Sayadaw gave the example of Mahānāma, the cousin of the Buddha). The ordinary knowledge about the khandha dukkha is the knowledge of function. Seeing the khandha arising and passing away is becoming kicca ñāṇa. It also becomes knowledge and non-greed (vijjā and alobha).

At the time of making prayer for the khandha was with ignorance and greed. Seeing the arising and passing away is knowledge (ñāṇa) and not wanting it is non-greed. By seeing the oppression of the khandha and do you want to make it as me or mine? Not taking it as me and mine and wrong view falls away.

If you don’t want, with the observing and it is cutting off. For example, you are under the electric light and instantly the light disappears. The oppressive and oppressed khandha disappears. This is dukkha disappears.

The dukkha you get disappears under your own knowledge. There is no dukkha and you know it by yourself. The first knowing is Path Knowledge (magga ñāṇa). Knowing its changes for two or three times (depending on the yogi) are fruition knowledge (Phala ñāṇa). Reviewing the disappearance is reviewing knowledge (Paccavekkhana ñāṇa).

The task of separating of dukkha is which everyone ought to do it (Instead, majority of people are enjoying with the polluted things like the worms in the latrine). In the world the dukkha we see are distinct dukkha (pakata dukkha). Even these kinds of dukkha are known by animals. It’s delusive dukkha.

These kinds of dukkha can’t develop the liberation knowledge. Only you see the dukkha of the oppressive khandha and this knowledge will come. You see the dukkha when you’re still healthy. This dukkha is not the kind of dukkha when you are crying with pain and aches. All of you think as we are healthy. Only you see the never healthy dukkha is the real dukkha.

You see the khandha in relative truth and think it as healthy. Only you see its ultimate real nature and know unhealthy. It’s called indistinct dukkha (apākata dukkha—because can’t see with the eye). Only the supramundane genius knows it (not the worldly genius). Only

you encounter the teaching of the Buddha you know about it. It appears only by observing with the eye of knowledge.

Pākata dukkha can be protected with the protective chant (parittas). With the pākata dukkha the desire for getting well arises (i.e., taṇhā). With the apākata dukkha not wanting arises (i.e., alobha). These are very different and opposite. You can realize Nibbāna only with non-greed. If you practice at the time of not healthy taṇhā will come. Practise when you are still healthy and taṇhā will not come.

On Anatta

18th and 19th April 1962

T1

We are living together with the thing not belong to us. It's sure that this khandha not follows our own desire even for a bit. It's ungovernable anatta. I want you to realize the anatta ñāṇa (knowledge of not-self) and not the intellectual anatta. Of the five khandhas, you have to see one of them.

Only seeing anatta with knowledge, self view falls away. Self view and identity view are the same (atta diṭṭhi and sakkāya diṭṭhi). Impermanence, dukkha and not-self, all of them are important. By seeing one of them and know all. To become the wisdom of anatta, ñāṇa must penetrate the khandha. All three of them are arriving to Nibbāna.

The knowledge in accordance with the three characteristics is right dhamma. That is, anicca and magga, dukkha and magga, and anatta and magga (The same meaning as direct understanding the three characteristics with knowledge).

Why the Buddha taught three kinds? Some were familiar with anicca and the Buddha taught anicca. The others were also in the same way. According to their characters and preferences, and taught three

kinds. Anicca is arising and passing away. Dukkha is also arising and passing away. Three of them are the same nature. People are making notes of them in different ways.

The differences are the cause or the result? It's the result of the yogi. You will know all of them if you see the arising and passing away. You also will get the supramundane knowledge (Path Knowledge) if you get the mundane knowledge (insight knowledge). Our contemplation of the arising and passing away is not-self. Why? The arising is not by oneself. The passing away is also not by oneself. It happens accordingly to nature.

If the "I-ness" not comes in disturbing and it becomes anatta. Why even people don't realize the lowest Path Knowledge? (i.e., Stream entrance). Because we disturb the arising and passing away as I, me, etc. If mixing up with the "I" and becomes the identity view (sakkāya diṭṭhi). It does not become wrong view if you don't mix up.

Making friends with the four planes of misery is mixing up with the "I-ness" into the dhamma nature. If you penetrate anatta will enter the stream. Not encounter with good teacher and with wrong teaching of the tradition that have wrong views. Even so, if we don't mix it up and not satisfy with it. I'll tell you the fault of mixing up.

According to the D. A. process; clinging to view ◊action◊ is painful birth. Do you believe that wrong view send beings to painful births? It's not breaking sīla and samādhi, but by breaking bhavana (mind development). Bhikkhu Tissa died and became a louse because

he took the robe as mine. For going to the planes of misery you know how to mix things up.

If you want to mix, then you have to mix with wisdom. With every arising and passing away of phenomenom, you have to know with magga. In this way, clinging falls away with wrong view. Birth to the planes of misery is also ceased. If you mix up with the “I-ness” and birth to woeful planes will arise.

The Buddha gave a comparison for wrong view had fallen away. He compared the sands in Mount Meru and the sands on his finger nail, with wrong view fell away. Dukkha still existed was like the sands on his finger nail. It's not the sure thing of digging in the earth for gem stones. You all are working hard for the uncertainties. But don’t want to look at impermanence which always exists. You let go of the sure thing and work hard for the uncertainties.

So, just do for the real happiness. You have to be very careful. If not, what you are doing is going towards the planes of misery. (This talk was delivered at Mongok which is famous for its ruby gems. Most of the people in the audience were gems mine owners and gems traders).

Talk 2:

Sakkāya is the five khandhas. If the “I-ness” goes into one of them, sakkāya and diṭṭhi become mix-up. (Sayadaw gave examples for each of the khandhas); mixing up the non-existence of I-ness with the

khandhas. If sakkāya stays by itself has no problem. If the I-ness goes to mix up and become problems (All the worldly problems from family to the whole society have connection with it).

A cobra stays alone by itself and nothing happen. If you go and touch it, you will become suffering. In the same way you go and touch sakkāya with wrong view and arrive to woeful planes. You have to remember this, in only speech I'll mix it but not in thought. For example, not I perceive, but the perception is. Not I done it, but the volition (cetanā) is, etc. Identity view arises with eternalism.

Yesterday was I and today also I, etc. Yesterday I was not perished and today I still exist. Based on Sakkāya diṭṭhi and sassata diṭṭhi follows behind. With sakkāya diṭṭhi all the wrong views are following up. If you abandon it, all fall away. It's so terrible indeed.

The Buddha taught that sakkāya diṭṭhi fell off was a very important matter. The Buddha gave an example of its importance. When your head hairs were on fire, you had to extinguish it as quickly as possible without any delay (from Saṃyutta Nikāya).

If, it exists and all the unwholesome things can happen (Sayadaw gave many example in daily life experiences. And he told about the heavy kammas of King Ajātasattu and Devadatta. So, the Buddha referred to it as Big Craving—Mahā-taṇhā). Without it falling away whatever you are doing always has the danger of into the woeful planes. This is dhamma niyāma (natural procedure).

Without the Buddha, these dhammas also exist. Only the Buddha gave the names to it. Wholesome dhammas send beings to blissful planes. Wrong view is also pulling down beings into the planes of misery. The matter of abandoning wrong view is very important. Identity view is wrong view. In its place, it will solve the problem if right view comes in.

You have to know form dhamma as form. And then contemplate impermanence. It is form and also anicca. What is good is feeling. Feeling is impermanence, so identity view can't come in. There are three stages for wrong view falls away, by intellect, contemplation and abandoning. A person seeing the ending of dukkha is with the abandoning of wrong view. It's not yet the time for smiling. You can smile after you are safety from the planes of misery.

If you are doing other things beforehand is foolishness. Intellectually without dispel identity view before, even the Buddha was giving talk couldn't realize Nibbāna. (For this point, Sayadaw told the story of Saccaka—the debater) The Buddha gave talk to him but his wrong view not fell away.

He carried the mental impression (vāsanā) with him. (Saccaka's encountering with The Buddha was not wasted. Because in the future in Sri Lanka, born again as human, became a monk and transcended dukkha).

Some people think that by encountering the Buddha will realize the Dhamma. You have to remember, only diṭṭhi falls away will free from dukkha. Some also think, with dana practice will get Nibbāna.

You have to do dāna practice and also dispel diṭṭhi. Dispell diṭṭhi in three ways: ñāta pariññā, tīrāṇa pariññā and pahāna pariññā.

When people asking questions to the disciples of the Buddha, they replied that if they knew would answer it. For the Buddha, he would answer any questions without conditions. In the world only anatta exists. And outside the world also anatta exists (That is Nibbāna. Some Buddhists take Nibbāna as atta and thinking that after complete enlightenment, they can come and go according to their own desires).

Two Causes of No Realization

21st April 1962

[There are two causes for yogis not realize Nibbāna. 1. Not following the practice to the end. 2. Association with bad companions. These yogis are sure for enlightenment because they have the potentiality for it. But the above two factors spoil their realization.

In the Kandaraka Sutta, Majjhima Nikāya (MN. 51 Kandarakasuttaṃ), the Buddha taught Pessa, the elephant driver's son on the four kinds of person found in the world. 1. Doing things torments and tortures oneself. 2. Doing things torments and tortures others. 3. Doing things torments and torture oneself and others. 4. The one who torments neither but lives a truly holy life.

What are these things? 1. Someone has lobha, dosa and moha and doing things affect oneself and nothing to do with others, for example, extreme ascetism. 2. Wrong livelihood—micchā ajiva, such as fishing, animal farming, stealing, robbering, etc. 3. Sacrifice of animals for spirits. 4. Satipaṭṭhāna practice. After giving this talk in gist and the Buddha asked Pessa's opinion on it. He gave answer for the 4th.

And the Buddha began to explain in details for them. But as that time someone came and informed him on business. He got up and left the place. After he left the Buddha said to the other listeners that Pessa

was in great loss. Because if he continued to listen the talk and in the end would enter the stream (Will become a sotāpanna).

(Here was quite an interesting point to contemplate. The Buddha had great compassion for living beings and why he didn't stop Pessa to get up and let him continued to listen his talk. Pessa had the potentiality for enlightenment if he continued to listen, may be his mind couldn't concentrate in the talk.

So the Buddha couldn't do anything about it. Some Buddhists are making vows to encounter outside powers for their enlightenment. But, the sure thing for enlightenment is to rely on one's own power because Buddha and arahants are only showing the way).

In Pali, it was kāriya parihani-declining in actions which should have to be done. For the second cause of association with bad compassion and destroy one's own potentiality of enlightenment was King Ajātasattu. He killed his father King Bimbisara because of Devadatta's advice.

Sayadaw taught how to practice vipassanā. The yogi must know three points: 1. Anicca—impermanence, 2. Anicca lakkhaṇa—characteristic of impermanent, 3. Anicca lakkhaṇa ñāṇa—the knowledge of the characteristic of impermanent. He said, during watching with sati and whatever arises know it as anicca.]

The Buddha taught sabbe saṅkhāra anicca: 1. Therefore, whatever dhamma arises is anicca. 2. After arising and passing away and not existing is anicca lakkhaṇa 3. After anicca and ñāṇa can follow behind is

anicca lakkhaṇa ñāṇa. Anicca and ñāṇa can't happen at the same time. Ñāṇa can't parallel with anicca. Ñāṇa must parallel with lakkhaṇa. Practitioner has to catch on lakkhaṇa with observing.

Only lakkhaṇa and ñāṇa can be in parallel. Dhamma (The arising dhamma) shows its lakkhaṇa and ñāṇa knows it. Only the arising dhamma not exists and ñāṇa can come in. If the lakkhaṇa and ñāṇa (the knowing) are in parallel, and to become a stream enterer is easy.

Only the contemplative object not exists is its lakkhaṇa. The differences between anicca and lakkhaṇa are become clear. Anicca lakkhaṇa means without the khandha is its characteristic. Asking you contemplate the not existing lakkhaṇa. But it's not asking you to contemplate not existed thing which is abhava paññatti (a thing not really exists, only exists as a concept).

Asking you to contemplate lakkhaṇa is concept or ultimate reality? If you contemplate the concept can't see Nibbāna. Asking you to contemplate from the existence to non-existence is not concept. For example, in contemplation of the mind, contemplative knowledge (ñāṇa) is aggregate of mental formation (saṅkhārakkhandha). Two khandhas can't in parallel.

Only viññāṇakkhandha disappears and saṅkhārakkhana can come in. Two minds can't in parallel that you can't see the lakkhaṇa at the same time. You can follow after with ñāṇa and this is the lakkhaṇa of not existing. You can't catch the anicca but only the lakkhaṇa. (The arising phenomenon is anicca, and after disappearing is lakkhaṇa).

What are the benefits of lakkhaṇa? It abandons khandha and taṇhā. In front no khandha exists and behind taṇhā can't come in. No khandha and taṇhā is Nibbāna. Therefore discerning anicca is like a momentary Nibbāna. Khandha extinction is Nibbāna. Abandon taṇhā also Nibbāna. Therefore, during the time of seeing impermanence is getting momentary Nibbāna.

(So, what are the differences between momentary and permanent Nibbāna?) (These are the explanations from the Saṃyutta Nikāya Commentary. You have to continue the contemplation. At the time of khandhas are ended, abandon khandha and taṇhā and experience Nibbāna.

You will experience Nibbāna Element clearly if all the khandhas are ended. This is path knowledge. Lokiya vipassanā magga and lokuttara magga are different in this way (i.e., mundane insight knowledge and supramundane Path Knowledge).

In this life, even people have the potentiality to get the path and fruition knowledge; by not following the dhamma to the end, and association with bad friends, with these two reasons can't realize the Dhamma.

(Sayadaw told the stories of Pessa and King Ajātasattu, referred to these two points. The Buddha discussed four kinds of persons found in the world to Pessa the elephant driver's son and Kandaraka the wanderer) Doing things torment and torture oneself. It's dissatisfied with oneself with lobha, dosa and moha. It's nothing to do with others about wasting time by doing unsatisfactory practices.

Give you an example, the Hindu practices of diving in the river, sitting near fire, etc. (extreme asceticism) by tormenting and torturing oneself. At first, the Buddha told it in gist and wanted to comment in detail. But at that time someone came and informed Pessa on his home business.

How anicca appears in knowledge (ñāṇa)? Watching and observing the khandha and it arises as a blip. Note the arising dhamma as anicca because the five khandhas are anicca. What is anicca lakkhaṇa? Does the arising dhamma disappears and still exists? After disappears and not exists is anicca lakkhaṇa. The not existed nature is anicca lakkhaṇa. The arising dhamma is anicca but not shows its lakkhaṇa yet. After the disappearance and its lakkhaṇa appears.

Therefore, knowledge can't parallel with anicca. It only can parallel with lakkhaṇa. Anicca lakkhaṇa means not the dhamma still exists, but not exists. Refer to the object of contemplation not exist anymore is anicca lakkhaṇa. If you contemplate totally non-existing things are not anicca lakkhaṇa. To contemplate from the existing thing is anicca lakkhaṇa. Concept is totally not existing dhamma.

For example, contemplation on mind, the arising is viññāṇakkhandha and the contemplative mind is saṅkhārakkhandha. Two khandhas can't be in parallel. If you contemplate the existence, ñāṇa can't follow behind. Therefore, the existence is anicca, vanishing is lakkhaṇa and knowing is ñāṇa. You cannot catch on anicca but only on lakkhaṇa. The contemplative knowledge extinguishes khandha and taṇhā.

The root is still not cutting off yet. But you get the momentary Nibbāna. It’s abandoning khandha and taṇhā. You are getting the forerunner of Nibbāna. Therefore, insight knowledge has great benefits. The path knowledge abandons khandha and taṇhā and at the same time seeing Nibbāna.

With Taṇhā and Māna to Nibbāna

13 May 1962

There are also taṇhā and māna which yogis should have in practice. Mostly taṇhā and māna should not be possessed in most cases. For example, in practice of Dhamma, if someone can realize Nibbāna, I myself also can get it. You try with māna with the desire for Nibbāna. (For these dhamma talks, sayadaw told the story of Ven. Ānanda and a bhikkhunī).

The desire for consuming arises on consuming foods and drinks. But we have to reflect it as that consuming foods and drinks for the sake of practicing dhamma. In this way taṇhā is abandoning. This is consuming with the desire for practicing the holy dhamma. It's controlling taṇhā with knowledge (ñāṇa). Some people can give the reasoning. Taṇhā has already arisen and it's black kamma.

So, it should give the black result. It's right, but if it will give the result must be in this life and can't follow to next life. It's difficult to find someone knows how to consume foods. If not, it's like eating poison. It's also all right if you want to eat with contemplation of impermanence. They are the same.

In a talk on foods offering, dated 22nd April, 1962, to the monks and lay disciples at Mogok Centre, Sayadaw taught them how to consume foods.

Today, dāna is offering for the realization of Nibbāna. During the eating don't consume with lobha, dosa and moha. Spreading/ sending metta to the donors and eat the foods. If you eat in a usual way and go back home will pay your debts with the khandhas.

We consume foods with spreading metta and reflection/ contemplation are paying your debts. (He explained the reflection of foods by the monks). Don't take it as only teaching for the monks. It relates to everyone. (In Thailand there are four reflections on the four requisites by monks and lay Buddhists as elements, foulness—asubha and not-self for every day reflection).

In this way including with metta and paññā, you are not in debts. If you eat and still find faults with the foods and become a fault. Another way of consuming is with vipassanā contemplation. Foods and tongue contact and taste consciousness arises. It arises by two causes. After arising and it disappears. Eating with the impermanence is also not in debts because it's not getting the khandha.

Therefore, whatever food you are eating, consume with metta and knowledge. We consume foods with the four noble truths. These were coming from the Saṃyutta Nikāya. We consume things with the goal of freedom from becoming a slave and arriving at Nibbāna.

Yogis should practice hard with māna. When you realize the Dhamma and it cut off māna. It's like use poison as medicine. Without taṇhā and māna in the practice effort (viriya) becomes weak. If you don't

really desire Nibbāna you'll not do it. With taṇhā and get Nibbāna and it also abandons taṇhā.

Practice without desire and the practice will be in normal way (not much development). It becomes slow. Practicing with strong desire can quickly realize it. Today it becomes clear why it takes very slow for the realization; because without the desire of taṇhā.

[In the 37 Bodhi-pakkhiya dhamma, there are four bases of power —Iddhipāda. The first one is desire (chanda).] You have to understand māna also in this way. Don't take it as only the path knowledge abandons taṇhā and māna. Insight knowledge also abandon them.

Even with the help of taṇhā and māna and still can't realize Nibbāna, at least with the effort develops insight knowledge. Ñāṇa is cutting off them. In the beginning of practice yogis should work hard with taṇhā and māna.

The Extension of Saṁsāra

15th May 1962

[Taṇhā, māna and diṭṭhi are the dhammas which extend the saṁsāra (round of existence). The Noble Eightfold Path is the dhamma cutting off saṁsāra. The QandA between, Ven. Mahākoṭṭhita and Ven. Sāriputta were about these dhammas. Mahākoṭṭhita asked questions and Sāriputta answered them.

1. Q: After the six āyatanas (six sense bases) cease, something still has come to be? (i.e., asking with sassata diṭṭhi)

A: Don't ask in this way.

2. Q: After the six āyatanas cease, something not come to be? (asking with uccheda diṭṭhi)

A: Don't ask in this way.

Q3 and Q4 were asking with the wrong views of ekacca sassata diṭṭhi and amaravikkhepa diṭṭhi.

The answers were in the same way.

Sayadaw said, these were concerning about the nāma / rūpa process. He used cittānupassanā to explain them. After the mind ceases and Nibbāna appears; therefore, it is Nibbāna after six āyatanas cease. Mahākoṭṭhita was asking as something happened means as a being or

papañca (i.e., taṇhā, māna and diṭṭhi). After papañca ceased ni-papañca arises (without papañca is Nibbāna).

Sayadaw gave a very simple vipassanā instruction. Whatever mind arises observe its anicca. Observe ① with ②; ① is the arising dhamma and ② is the observing mind. And you will see impermanence. Two minds can't arise together. Of the six āyatanas, mind base (manāyatana) is where papañca dhammas arise.]

In the khandha there are two kinds of dhamma. Dhammas extend dukkha and not extend dukkha. A person knows this khandha as dukkha will not extend dukkha. Dukkha with dukkha connecting and continuing is papañca dhamma. Death connects with birth, both of them are dukkha (cuti → jāti). Dhamma not extend dukkha are ni-papanea dhamma (without papañca).

If you want to end dukkha have to practice and stop papañca dhamma to arise. All of you have a lot of extension of dhamma. To abandon them you need the help of a teacher. And you must also practice hard. The extensions of dhamma are taṇhā, māna and diṭṭhi.

The non-extensions of dhamma are the path factors. Both of them arise from the heart. Dhamma abandoning them only exist in the Buddha Teachings. The extension of dhamma exists all the time. (All other systems and knowledge exist outside the teachings). What extend them and have to be abandoned? This question arises. (Sayadaw told the QandA between Ven. Mahākoṭṭhita and Ven. Sāriputta)

If the āyatanas are ceased; are there still other kilesas arise? The answer will be not in this way. Cakkhāyatana (eye-base) to kayāyatana (bodily-base) are the five form bases (eye, ear, nose, tongue and body). Manāyatana (mind-base) is only one. Adding them become 6-sense-bases.

After they are ceased, does other kilesa still arise? Or is there anything existing? Don't ask in this way. At the place of cessation Nibbāna must appear. With these six āyatanas dhamma can arrive to Nibbāna. Ven. Sāriputta talked about the contemplation of impermanence of the six āyatanas. It included both body contemplation and mind.

So, all the minds cease nothing arise and only Nibbāna appears. This is neither a person nor a being. So, you didn't need to ask; isn't something arising? There is no papañca and it's the same asking as; is there any papañca? If papañca ceases and Nibbāna appears. Don't have any doubt about it. Someone still not ending yet has to follow to the end.

All the four Qs were asking with wrong views. Both arahants were making the decision for us. It's Nibbāna if papañca ceases whereas khandha will arise if not ceases. Wanting to end dukkha, you have to kill the cause of papañca. It's the mind or the mind-base. (Sayadaw continued to teach cittānupassanā).

Mind is viññāṇakkhandha. Contemplate ① with ②. Every time ① arises and contemplate with ②. You know it as not there. ① arises and follow with ②, and papañca will cease. For example, the mind of

wanting to eat something arises and you contemplate after and it's there or not?

Two minds can't arise in parallel. After the preceding mind ceases and the following mind can arise. The arising mind is ①. And the not existing of the mind is ②. Follows ① with ② is enough. (Only the arising mind disappears and the observing mind can take its place. So, the observing mind see it as not there. This is seeing emptiness.)

Contemplate the preceding mind with the following knowledge mind (i.e., the path factor mind or contemplative mind). The preceding mind arises and follows with the following mind. Then papañca disappears without arising. Give an example, in the snake area you keep a mongoose and snakes disappear without coming.

Therefore, it abandons papañca is clear. (Sayadaw continued to explain the insight process of seeing impermanence, its disenchantment and its ending). Don't be afraid of birth (jāti), but to the papañca dhamma. Because birth is the result and papañca is the cause of it. Dukkha disappears and sukha arises. Light appears and darkness disappears.

With Kilesa Sap, No Real Happiness

29th May 1962

[Based on a sutta named "The Milk Sap Tree" from the Saḷāyatanasaṃyutta (SN.35.231 Khīrarukkhopamasuttaṃ). The Buddha compared kilesa (defilements) with sticky sap from a banyan tree. The six senses-bases are like a tree with sticky sap latent with the kilesas of lobha, dosa, and moha.

The six sense-objects are like knifes (in the sutta was axe). It contacts with the six senses-bases and latent kilesas flow out. The Buddha used a lot of similes, metaphors, examples from nature to teach the Dhamma. Sometimes it was quite amazing and profound. Human beings are part of nature. We are under the same natural laws.

If we can observe and contemplate, even nature becomes our great teacher. Sayadaw's talk was quite humorous. Some of his talks were mentioned human stupidity in a humorous and profound ways.]

Human beings have kilesa saps (even may be like a super-glue). It's like a banyan or fig tree and cut with a knife and the saps flow out. In the same way, sense-objects contact with sense-bases and kilesa saps flowing out.

(For example, Sayadaw mentioned many things in daily life). It is immeasurable or uncountable times that kilesa saps are flowing out

from the khandha because we are cutting it with the knives of sense-objects. There are six knives. Cutting by these knives is only one tree. It's the tree of khandha. After the saps are flowing out and the tree dies out.

Every day I am giving talk is to make your kilesa sap becomes dry up. The six knives are the six senses-objects. The tree is the khandha. The sap is kilesa. Every time the saps flow out and make the tree to die. A good and holy person or not, has to decide with the sap comes out or not.

The reason you all don't realize Nibbāna are the sap flows out continuously to connect life again and again. You all are happy with places making your saps flow out. If not flowing out and you take it as quite boring. D. A. process starts from where the sap flows out. When a person is getting old and has more knowledge. These more knowledge are making your saps flowing out. You all know how to make the saps come out. But don't know how to stop it. You become bored without it.

If you're not connecting saṁsāra and life becomes very dry. The work of drying up the sap is the only truly reliable thing to do. It is these kilesa saps that causes this tree to die and produce another tree. If the sap begins to flow, it's the dukkha arising (dukkha samudayo hoti)—so it is the cause of the dukkha.

If it continues to flow out is dukkha khandhassa hoti—the result of dukkha. Your khandhas have 1,500 kilesa saps. So it needs a lot of

work to burn it. Ordinary kind of fire can’t do the job. You have to burn it with the maggin fire (the path fire) as strong as the hell fire.

Except the path fire, there is no other thing to rely on. For the Buddha and arahants, even they encountered with the worldly dhamma and no saps to flow out. Because they had already dried it up with the path fire.

Unwise Attention and Prayers

4th June 1962

[This was a heart touching talk by Sayadaw because he knew himself would pass away very soon. Within three months most of his talks during these periods was at Mogok and also his last visit. He urged and encouraged his disciples with great compassion and concern for their practices. Gave a lot of saṁvega talks here. In this talk one's really feel his compassion and metta even it makes the listeners become sad.

He said, we were born and had the chances to free ourselves from dukkha because of the Dhamma. But what were we doing? Mostly for worldly concerns and it was adhamma (not Buddha Dhamma). He warned them the Buddha's words. Once the Buddha took a few pieces of earth placed on his finger nail and said to the monks. If these pieces of earth fell to the ground and it would never get back on the nail.

In the same way, if a human being fell into dugati (painful birth) would difficult to get back sugati (blissful birth). He mentioned another simile of a blind turtle living under a deep ocean and a yoke with a hole floating in the ocean. This blind turtle every hundred years emerged once on to the surface.

It was moving blindly in the very wide ocean. The yoke with the hole was also moving randomly in the ocean. After a very long period of time accidentally the blind turtle head could enter into its hole. But, once a human being fell into dugati emerged from there was more difficult than the blind turtle head entered in to the hole.

Sayadaw based this talk from the Bhūmija Sutta of the Majjhima Nikāya (MN.126 Bhūmijasuttaṃ), a discussion between Ven. Bhūmija and Prince Jayasena (uncle and nephew). Jayasena asked four questions to Ven. Bhūmija. It becomes two questions combining those four together.

Q1: Some yogis are making prayers and practice but can't realize Nibbāna.

Q2: Some yogis are not making prayers and only practice but can't realize Nibbāna.

What is the Buddha's view on these questions? Ven. Bhūmija answered that he never heard the Buddha mentioned on these questions, but he could give his views. He said both of the problems were based on unwise attention (ayoniso) that couldn't realize Nibbāna. Jayasena requested him to ask the Buddha for the answers.

Ven. Bhūmija went to see the Buddha and presented the questions. The Buddha gave the simile of putting sands into the grinding tool and prayed for oil but would never get oil because the methods was not right. If you put sesame seeds and even without the prayers and would get oil because the method was right. So in

vipassanā practice yoniso is very important, and it needs a teacher's help.

Sayadaw gave a simple instruction for vipassanā. At first, calm the mind down by knowing the breath going in and out from the nostril. After sometime the mind calms down. The body will show its nature with the sensations. He gave the example: a small lizard fell on to the floor from a high ceiling at a quiet midnight. It would make a loud noise which everyone could hear.

But, in the day time with noises around would no one aware of it. In the same way yogi has samādhi will know whatever the body shows its nature. It shows its changing nature. Before samādhi, it also has this nature. But, after samādhi see it clear. Therefore, the Buddha taught on samādhi in many suttas (For example, in Aṅguttara Nikāya).

Someone has samādhi and knows the true nature of the khandha. If the body is itching, aching, paining, etc. are vedanākkhandha. Different kinds of mind arise and also know it. Know the form (rūpa) of heat and cold. The arising is changing, and the perishing is disappearing. Only impermanence exists. Not a man nor a woman and not me and not him, khandha disappears. Only seeing the arising and passing away.

Vipariṇāma lakkhaṇaṁ dukkha saccaṁ—Disbanding its own nature is truth of dukkha. The changing and perishing are dukkha sacca. At the time of seeing impermanence, you don't need to distinguish them as mind and body. This is seeing the truth of dhammānupassanā, the

Contemplation of Dhamma. This is seeing the truth of dukkha sacca and seeing is magga sacca.

Then you get the eye of right view—sammā-diṭṭhi eye. (From here to Nibbāna Sayadaw mentioned quite a lot of things). He gave a simile of how Nibbāna appears. Like a movie screen many pictures arise and cease, arise and cease, etc. After the movie ends the white screen appears. In the same way Nibbāna appears. Khandha arises and ceases, arises and ceases, etc. After aniccas end and everything is clear up.]

If you live in the adhamma way D. A. process continues (adhamma—not the way of Dhamma. Here Dhamma means in accordance with the Buddha's Dhamma). And live with Dhamma and the D. A. process is cutting off. Now, with this adhamma of dosa is following with sorrow (soka) (For example: This is the moment when parents have displeasure with their children).

Children are not the problem, but parents are going to the apāya (planes of misery). People not listening and practising Dhamma in this present life become adhamma. And they are going around among the woeful planes in saṁsāra. We arrived at this human world with wholesome dhammas. After arriving but doing adhamma, we will lose our capitals (i.e., our wholesome kammas become fruitless in this life).

The Buddha gave some similes for the loss (The similes of earth on the finger nail and a blind turtle in the ocean). So, the Buddha warned you on the value of your human life. From the human life you can go to Nibbāna and not from the apāyabhūmi (continued to talk the

Bhūmija Sutta). The matter of realization of Nibbāna depends on wise/right attention. Originally nobody is right. It needs the help of a teacher. It’s a very important matter to have wise attention on the khandha.

(Gave vipassanā instruction) First establish samādhi for about 15 or 20 minutes. This is for the beginners. Someone who already discerns impermanence does not need to start from here. Know the touching of the every breath going in and out. After sometimes get samādhi and the mind doesn’t run away and knowing continuously.

The mind becomes calm, just breathing in and out as usual. With samādhi, the body will tell you; itching, pain, numbness, hot, cold, etc. With samādhi whatever it tells you, don’t you know it? (He gave the example of a lizard falls from a ceiling to the floor at a very quiet midnight).

The khandha nature appears in different ways. This is the khandha changing. Without samādhi the khandha is also changing, but we don’t know it. Someone has samādhi knows the khandha as it really is. How to know it as really is? It's telling you as vedanākkhandha (feeling aggregate). Pain, feeling good and in between are also vedanākkhandha.

So, you know as in the khandha different kinds of feeling arise. Different types of mind arise. Form (rūpa) are becoming hot and cold, calming and moving, the khandha will tell you in many different ways. The Buddha taught that khandha was changing (vipariṇāma). Now, the

newly dhamma is arising by disbanding the old one. With samādhi and observe the arising and it disappears.

The changing is arising and its perishing is vanishing. So, always come back to arising and passing away. Therefore, in the khandha only exist with arising and passing away or changing and perishing. It's neither a man nor a woman. Then no need to dispel wrong view. At that time you don't see any face. By looking at the changing and man and woman disappear. Man and woman are only in speech with the mouth.

After closing your five sense-doors and open your ñāṇa eye to observe. Vipariṇāma lakkhaṇaṁ dukkha saccaṁ—Disbanding its own nature is the characteristic of the truth of dukkha. It is changing and also disbanding its own nature. The perishing is also the same.

Therefore, all the changing and perishing are the truth of dukkha. At the time no need to differentiate them as mind and body. It becomes seeing the truth, Dhammānupassanā Satipaṭṭhāna. Changing and perishing are dukkha sacca and seeing or knowing is magga sacca.

At that time becomes right attention. Right attention is going with paññā, the eye of right view—sammā-diṭṭhi. It's also the eye of knowledge—vijjā eye. In real, it's only one ñāṇa eye. Now, you get the eye of seeing dukkha. After that you must get the eye of seeing Nibbāna.

The changing and perishing are anicca, also dukkha and anatta. Only seeing the truth will see Nibbāna. Contemplation of

impermanence is contemplation of truth. This is not the ways of sensual pleasure and self-mortification. It’s the middle way. It arrives in the middle of taṇhā and dosa. With time go on, ñāṇa become mature and disenchanted.

Why is that? Because you are getting the changing and perishing. It will develop into the knowledge of disenchantment (Nibbidā Ñāṇa) if you are seeing it a lot. Before you are thinking is as get the proper thing. Later not only become disenchantment with it. But also develop into not wanting and getting of it.

When it happens and at the same time all the changing and perishing disappear. (i.e., khandha disappears). And it’s turning towards Nibbāna. Not changing and perishing of the stable Nibbāna appears. (Sayadaw gave the simile of a movie show for the vipassanā process). Before it was untidy with impermanence and with Nibbāna appears it is clear away.

Truth Is in the Khandha

15th June 1962

Cutting off saṁsāra is turning ignorance into knowledge. Observe with samādhi and saṁsāra will be cut off. A person no practice is in the whole day doing ignorance and action (avijjā and saṅkhāra). Mind process going on and on is saṁsāra.

The Buddha asked for practice was to know the truth. Where is the truth? It exists in the khandha. This khandha is the truth of dukkha. If you are looking at it and seeing as a lump of matter, and don't know it yet. For fixing a ñāṇa eye, have to develop samādhi and look at it.

Then you see its changing nature from the old one to the new one as vibrations. This is the truth of dukkha. You have to look at it with the knowledge eye. At normal, we are moving around, we can't see it even the khandha shows its nature. After establish samādhi and see its change. Its true nature appears to us. There is vibrations, here is itching and there is aching. Different kinds of mind and feeling arise, cold, heat, tiredness, etc.

Its original nature appears to us. After disbanding the beginning of the sitting nature, it tells you its arising new nature. The old nature disappears and new nature arises. The khandha tells you as I am the truth of dukkha. Except the arising and vanishing the khandha has nothing to tell you.

Khandha is the teller and ñāṇa is the observer. (Sayadaw was using the words of the Buddha in the first discourse to express the experience) Cakkhuṁ udapādi—vision arises; ñāṇaṁ udapādi—the knowledge of seeing dukkha sacca arises; aloko udapādi—light arises. Before because of the darkness of ignorance can't see it, element of light arises for seeing the khandha; vijjā udapādi—knowing arises and not knowing disappears.

Cakkhuṁ udapādi is not the ordinary eye vision but ñāṇa eye. Therefore, the Buddha continued to mention ñāṇaṁ udapādi. It becomes knowledge and D. A. process can't continue. So, without sati and observation whatever we think, speak and act become ignorance, volitional formation and consciousness (avijjā → saṅkhāra → viññāṇaṁ).

There are arising and ceasing with many ignorances, volitional formations and consciousnesses etc., the whole day. This is saṁsāra. So saṁsāra is the aggregate of dukkha. If you don't cut it off dukkha is your own property. Khandha process and saṁsāric process are the same. Saṁsāra is; what is happening now. Nothing will become in the future if we can cut it here. With sati and paññā no ignorance and only knowledge arises.

Therefore, saṁsāra is wrong seeing, wrong hearing …… and wrong thinking and starting from the six senses-doors. If not encounter a good teacher vijjā udapādi not arises. After establish samādhi and follow what the khandha is telling you and become vijjā udapādi. During establishing samādhi is samatha. Become vijjā udapādi is vipassanā.

[Sayadaw reminded yogis how much important to become vijjā udapādi. He quoted the words of the Buddha; if someone comes to you and says, ‘‘I’ll teach you to end identity view—Sakkāya diṭṭhi. But you must take the pain of the body which I’ll use a spear on your body three times a day, each time 300 spears of inflictions’’ The Buddha said ‘‘You must take these pains for the sake of destroying diṭṭhi because dukkha will never end if you don’t realize the truth.’’ (from Saccasaṃyutta)]

If you look at things with the ignorant eye—avijjā eye and think what will happen to me and diṭṭhi come in. Sotāpanna is easy. Listening sacca dhamma and with wise attention (yoniso) will become sotāpanna.

For example, I tell you feeling is dukkha sacca. And you observe the khandha and seeing impermanence. Continue with the practice and sure to become a sotāpanna. Thoroughly penetrating dukkha is knowledge of the fuction—kicca ñāṇa. Dukkha is in the khandha and ñāṇa also in the khandha. It’s very near but we are far away from it.

So, saṁsāra is becoming very long for us. Not knowing the arising does also not knowing the ceasing. And it becomes ignorance. Even it’s closer if the mind observes the mind (i.e., cittānupassanā). Mind is at the heart base (hadaya-vatthu) and ñāṇa also at the same place.

Observing the khandha with good samādhi is your duty. The teacher’s duty is teaching the sacca dhamma. The disciple will enter the stream if he is seeing in accordance with the truth.

Nibbāna Is the Foremost Happiness

15th June 1962

Sayadaw based on the verses of the Buddha Kassapa which was mentioned in the Māgandiya Sutta of the Majjhima Nikāya, taught by the Buddha Gautama to Māgandiya brahman (MN.75 Māgaṇḍiyasuttaṃ). ‘‘Freedom from disease: The foremost good fortune. Nibbāna: the foremost happiness. ’’

But after hearing these verses, Māgandiya responded that my body was healthy, so it was Nibbāna because these verses have been existed in their Brahmin Teachings and handed down by their ancestors from the time of the Buddha Kassapa. They were using it and interpreting it wrongly (It’s very similar like later Buddhists using and interpreting the Buddha teaching in different ways).

Sayadaw said how it could be that his body was healthy. With samādhi and observe this body, we can see their unhealthy nature directly, such as pains, itches, aches and changing, etc. In our daily life, we have to adjust and look after the body all the times.

(Such as: feeding it, clothing it, going to the toilet for many times a day. And then has to change postures all the times; even in sleep turning it around to release its discomfort. There are four functions of dukkha sacca; Pīḷanaṭṭha—oppressive, Saṅkhatatha—conditioning, Santāpatha—burning and Vipariṇāmatha—changing. Among them

Saṅkhatatha is quite extensive. Contemplation of this dukkha in daily practice is very important for practice).

Where is the healthy nature of this body? Surely, the body is never healthy. The Buddha referred to this body as rogato (disease), ganthato (thorn), sālāto (dart), etc. With the ariyan eye (noble eye), sacca eye and will see it. Therefore, without this khandha is really healthy, the real fortune and the real happiness.

The Buddha himself taught that the five khandhas were dukkha sacca. How can it be without disease and real happiness? The views are quite different between ariyan and worldly. Looking with the taṇhā and diṭṭhi eye and it seem healthy. You will see it as unhealthy if you fix with the ariyan eye and ñāṇa eye and looking at it. You'll find the disease and knowing it as dukkha sacca.

The way of practice is; first, to approach a teacher; second, listening to the sacca dhamma; third, if you see the truth and will see the happy Nibbāna without the disease. With the practice, you'll also know that the khandha has disease. With good samādhi and paññā will see its unhealthy nature and want to be free from disease. Without seeing dukkha sacca and you can't appreciate nirodha sacca.

Only see the disease and you want to be cured. At first, have to discern the disease, later seeing its disenchantment and at last seeing its ending. And you'll see Nibbāna without disease. You always have the disease if you have the khandha. Without it, it is Nibbāna Happiness.

To Have Compassion and Wisdom for Oneself

16th June 1962

Only by knowing the objects of contemplation, you will know what to contemplate. If not, you are sitting there by wasting time. What are the objects of contemplation? For example, if the eyes see form and eye consciousness arises. It's the beginning of the object of contemplation and also the beginning of D. A. process. After the seeing and the feeling of choosing good or bad arises.

At that moment you are alive with feeling. Seeing is the beginning and choosing good or bad is the second. Phassa paccaya vedanā—contact conditions feeling. This is called saṁsāra. After feeling ceases and craving arises. Vedanā paccaya taṇhā—Feeling conditions craving.

So, at that moment you are with taṇhā. After that clinging and action arise (upādānaṁ and kamma bhava) These are objects of contemplation: ① Eye conscioussess ② Feeling ③ Craving ④ Clinging ⑤ action. After ① ceases and ② arises, ② ceases and ③ arises, etc.

The five minds are in a process. After, you will get the new khandha in next life. That is kamma paccaya jāti—Action conditions birth. The mind process arises one by one. The others five sense-doors are also in the same way. In the whole day from the six senses-doors

actions are arising. In each day the causes of births are uncountable. (This is the reason why the beginning of a being is indiscernible.)

Therefore, the debts for bodily, verbal and mental kammas are quite a lot. We have to cut off these kammas. From the eye-door, the three D. A. processes of greed, hatred and delusion (lobha, dosa and moha) arise. The other doors also know in this way (6 * 3 = 18).

Every day unwholesome kammas are uncountable. You can only cut them off with the path knowledge. Therefore, the Buddha said that the permanent homes of living beings were the four woeful planes. So the wanderings in saṁsāra are quite frightening.

D.A. process is showing the objects for contemplation. You can't do it blindly. Only by knowing what's arising and you'll see the falling away. Mind arises one by one. Every living being is alive with one mind. Every day a lot of kammas are arising.

Therefore, your wholesome kammas which you have done only sometimes are incomparable with them. Also without the D. A. process and you can't be alive. Make note of this point. If you don't get the insight knowledge and all these kammas are not become fruitless. It is not my fault if you don't know what have to contemplate. You don't know what happening in you that and can't do it.

I'll show you the contemplation. Contemplate the impermanence of the mind, good or bad feeling. If you can contemplate them, taṇhā, upādāna and kamma can't arise. Every time if it arises with contemplation cut off the round of existence of defilements, action and

result (kilesa, kamma and vipāka vaṭṭas). So, this is asking you to cut off the three rounds of existence. The Buddha and teachers taught people with wisdom and compassion together. If not with compassion they wouldn’t give their times.

They could teach the truth (sacca) meant including wisdom. Both qualities have to be going together. It's no completion if one of them is lacking. It is useless talking without paññā. From the point of disciples also need compassion and wisdom. Have compassion for oneself to liberate from dukkha, and wisdom to understand what the teacher has said. Have compassion for yourself.

Take notes with wisdom to my talk. If not you can get the merit but not wisdom. It will be like the same as a frog listening to the talk of the Buddha. If you are listening the talk for merit, then like the frog. So, listen with a human mind for the talk. How to listen a talk also important?

When you contemplate on the arising dhamma (here is seeing), it already is passing away and not existing anymore. You are not alive with the seeing consciousness, and instead with the path factors consciousness. Vipassanā contemplation is abandoning the khandha means this point. Also it is abandoning kilesas not following with taṇhā and upādānaṁ.

Therefore, insight knowledge are abandoning khandha and kilesa. With the abandonment of khandha and wrong view also falls off because there is nothing to be called as a person or a being. It is really crazy if you’re making something out of nothing as me and mine.

(This point is quite funny. If we observe carefully and contemplate human problems and most of the sufferings are coming out from nothing, just stupidity and foolishness).

It will never become useless if you die with the vipassanā mind because after you arrive to the blissful plane and you'll enter the stream (There was a talk on this matter by the Buddha in the Aṅguttara Nikāya). Therefore, it is not important that you realize the Path Knowledge or not. Just do the practice and it will abandon taṇhā and kilesa.

(Sayadaw continued to explain the vipassanā process to Nibbāna) This knowledge from the ending of impermanence and it turns towards Nibbāna. Path Knowledge can’t arise if you do not start from the insight knowledge because it’s proximity condition—anantara paccayo.

Path Knowledge arises only with the cessation of insight knowledge. Path knowledge arises only once. With this only once can abandon or kill all the corresponding kilesas. Even the Buddha himself wouldn’t teach in details like this. He would start to teach you the contemplation of impermanence.

Even that much, he would come to you only when your spiritual faculties were matured. You must have faith in the Buddha and contemplate with your own wisdom. Faith and wisdom have to be in balance. Wisdom retreats due to over faith in the Buddha. You can see this in the Ven. Vakkali’s case.

The Buddha had to send him away. Viriya and samādhi must in balance towards impermanence. Over viriya the mind is turning towards restlessness. Over samādhi is turning toward torpor. Mindfulness is never over. Should have it always, and to watch and observe. In this way will realize the Path and Fruition Knowledge.

About the Mind

17th June 1962

[Sayadaw gave this talk with his instruction on the contemplation of the mind—Citta-anupassanā (or Cittānupassanā), and based on the sutta, the Sheaves of Reeds, Nidanavagga Saṃyutta (SN.12.67 Naḷakalāpīsuttaṃ). In the sutta Ven. Sāriputta and Mahākoṭṭhita were discussing on the relation between consciousness and name and form (viññāṇaṁ and nāma-rūpam), and practice. Sayadaw gave a simple instruction on cittānupassanā.

The six external guest minds are: ① eye-consciousness ② Ear-consciousness ③ Nose-consciousness ④ Tongue-consciousness (seeing, hearing, smelling and tasting) ⑤ + ⑥ Body-consciousness, pleasant and painful consciousness of the mind, arise in the whole body except the hairs, the nails and the dry skins.

These consciousnesses are called external guest minds because they don't arise all the times. With the knowing of the place of arising and will know the passing away.

The six internal guest minds are: in the heart; ① Greed—lobha ② Hatred—dosa ③ Delusion—moha (restlessness—uddhacca) ④ Non-greed—alobha (giving, offering) ⑤ Non-hatred—adosa (love, kindness) ⑥ Thoughts (thinking, planning, etc.).

All these twelve minds have to contemplate when they arise. Without them arising there are always two host minds exist. These are: ① The mind wanting to breathe in, and ② the mind wanting to breathe out. These are totally 14 minds for contemplation.

Minds arise depending on forms. Seeing consciousness arises in the form of the eye. So, note it as name and form (nāma and rūpa). The others also know in this way. They arise accordingly at their places as name and form. The internal guest minds and the host minds are arising depending on the heart base; they are also name and form.

Whatever mind arises depends on form. So, note it as name and form arise, name and form (nāma and rūpa) are seeing, name and from are hearing, etc. So, you get the knowledge of mind and form—Nāma-rūpapariggaha ñāṇaṁ (ñāṇa). Again all minds arise with the contact of sense-objects and sense-doors.

So, they are cause and effect process. Therefore, doubt falls away. Knowing as only mind and form exist and wrong view falls away. You get the two knowing knowledge

(i.e., Nāma-rūpa pariggaha ñāṇaṁ and Paccayapariggaha ñāṇaṁ) = (knowledge of mind and matter and knowledge of the conditions)

You don’t get the contemplative knowledge yet. For the contemplation of impermanence, still need the teacher to show you the knowledge of comprehension and rise and fall (Sammasanañāṇaṁ and udayabbaya ñāṇaṁ)

Sayadaw used the Milindapañha text for vipassanā instruction. King Milinda requested the instruction from Ven. Nāgasena. He answered to him that when tiger wanted to catch its prey it would not chase them, but waiting and watching behind a bush to kill its prey. In this way the yogi—tiger behind a samādhi bush watching and observing the cittas—preys which are arising from the six senses-doors.

Behind the samādhi—bush, the yogi—tiger has to catch the minds of the preys. Here the tiger represents the yogi or knowledge (ñāṇa); the preys represent the minds or impermanences, or feelings, etc. Ñāṇa catches on the impermanence, or magga is in accordance with the passing away. Not all of the 14 minds arise together.

In every mind moment only one mind arises that there is no way not to catch on it. Cittānupassanā—hiding and catching the minds; catching the minds with samādhi and paññā; contemplate of the minds again and again. Anupassanā means contemplate for many times.

The commentary encouraged to use cittānupassanā because most people take the mind as a self or soul (this point is quite evident because even some Buddhists are using the mind as a soul and a self to teach people. I met an elderly Mahāyana monk before; he said that how you could take rebirth if you didn't have a soul. The mind as a soul is a very deep rooted view in the religions and philosophies.

Even western scientists making research on rebirth had this wrong view. The Buddha condemned it strongly in the sutta (see the monk Sāti in the Mahātaṇhāsaṅkhaya Sutta, Majjhima Nikāya, MN.38/(8)

Mahātaṇhāsaṅkhayasuttaṃ). Also, the first stage of realization is abandoning wrong views. A yogi whose nature is diṭṭhi carita and dull faculty is suitable for cittānupassanā.

But for most yogis' experiences, the mind is quite subtle in the beginnings of practice. So in the suttas of mindfulness, it started from the coarser one to the subtler one, i.e., form → feeling → mind → dhamma.]

Watch with good samādhi. You can't contemplate without samādhi. After establish good samādhi, watching and contemplate behind the bush of samādhi. The tiger of Yogi/knowledge is watching and catching the preys of impermanence. Here I give you the clear instruction.

The tiger of knowledge is eating the preys of the mind or contemplate impermanence. Therefore the knowledge is in accordance with the impermanence. The 14 types of minds are preys. If you are waiting and catching them and will get it. You caught them in dead or the vanishing. Cittānupassanā means watching and catching the minds again and again is contemplation of the minds.

In the Satipaṭṭhāna Sutta the Buddha also included the ariyan minds. Can you contemplate them which you don't have? (As a teacher he had to teach in a complete form. It doesn't mean we have to do all of them). The worldlings only have these 14 types of minds. Therefore it's necessary to justify the text. These were teaching for the worldling and the ariyans, etc.

You have to note this one, vipassanā is watching and catching. Ven. Nāgasena taught king Milinda in this way. If you contemplate it with searching and it's a concept (paññāti). If you are watching and contemplating whatever arising is ultimate reality (paramattha).

The two arahants were discussing on the contemplation of the mind (here, Ven. Sāriputta and Mahākoṭṭhita). The Buddha also supported them. So you have to practice it without any doubt. And also looking for a teacher who can teach the Dhamma becomes not wanting and revulsion toward the mind. Then he is a speaker of the Dhamma (Dhammakathika).

If you can practice become not wanting and revulsion towards them is a person practicing in accordance with the Dhamma (Dhammānu-dhammappaṭipatti). You may realize Nibbāna in this life if you can continue to practice towards the end of the mind or abandoning clinging. We can't conquer the mind that arriving to this plane and that plane. It happens accordingly to the mind. In saṁsāra, it makes us shameful and no benefit at all.

So we shouldn't associate with this mind. I am teaching you become revulsion and disenchantment toward the mind. We can't control our minds that with birth consciousness and become chicks (get the birth of a chick). The beak, wings, etc. are making by this mind. It is in accordance with the clinging of the mind.

In the same ways, you do not become a human being if you are arriving into a cow's womb. And you become a calf according to the mind. Kamma is throwing you there. After arriving there and the mind

creates the shape and form. Becoming different animals are creating by the minds, and not kammas. Doing the rebirth-linking (paṭisandhi) is kamma. Become different kinds of beings are by the mind. Kamma sent you to human life and your human form was made by the mind.

If kamma creates there is only has one kind of hell. But there are many different kinds of hells and make by the mind. Between kamma and mind, the mind is more fearful. When we are speaking, we don't say I can't control my kamma. Instead we are saying; "I can't control my mind."

The Buddha gave the example of an artist's mind. Many fancy pictures arise from the artist's mind.

(We can see this in modern art; some strange stories and novels create by human minds. Even some later Buddhists used this important of the mind and postulated extreme theory of the mind. Everything is mind made and it's the only real existence. This is an extreme theory if we careful study D. A. process.).

Therefore, the Buddha said that mind was the creator and making many different kinds of fancy things. At night seeing a tree stump and taking it as a ghost and frighten.

This is making by the mind. Some people can't control their minds and commit suicide by hanging themselves. Not kammas hang them. People talk about suicide as it will repeat again for 500 time in five aeons (It is a Burmese saying). This was never mentioned in the text books.

They frighten people not to commit suicide. Next life, if having the chance to meet good teachers even can become arahant. The mind in pain is more fearful than physical pain. For an example, if someone hits with a thorn in the dark and takes it as bitten by a snake and it's more difficult to treat.

(Continue to talk on cittānupassanā) You only become for death if you are talking about no mind to contemplate, because beings are alive with the minds (except only the non-percipient Brahma God-without mind).

So don't make yourself becoming a fool. Contemplate the death (mind) with the alive (mind). Minds which disappear are dead (mind). Contemplate one's own death with the ñāṇa mind which is connecting by kamma (i.e., the near death kamma from last life sent to this life).

We have to send the body to the graveyard if the next mind is not arising. The mind now is the next new mind of Ko Saw Maung (a disciple in the audience). Contemplating the dead (mind) with the alive (mind) is vipassanā.

Do you become disenchanted after seeing a lot of deaths (i.e., one's own death)? Sure you will. And then you don't want these kinds of mind again. In this way, you become a person practice in accordance with the Dhamma.

On Nibbāna

18th June 1962

Kamma vanishes and Nibbāna also vanishes if Nibbāna is made by kamma. It's stable Nibbāna—dhuva-Nibbāna, and no connection with kamma, hetu (cause) and utu (temperature). Why can't people arrive there and see it if it always exists? These are the questions for reasoning. This is not the cause and effect of kamma. This is the cause and effect Dhamma of knowledge (ñāṇa/ñāṇaṁ).

Therefore, you have to work with ñāṇa. This Nibbāna is not made by ñāṇa. If it's so, it will also vanish after ñāṇa vanishes. This is Dhamma sent by ñāṇa. Therefore it's not the way of kamma, but the way of ñāṇa. Kamma is only a supporting factor (upatthambhaka). Buddhists are making merits and ask prayers as it will be the supporting of Nibbāna (it means with wholesome kamma realize Nibbāna).

You must note that only will get it by adding ñāṇa to kamma. Nibbāna Dhamma exists naturally. King Milinda asked Ven. Nāgasena, "Please explain for the characteristic (lakkhaṇa) of ñāṇa. " He answered, "Light appears and darkness disappears when lighting a fire in the darkness. Now, you see things with light.

So the lakkhaṇa of ñāṇa is dispelling ignorance. Give you the light of wisdom and showing you the existence of Nibbāna. '' The reason why you can't see Nibbāna is it's covered up with the darkness of

ignorance and no light of wisdom. Therefore you can't see the always existing Nibbāna.

Is it the work of prayer or knowledge (ñāṇa)? I must talk about the importance of ñāṇa. For example, Dukkhe ñāṇaṁ—the knowledge of knowing dukkha, Dukkha samudaye ñāṇaṁ the knowledge of knowing the cause of dukkha, etc.

The Buddha was using it as the knowledge of knowing the Four Noble Truths. These are sufficient evidence. With only kamma and no ñāṇa included, it will be on the wrong way (we could see this in some monks and lay people at the time of the Buddha. Because of their good kammas, they met the Buddha but not realized Dhamma). They later jump into the woeful planes after arising to blissful planes (sugati). For example, the 500 celestial nymphs of Subrahmā Devata fell into hell after death.

In the Paṭṭhāna, Conditional Relations was mentioned, Maggapaccayo—Path Condition. It was also taught about knowledge. Therefore, with kamma you must add knowledge in it. Then it will become ñāṇam udapādi—knowledge arises, vijjā udapādi—true knowledge arises, etc.

It was all talking about the ways of knowledge. Nibbāna is always existing Dhamma. Not made by anyone and anything. Then it must good to see it. Note it this way.

Nibbāna is covered up by ignorance; this is one of the covers. After uncovering ignorance and it's covered up again with the

khandha. It is the cause of ignorance why you can't see the impermanent khandha. Still you can't see Nibbāna after seeing impermanence. Only the impermanent khandha does not exist, it is khandha nirodho nibbānaṁ (which means the cessation of khanda is Nibbāna).

Therefore, Nibbāna is hidden by two dhammas. You can't see impermanence if you don't move ignorance away, and also if you don't follow the impermanent khandha to the end.

First, you have to dispel ignorance away. Second, you have to follow the impermanent khandha to the end. Taṇhā ends Nibbāna and khandha ends also Nibbāna. It's very rare for someone expresses this way (Indeed, Sayadaw was quite a rare teacher who could explain on practice very clear and profound theoretically and practically).

You can't find a man or woman, and only seeing impermanence after uncovering ignorance and craving (avijjā and taṇhā). Originally only impermanence exists. Because, Sabbe saṅkhāra anicca—All condition phenomena are impermanent (Amazing Buddhas, without them none could teach the reality. So all living beings are living with delusions and dying with delusions). Avijjā and taṇhā are samudaya sacca —ignorance and craving are the cause of the truth of dukkha. Impermanent khandha is dukkha sacca—Impermanent khandha is the truth of dukkha.

Therefore two Noble truths are covered up Nibbāna. The teacher must talk about the ways of uncovering of ignorance and craving. (Instead some are teaching people to come back again and again for

sufferings. Only people with kilesa can come back again and again without end).

Open up the mind door and close the other five doors. Penetrate the khandha with knowledge and a person or a being disappears and discover feeling, mind and impermanent khandha. Avijjā and taṇhā blow away and this is moving away one cover only.

Now, you start to see the khandha. Contemplate one of the four satipaṭṭhāna and don't contemplate all of them. Watch and observe and see what the khandha will tell you. With the watching and observing, the khandha is arising and vanishing. And you see the anicca khandha.

You only get the inside knowledge yet. Follow the arising and observe its anicca. Impermanence is anicca, dukkha, anatta and asubha (because it dies). We give four names to it, but that observation is impermanent. Again Nibbāna is covering up with anicca, dukkha, anatta and asubha.

Why is that? Because Nibbāna is nicca, sukha, anatta and subha. Nibbāna is anatta, because nobody can make it. (Also the Buddha's words—Sabbe dhamma anatta—All dhammas are not-self, including Nibbāna.) Develop the impermanence by exercising it (i.e., bhāvetabba).

It will become maturity. Then you see that one's own khandha is in dukkha. And you know it as real suffering. Knowing dukkha thoroughly is penetrating dukkha sacca. Wrong view and doubt fall away. Kilesa and khandha cease. It cut off two phenomena, i.e., kilesa

and khandha. Cessation of dukkha is Nibbāna. Knowing the cessation is the path knowledge.

Two Different Dhammas

20th June 1962

[This talk clarified some arguments and doubt between scholars and yogis. Sayadaw talked about Sāsana Dhamma (Teachings only can teach by a Buddha) and Non-Sāsana Dhamma (Teachings also can teach by others). Sāsana Dhamma is the four noble truths and Non-Sāsana Dhamma is dāna, sīla and samatha practices. These two teachings are also connection with wrong views and without wrong views.]

Kammassakatā ñāṇa—Knowledge of belief in actions and results is the dhamma also exist outside the Buddha's teachings. The three universal characteristics only arise within the Buddha's Sāsana. Literally it called saccanulomika ñāṇa—Knowledge in accordance with the truth, knowledge leading to the truth.

The differences between the two teachings are with the three universal characteristics and without it. The three universal characteristics are leading to the real dukkha sacca. By penetrating dukkha sacca thoroughly and get the path knowledge. Who want to make the impermanence as mine? Therefore, self-view (atta diṭṭhi) falls away.

With the kammassakatā ñāṇa; if I do it and I'll get it, then clinging to self view not falls away. Therefore, can't realize Nibbāna. Dāna, sīla

and samatha are after arriving to sugati (blissful planes) and have to come back again (i.e., to woeful planes).

Therefore, the Buddha said that these dhammas also existed outside the sāsana. To become Sāsana Dhamma ñāṇa has to penetrate the khandha. So, it's depending on the practice. (Sayadaw gave example from the suttas)

The Buddha was asking questions to the monks; ''Form (rūpa) is permanent or impermanent? Impermanent is sukha or dukkha? etc. '' Outside the Buddha's teachings nobody can ask this kinds of questions and nobody can answer. If you can't answer directly by yourself as it's really anicca and you are an outsider to the teaching. These things are difficult to hear.]

The Buddha taught about his teachings and other teachings in the Majjhima Nikāya. In the Aṅguttara Nikāya, he said that dāna without the enrichment of vipassanā was not much beneficial because it can't lead you to the end of Dukkha. In the Sacca—saṃyutta he said that someone without penetrated dukkha thoroughly could reach Nibbāna, and you should not believe it.

Therefore without the saccānulomika (sacca anulomika) ñāṇa can't realize Nibbāna. Knowing the ending of dukkha is Nibbāna. Without knowing dukkha and it's impossible to know the end of it. (He continued to talk about the discussion between Ven. Sāriputta and Ven. Mahākoṭṭhita)

The consciousness (viññāṇa) and mind/matter (nāma/rūpa) in this life are depending on each other. Because of ignorance and mental formations consciousness arises. This was belonging to the past. For the contemplation of now is present life consciousness (pavutti viññāṇaṁ).

This point is very important. The past consciousness was already vanishing. How do you contemplate it? It also includes nāma/rūpa if you contemplate viññāṇa, and you contemplate nāma/rūpa and it also includes viññāṇaṁ. Ven. Sāriputta gave a simile for this point.

It was like two sheaves of reeds. The other would fall, if one of them was removed. Some people don't know these Pali passages and they think that can't realize Nibbāna by contemplating only on feeling (vedanā). From the five khandhas, if you contemplate anyone of them you prefer, and it includes all.

Therefore, contemplate for one which you prefer. Why the Buddha taught the four satipaṭṭhāna? Because the yogis have different characters. (Sayadaw said that in the sutta Sāriputta and Mahākoṭṭhita made the discussion was for the later generation to dispel doubts and arguments which could be arise).

Two Knowledge of the Truth

21st June 1962

[Sayadaw explained the two knowledge of the truth in the practice; i.e., anubodha ñāṇa and pativedha ñāṇa. The differences between them are:

With the help of a teacher know how to practice, seeing anicca and knowing dukkha is anubodha ñāṇa or vipassanā ñāṇa (not including of penetration).

The other is penetration of dukkha and realization of Nibbāna or the path knowledge (knowing with penetration). These are two knowledge of knowing the truth. Without the anubodha ñāṇa and pativedha ñāṇa will not arise. The other differences between them are far away from kilesa and abandoning of kilesa.

Another point is kilesa not drying out yet and so the path knowledge not arises. Insight knowledge are drying out the kilesas and path knowledge totally burns them off. At the stage of anubodha ñāṇa is seeing the impermanence of any one of the khandhas. At the time of pativedha ñāṇa arises and you can make the decision that whatever arises is the real dukkha and then path knowledge arises.]

There are two knowledge of knowing the truth; anubodha ñāṇa and pativedha ñāṇa. Impermanence was the truth of dukkha, which was

taught by teachers. Taking a system of practice from a teacher, with contemplation and knowing by oneself is anubodha ñāṇa.

This is not yet penetrative knowing. This is known by following the knowledge of the Buddha and teachers. It is impermanent here and there in the whole body. Nibbāna has not yet arisen since Dukkha do not cease. These are only insight knowledge. It is not yet the penetrative knowledge by oneself and dukkha not ceases. Only by contemplating a lot, you will have the penetrative knowledge. It becomes mature and knowing it as real dukkha sacca.

And then it supports pativedha ñāṇa. So, these are vipassanā ñāṇa and magga ñāṇa. Knowing with what the teacher has said and with penetration by oneself. Nibbāna can't be known by what the teacher has said to you. The differences between them are far away from the kilesas and its disappearance.

Knowing thoroughly with the Path Knowledge can dispel kilesas and it will never come back again. You can get Nibbāna only by making kilesas far away. Why can't I get Nibbāna yet? Because kilesas have not dried out yet. After kilesas dry out, and burn with the path knowledge and then it disappears. This was a simile given by the Buddha.

Let's look for the truth in the khandha. From the head down to the feet, you will find the different changing nature in the khandha. Select one of them for the contemplation. If you prefer feeling and contemplate feeling, prefer mind and mind, prefer form and form, etc.

In the khandha always exist with impermanent dukkha sacca. And it will show you that all. Only with the penetration of knowledge the matter will finish. Khandha is only dukkha sacca and should never doubt about that. This was coming from the first discourse of the Buddha. At first know as feeling, mind, etc.; after that not as feeling and mind but know as real dukkha sacca.

The khandha is truth of dukkha. So, only truth of dukkha arises. Know the mind, feeling as impermanence with anubodha ñāṇa. When the pativedha ñāṇa arises, it's not khandha but can decide as real suffering. Therefore, outside the Buddha Sāsana, Sacca Dhamma disappeared and couldn't become Buddha and arahants.

So don't condemn on your perfection (pāramīs). Instead just work hard to develop these two ñāṇa (anubodha and pativedha ñāṇas).

Right Association

22nd June 1962

[Based on a sutta from Sutta Nipāta; The Buddha taught associate with saddhā and paññā (faith and wisdom). No need to afraid of lobha—greed, dosa—anger and moha—delusion. As a worldling these mental states will arise with the mind, when the causes are there. These defilements are latent in it as a potentiality.

The important thing is when they arise, associated with saddhā and paññā to observe them. Saddhā here means trust in the Buddha and Dhamma. And these unwholesome mental states become friends. They give you knowledge (ñāṇa). Don't forget, ehi passiko—come and observe me!]

Every day I am talking about important things. Every day in society people are talking and acting with lobha, dosa and moha that most unwholesome dhammas arising among them. Not every unwholesome dhamma lead to painful existence. I will talk in accordance with the Buddha's teaching.

So don't be afraid of them. Just do what I'll tell you. Dhamma of which dispels the unwholesome dhamma comes in, and you can't fall into there. Before, most Buddhists take it as all unwholesome dhamma leads to painful existences. We have to make a clear note that there are

unwholesome dhammas leading to painful existences whereas some are not. Also don’t think that every wholesome dhamma is good.

There are wholesome dhammas freeing you from dukkha and some are not. There are wholesome dhammas leading to Nibbāna and some are not. Normally it's even not easy to describe in this way. If there is disease and there is medicine. Not getting the method and we are afraid of what should not be afraid. And also we are not afraid of what should be afraid.

These things can be happened. All these dhammas are coming from wrong association. Here not means the wrong association with people but with the wrong dhammas. Have to associate with faith (saddhā). Here is not the faith of givings and offerings (dāna).

Faith in the all knowing power of the Buddha (sabbaññutā ñāṇa) and Dhamma can destroy kilesas. Also, have faith in the noble saṅgha (ariyas). So at first associate with saddhā. Have faith in that sabbaññutā ñāṇa knowing everything. Have faith in that his teachings can give the three kinds of happiness. (These are: human, celestial and Nibbānic happiness; in short, mundane and supramundane happiness).

Again, associate with paññā and observe the khandha. Then you’ll see the impermanence of the khandha. The Buddha also taught about it. You do not see it if you don’t believe (because you will not try for it).

In the Sutta Nipāta the Buddha taught that people associated with saddhā and paññā would see Nibbāna. Not only the dukkha of painful

existences but also all the other dukkha will end. He said that all the five khandhas were impermanent.

Even you don’t know about it and have faith in it. After that with paññā and practice can’t you see impermanence? For example, you see a gem stone and greed arises. And you'll see its impermanence when you observe with paññā. At that moment greed is not greed anymore, instead becomes impermanent. Impermanence does not lead you to painful birth.

Only greed sends you there. It becomes anicca (not existing) and magga (knowing). It's also in accordance with the Satipaṭṭhāna Pali text. It was mentioned when greed, angry mind, etc. arise and have to know them. And then these lobha and dosa, etc. are not sending you to apāyas and instead leading to Nibbāna. Foes become friends, because you associate with saddhā and paññā. It creates magga to realize Nibbāna.

I am warning you don’t let lobha and dosa go its own ways. For worldlings unwholesome dhamma will arise when the causes are there. Therefore right association is very important. You will be in trouble if you are associating with clinging (upādānaṁ) and actions (kamma). So you have to associate with ñāṇa.

Even lobha and dosa are foes and they become our beneficial friends. Some people are not good in sitting meditation and when the hindrances are coming in; they get up and leave the place. Do you have to run away or associate with saddhā and paññā? The Buddha said that you were a worldling, lobha, dosa and moha dhammas would arise.

Have faith in it and observe with paññā and become magga. I am not teaching a strange dhamma. I am teaching you in accordance with the Pali Text. With the right association and will be free from all dukkha. With faith and knows the arising, associate with paññā and will know the impermanence. Do you have to be afraid of unwholesome dhamma? Are you afraid of association with bad companions?

This kind of knowledge is not easy to come by. So note this point very carefully. Association with saddhā and paññā and don't with clinging, action, sorrow, lamentation, etc. With the right association and D. A. process is cutting off. Without it and the process will continue. It's impermanent that without the I-ness. Lobha and diṭṭhi are together.

Lobha sends you to the realm of ghosts (peta). And diṭṭhi sends you to the realm of hells. Association with saddhā and paññā become insight right view (vipassanā sammā-diṭṭhi). In the beginning of practice it's only ordinary saddhā and paññā. After sometime it becomes the spiritual faculties (indriyas). With the maturity and become the power (bala).

With more mature and become saddhā maggan and paññā maggan. This is the end of the path. Why still we are not seeing Nibbāna yet? You have to know that it's not mature yet. Therefore before going to teach someone, the Buddha had to observe the maturity of his/her spiritual faculties (Buddhists rely on the outside powers should contemplate this point seriously).

[Translator’s Note: Sayadaw had been to Rangoon (Yan-gon) (at that time the capital city of Burma) only once in his life time. This was the last year of his life (1962) for receiving the Aggamahāpandita title for his service to the Buddha Sāsana.

Staying in Rangoon (Yan-gon) for a week, he taught people and answered their questions. This period was 7th July to 14th July, 1962. He knew that he would pass away in that year. The people there requested him to come back again. He replied that his khandha would answer for them. And continued to say, they met him quite late.

At that time it was very close to enter the Vassa—Rain Retreat. He went back to Amarapura, spent his last Rain there, on the day of Kaṭhina Ceremony—Kaṭhina Cloth offerings, and passed away in a remarkable way. At here, it includes some of his talks in Rangoon (Yan-gon).]

The Importance of Knowing the Truth

8th July 1962

The chart of D. A. process is not for worship (Sayadaw's well known the circular chart of D. A. process). Dukkha and Samudaya (suffering and the cause) are not for a worship. But take this process as saṁvega (sense of urgency). You should have to make companions with saddhā and paññā. Instead you make friends with taṇhā.

So you can't realize Nibbāna. The knowledge of not wanting will arise only by seeing one's own death. Seeing one's own death is insight practice. The Buddha taught of human existence was difficult to get. But you all are wasting the difficulty to come by with the jobs of taṇhā. Saṁsāra is long means that the dangers of old age, sickness, and death will never end.

The place is where samudaya ceases and the moment of abandonment of the human fetters (saṁyojana) is Nibbāna. Vipassanā is not choosing a place for practice. Only in samatha practice needs to choose forest and mountain places. Vipassanā has to observe the rise (udaya) and fall (vaya) of phenomena. Udaya is arising and vaya does not exist.

The system (method) is already there. Asking for a method is seemed difficult to be. (It was his first and last time in Rangoon (Yangon). It seemed people requested from him the way of insight

practice). Observing your own mind is cittānupassanā. Even during the writing and eating, people can realize Nibbāna.

Every time mind arises and observe it as it exists or not exists. Not existing is what the Buddha taught as anicca. Knowing is the path factors (magga). Do you get it by prayers? (some Buddhists are making prayers and vows for the outside powers.) or Do you get it by knowing it as not exist?

You will know your own death if you observe. You are always in dying. The arising is your birth. The passing away is your death. Therefore it is important of knowing your own birth and death. Arising and passing away is dukkha sacca (truth of dukkha). Knowing it is magga sacca (truth of the path).

The knowledge of the Buddha, seeing the impermanence of form (rūpa) was 5000 billion times a moment and for the mind was 100,000 billion times. This discernment was after he became a Buddha. This was not before he became a Buddha. You also see it nearly as the Buddha if you become an arahant.

These were from the text record. You have to take the khandha process. The text could have mistakes (i.e., commentary). Don't observe all the khandha. If you observe one of them all are included. For example, you observe feeling or mind. One khandha arises and all the khandhas are with it. (Sayadaw referred it to Saṃyutta Nikāya).

Don't say that after finish my jobs and will do the practice. It will make oneself to become misfortune. You will die at anytime if

next mind does not arise. You can’t say kamma will give you the chance all the times. Impermanence is arising dukkha and vanishing dukkha.

So it’s dukkha sacca. Do you have to search for it or by knowing with observing one’s mind? Knowing is magga sacca, the abandonment of taṇhā is samudaya sacca; next khandha not arising is nirodha sacca. These are leading to the truths. Penetrate the four truths and at the same time is realizing Nibbāna. Fire dispels darkness, gives light, showing the things and drying up the oil. In the same way with the contemplation of impermanence and the four truths arise. By developing the path factors (maggan) and the four truths arise.

Answer to a Buddhist

10th July 1962

(Tax office general U Loon Pe heard the news of Sayadaw in Rangoon (Yan-gon), went to see him, and asked some questions on Buddhism).

Q: He said to Sayadaw that in his view it was impossible to observe the mind. He had studied the cognitive process of the mind (vīthicitta) and couldn't relate it to the practice because the minds are arising and falling very quickly and with many bhavaṅga cittas (Life-continuum minds) between them.

The contemplation can't be in the present moment. Therefore according to his understanding it's impossible to contemplate the preceding mind (the first mind) with following mind (the second mind).

A: Manāyatana (mind base) is the pre-mind. Contemplate this mind with the post-mind, which is vipassanā magga (path factors mind). These two minds are arising one by one. They are separating with many bhavaṅga cittas between them.

Even separate with bhavaṅga cittas and no kilesa comes in between them is not a problem at all. So it's contemplating the pre-

mind with the post-mind. The pre-mind is impermanent and the post-mind also impermanent.

Without separation by kilesa and only with the bhavaṅga cittas, so, it can be contemplated. Even separate with 100,000 billion bhavaṅgas are not an obstruction (According to the Abhidhamma within a wink of an eye, mind rises and falls that much). Bhavaṅga cittas are the mind in sleep. If separate by kilesa and it becomes darkness, and can't see the pre-mind. Without kilesa you can see it. (Sayadaw referred to the cittānupassanā in the Satipaṭṭhāna Sutta).

‘‘sarāgaṃ vā cittaṃ ‘sarāgaṃ cittan'ti pajānāti—He knows a lustful mind to be lustful. " The bhavaṅga cittas between them are taking the objects of the past, which were kamma, kamma nimitta (sign of kamma) and not an obstruction. They are only supporting the life faculty (jīvitindriya). Don't take it as the objects of obstruction. Contemplate this kilesa as the pre-mind if kilesa comes in (e.g., knows the lustful mind as lustful).

Q: Ven. Sir, should we have to take them as anantara and samanantara (proximity and contiguity conditions)…… (These two are in the 24 Conditional Relations—Paṭṭhāna, they are identical in meaning—arise immediately)

A: No, don't take it this way. These Anantara and samanantara were the views after becoming a Buddha. It is not our views. In the practice of becoming a Buddha contemplated the pre-mind with the post-mind. You have to follow the original view of becoming a Buddha.

There were two views. For the view of after became a Buddha, worldlings can't follow it. But we can follow his view on the way to become a Buddha. (This point here sayadaw mentioned was very important for yogis. The sutta teachings were for yogis to train their mind in practice.)

Q: What is magga vīthi? (sound is not clear)

A: This refers to the objects of all the mind and form (nāma and rūpa) cease. All the dukkha cease and Nibbāna appears at their place: first, gotrabhū citta (change of lineage), after that magga citta (path factors mind), fruition citta (phala citta). And after that bhavaṅga cittas —they can't see Nibbāna, it take the objects of kamma, kamma nimitta, and then paccavekkhana (reviewing mind) arises and seeing Nibbāna again.

Bhavaṅga citta can't see Nibbāna. Nibbānaṁ maggaca arammana paccayena paccayo—Nibbāna object and the knowing mind are going together (Sayadaw referred to the Paṭṭhāna). Fruition mind continues to arise one by one. They have to take the object of Nibbāna, if you can't see Nibbāna, then bhavaṅga cittas arise. Only phala citta continues to arise and cease with one by one is right.

Q: The nature of Nibbāna is cool like a thousand pots of water pour on the body.

A: This is not from the Pali Sutta. The exposition of the commentary, just gave an example and not really cool (i.e., the

physical body). It referred to as without kilesa. It meant if magga arises and kilesa fire is extinguished. You should know the suttas and commentaries separately. It's kilesa cooling down and take it really cool. Not really cool. Not refer to the cooling of the body.

Q: Does atta exists? (This was a strange question put by a Buddhist who had the knowledge of Abhidhamma)

A: In a Saṃyutta Nikāya Pali, a brahmin asked the Buddha (it seemed as referred to Aggivaccha brahmin). Does atta exists? I don't teach of it exists.

Q: And then; Does anatta exists?

A: Also, I don't teach of it exists. The Buddha rejected both. Ven. Ānanda asked the Buddha of why he rejected both? The Buddha gave the answer; "If I tell him atta exists and he'll take the view of permanence. If I say of anatta exists and he'll take the view of nothing exists.

Then, he runs into the view of annihilation." Therefore, the Buddha answered in the middle way of not exist. If not regard to person and talk about Nibbāna, has to talk as anatta exists.

(Atta problem is the biggest problem of human beings. Even most Buddhists can't escape it. Among Buddhists still many hold the view of eternalism of the soul and even teaching to people like Ven. Sāti in the Mahā-taṇhā saṅkhaya Sutta in the Majjhima Nikāya.

Some are holding the view of Nibbāna as the root of existence, the first cause or the dhamma body. Therefore understanding of atta and anatta correctly need to study and reflect thoroughly from the Pali Nikāya).

Q: (The last question seemed to be the difference between worldling and stream enterer. The sound from the recorded tape was not clear. Both have lobha and dosa. Sayadaw gave examples for them).

A: It's like someone has illness and eats something not suitable for the sickness. Another person's illness is already cured and eats something not suitable to his body. In the same way, it's worsening his situation if kilesa comes in to the worldling.

(Here was an answer to the question of the contemplation of the mind in the present. It was explained by Ven. Sayadaw Dr. Nandamalarbhivamsa. I extract it from Sayadaw's answers to questions in Abhidhamma). Contemplation in the present; it doesn't mean not contemplate the past and the future.

There are three kinds of present: ① Momentary present (khaṇa paccuppanna) ② Continuity present (santati paccuppanna) ③ In the present (addhā paccuppanna).

① Momentary present is arising at that moment. Sayadaw was using it as a momentary present of the process. This can't be contemplated because two minds cannot arise at the same moment. For example, in the contemplation of the mind with the mind;

Ⓐ The object of mind is one mind. Ⓑ The contemplative mind (ñāṇa) is another one mind. When ⓐ arises and ⓑ can't arise. Only ⓐ is passing away and ⓑ can take its place.

② Continuity present is; for an example, if you are thinking about something which is also a present. It's continuity present. After hearing a sound and thinking about it (continuity). A duration of time is also a present (paccuppanna); for example, today. And if become tomorrow and it's not. It becomes future.

If the day before and becomes the past. Therefore ② and ③ are the contemplations in the present. If the object of contemplation and the contemplative mind (ñāṇa) are closer to each other as much as possible and then kilesa can't come in between them. It becomes a big gap between them if you know it later.

If other minds not come in between each vīthi is in the present. For example, after the object of vīthi arises and contemplates with the contemplative vīthi. After seeing an object and ñāṇa comes in; like or dislike not arises. What Mogok Sayadawgyi said; ''the pre-mind is anicca, and the post-mind is magga'' were referred to these.

Three Steps to Nibbāna

8th to 10th July 1962

T1

Only the truth of Dhamma (sacca dhamma) can arrive to Nibbāna. In the discourse; Turning of the wheel of Dhamma (Dhammacakkappavattana Sutta), in the beginning the Buddha taught the five ascetics (Pañccavaggi) on Knowledge about the truth (sacca ñāṇa). After that, he taught about what the function of the truth was. This was the working knowledge of the truth (kicca ñāṇa).

After that he taught the ending of Kicca Ñāṇa which knew the end of the working knowledge (kata ñāṇa). Taking notes of these in gist. If you want to arrive to Nibbāna, which is the ending of all dukkha and these three knowledge are very important.

Where were you coming from? (pointing to the D. A. process chart). You all came from avijjā (not knowing). What was you didn't know? Not knowing the truth was ignorance (avijjā). Therefore I come here for opening your eyes. Traditionally all are blind people. Saṁsāra will be long if the right dhamma disappears. On behalf of the truth I'll not talk lightly to anyone.

All will be in dukkha if the right dhamma disappears. Every day you are doing things for sufferings. (doing samudaya and dukkha).

Therefore the other two truths are disappearing from you (magga and nirodha). You will get Nibbāna if the cutting knowledge (ñāṇa) arises.

Is Nibbāna far or near? At the six senses-doors, minds are starting to arise. You have to know them (knowing the arising minds). Also have to know the contact (phassa) and good or bad feelings (vedanā). Every time all the different minds arise, have to follow their impermanence.

Saṁsāra is long means the phenomena (dhamma) are long in the khandha process (The continuation of the D. A. process). If you see dukkha sacca with magga sacca, become cakkhuṁ udapādi—vision arises. Every mind, feeling, etc. arise and seeing their impermanence, become vijjā udapādi—knowledge arises. Cessation of dukkha and taṇhā is Nibbāna.

Therefore Nibbāna is for someone knows the truth and how to cut off dukkha and taṇhā. That is the cessation of samudaya and dukkha. From taṇhā, upādāna and kamma are samudaya and jāti is dukkha (From the D. A. chart, section three and section 4). The arising dhamma are satipaṭṭhāna (Knowing the phenomenon arises is sati). Knowing their impermanence is magga (the path factors).

So it becomes satipaṭṭhāna magga. If you can continue in this way lokuttara magga (Path Knowledge) will arise. This is the last knowledge (Kata Ñāṇa). I'll show their connection. These are not easy to talk. So make notes carefully. Whatever arising is dukkha sacca. Knowing is ñāṇa.

So it is knowledge of the truth—sacca ñāṇa. Whatever arising is dukkha has two meaning: the first one; impermanent is dukkha. The second one; without knowing the arising dhamma and continues to jāti is also dukkha. People think Dhammacakka-pavattana Sutta is difficult. Without a teacher, it's difficult. I'll talk about Kicca Ñāṇa in gist.

Every time mind, feeling, etc. arise and ask them. What are your functions? The answer will be, our functions are arising and passing away. So the function of mind and form are arising and vanishing.

T2

Where is the truth? Your khandha is the truth. If you know the truth will realize Nibbāna. The khandha has the five aggregates. And whichever aggregate you contemplate only dukkha sacca—truth of dukkha. By teaching you to know about suffering and the desire to be free from it will arise. Avijjā is to not know anything. It means not knowing what should be known (i.e., not knowing the truth).

And knowing what shouldn't be known (i.e., knowing about things which are not truths). Therefore, this is a dhamma (ignorance) give you a lot of trouble. It's the champion in bad things and forbidden to Nibbāna. It never does the job of freedom and only doing the round of existence.

The first discourse of the Buddha, the Dhammacakka-pavattana Sutta was the sacca Dhamma—truth of Dhamma. But you put the

dhamma of dāna, sīla, and samatha at the fore front that sacca dhamma is out of the sight. Whoever not knowing the truth and his both eyes doesn't have the light yet. You will go the right way if you get the light.

There are two types of dhamma. Taṇhā prefers dhammas and ñāṇa prefers dhammas. You can't go to Nibbāna with taṇhā. Therefore, you have to listen a lot of ñāṇa prefers dhammas. You may think there is only one kind of D. A. process. There are the D. A. processes of a worldling, stream enterer (sotāpanna), once-returner (sakātagāmin) and non-returner (anāgāmin).

Only by becoming an arahant and all are cutting off. Whatever arises and knows it as dukkha sacca. Then it becomes vedanā paccaya paññā—feeling conditions wisdom. This is to know the truth and the way to the stream entrance. If vedanā paccaya taṇhā—feeling conditions craving which you do every day, then it's the way of a worldling.

I'll continue to talk kicca ñāṇa. This knowledge is closer to become a stream enterer. It was these three knowledge which made Kondañño (the first of the five pañcavaggis) become a stream enterer. It will take you long in the practice if follow the long process of the insight knowledge. Ordinary disciples no need pāramīs. You only need for listening the sacca dhamma and wise attention for it.

These came from the Majjhima Nikāya and Petakopadesa Text. Now you have to know the function of whatever arising dhamma of form, feeling, mind, and dhamma are carrying ageing and death with

them. Are they encounter destruction naturally or the cause of oppression by ageing and death? They'll tell you that we are subjecting to the function of oppression. You have to see their functions with ñāṇa. If you know their functions and it's kicca ñāṇa.

T3

Only you know the truth can develop kicca ñāṇa. From these you can realize Nibbāna, which is kata ñāṇa. All the meditation centers are teaching the sixteen stages of insight knowledge. In my talks don't have these and only three knowledge. Why it's too short?

[Before his time and after until now, most teachers and yogis talk about these sixteen knowledge which are from the commentary). In the Saṃyutta Nikāya the Buddha taught that in this two armed length khandha truth existed. (e.g., to Rohitassa Devaputta, SN.2.26 Rohitassasuttaṃ).]

I am teaching the people with three intentions. (All dhamma teachers should have these intentions) ① May people could listen to the sacca dhamma ② May the Dhamma be known by them ③ May people could practice in accordance with the knowledge.

All persons of dukkha sacca (worldlings) are indeed poor people because they don't have the treasures of a noble disciples. [These are conviction (saddhā), virtue (sīla), conscience (hiri), concern (ottappa), listening (suta), generosity (cāga) and discernment (paññā).]

Nobody can help to deal with old age, sickness and death. Therefore all are lonely and poor. (This point is seemed to be simple and insignificant. But if we contemplate deeply we see the oppression of dukkha sacca)

(Sayadaw continue to talk on dukkha in the everyday life with humor; such as homes, clothes, foods, etc. compared them with hospitals, bandages and medicines, etc.)

The khandha is always oppressing by ageing, sickness and death (jarā, byādhi and maraṇa). So it's dukkha sacca (the meaning of Pīḷanaṭṭho Oppressive dukkha). Therefore the khandha subjects to the function of oppression. This is kicca ñāṇa. It's also subject to the conditioning by taṇhā—craving. It's also dukkha sacca.

This is saṅkhatatho—conditioned dukkha. For examples, we are always busy with livelihood of foods, clothing, dwellings, etc. (Conditioned dukkha may be many varieties in wide ranges and never end to talk about this subject).

Khandha is always burning with fires of ageing, sickness and death (including with many types of kilesa fires). This is santapatho—Burning Dukkha. Mind and feeling, etc. are arising and vanishing by changing. This is vipariṇāmatho—changing dukkha. All these four functions are including in vipassanā knowledge.

Therefore, with the short human life span don't follow the sixteen knowledge. Go with these four functional knowledge which are bhāvetabba or vipassanā ñāṇa. Kata ñāṇa are Path Knowledge and

Fruition Knowledge. Dhammacakkappavattana Sutta, the first discourse was relating to everyone because it did not concern with the character of a person.

Some discourse were relating to personalities; for example, Bāhiya of the bark-cloth (Ud 1.10; PTS: Ud 6, Bāhiya Sutta or Ud.i.10; or A.i. 24; DhA 101). Teaching on truth (sacca) is dhammānupassanā satipaṭṭhāna. Contemplation of whatever form, feeling, mind and at last all is converging at the impermanent dukkha sacca, which is dhammānupassanā satipaṭṭhāna. All functional knowledge is insight knowledge. You don't need to know Abhidhamma.

(Sayadaw himself was a well known Abhidhamma teacher of his time. Nowadays some have the view of it as no need to practice in accordance with the Abhidhamma. The suttas not support this point).

Ven. Sāriputta taught the monks to contemplate one's own mind. Therefore whatever mind arises contemplate any of it. And you'll see impermanent dukkha sacca. This is kicca ñāṇa. It's also true as contemplate the dead mind with the alive mind because you see your own death with ñāṇa.

It'll become disenchantment if you see your own deaths moment to moment. After that comes the knowledge of not wanting your own deaths. This arises and all the khandhas disappear. Dukkha sacca disappears and sukha arises at its place. Knowing of dukkha not exists is kata ñāṇa.

Wrong View on Nibbāna

11th and 12th July, 1962

T1

Not knowing of Nibbāna becomes annihilationism (also can be eternalism). We know Nibbāna as the cessation of mind and form and taṇhā (from the suttas). After the cessation of these things and take it as nothing exists anymore and run into annihilationism. Teaching on Nibbāna is quite a heavy subject. Taking Nibbāna as a place or a city (even as a permanent heavenly existence) is eternalism.

Taking Nibbāna as without mind and form and run into annihilationism. Without the penetrative knowledge, Nibbāna and wrong views are very close to each other. If saying Nibbāna as nothing arises and craving people (bhava taṇhā) will reject it. (This was one of the reasons and some taṇhā people have bhava taṇhā—craving for existence that creating a superior heavenly existence to represent Nibbāna).

Now, you'll know clearly the existence of Nibbāna taught by the Buddha. You can arrive to Nibbāna or seeing it only in the middle way by going between the two wrong views (sassata and uccheda). People are taking it as extinction or a special place. Therefore whatever you are giving (dāna) with wrong view will never arrive there.

All the Buddhas taught that living beings caught up with sassata and uccheda views never realized Nibbāna (So this point is very important for all Buddhists who want to transcend dukkha). Therefore we have to talk about Nibbāna free from sassata and uccheda views.

(Sayadaw continued to Aggivaccha Sutta, MN.72 Aggivacchasuttaṃ) This was the discourse on Nibbāna. In the time of the Buddha they used loka (the world) for mind and form. Rebirth consciousness (paṭisandhi viññāṇaṁ) was already finished in the past.

Now, from the five khandhas of saḷāyatana (6 sense-bases) we take the present consciousness (pavutti viññāṇaṁ) which is mind (manāyatana). Inside of the mind and form (nāma/rūpa), 6sense-bases (saḷāyatana), contact (phassa), feeling (vedanā), there is neither man nor woman, neither person nor being exists. Before talking about Aggivaccha, I am dispelling diṭṭhi for you.

Listening to this talk is not me, a person or being and only mind and form, or khandha dukkha sacca. We have to base on the D. A. process to talk about Nibbāna. Because of ignorance, volitional formation arises → rebirth consciousness → mind and form → six senses bases → contact → feeling arises.

These are causes and effects connection. Here is dispelling your doubt. Human being, cow, chicken, pig, etc. all are so called with conventional truth (sammuti sacca). All their sources of existences are the same. Nobody creates them (God or Mahā Brahma).

With the causes and the results are arising. Diṭṭhi falls away by knowing the arising phenomena. Visuddhimagga Text book defined it as cūḷa-sotāpanna. This is falling away of wrong view by knowing (not directly). Knowing is knowledge.

The brahmin Aggivaccha asked the Buddha if we took these views what would happen (his wrong views to the Buddha). It became wrong views. ‘‘Please talk about Gotama’s view. ’’ ‘‘My view is mind and form are arising and passing away.’’ Therefore I am asking you to contemplate impermanence is the view of the Buddha. The right knowing of impermanent dukkha sacca with the magga sacca is the view of Buddhists.

Without listening to these kind of talks all people have wrong views. With the resistance of diṭṭhi and can’t realize Nibbāna (because the first stage of realization is destroying wrong views). These reject Nibbāna. Therefore after dispelling diṭṭhi that people should do the offerings (dāna).

What is the benefit of taking the view of impermanence? Taṇhā, māna and diṭṭhi will cease. This is the doctrine of the cessation of papañca dhamma or to Nibbāna. Papañca dhamma are making beings running like a circle in saṁsāra. Ni-papañca is Nibbāna (Taṇhā, māna and diṭṭhi are papañca).

T2

Practice without the appreciation of Nibbāna and can't realize it. Only free from sassata and uccheda views that it is possible. You have to understand D. A. process for the appreciation of Nibbāna. Do you have to do the prayers, if you want Nibbāna? Or you have to understand the process of D. A. and know how to cut it?

You will never realize Nibbāna if you don't understand the process and how to cut it because you do it blindly and without knowledge anything about it.

(Sayadaw gave the example of Ven. Channa on this point). If you understand the continuation of D. A. process and will understand dukkha sacca. And also if you understand the disconnection of D. A. process and will understand magga sacca. In this way nirodha (cessation of dukkha) comes in by itself.

If you know the connection and know that samudaya is its cause. Dukkha sacca is including in the continuation of the D. A. process. Also, Nibbāna is including in the disconnection of D. A. process. If you don't know them, sassata and uccheda views come in as hindrances. Impermanent view is cutting off both views.

By seeing impermanence with the contemplation of any one of the four satipaṭṭhāna is on the right path. By observing the khandha process and diṭṭhi is cleared up, and not only with the intellectual knowledge. Therefore you have to look at the khandha. Whatever mind arises and contemplate its impermanence and section ② not connect with the section ③ (viññāṇa…. vedanā and taṇhā…. kamma).

The present causes are cutting off and the future results will not arise. [section ③ and section ④]. With this you know Nibbāna roughly. What do you call the cessation of samudaya and dukkha? It's called Nibbāna. Before, it's only samudaya and dukkha arise; but without dukkha and magga. If taṇhā and dukkha cease, it's Nibbāna.

With the understanding of the cutting off D. A. process that you appreciate Nibbāna. Therefore two views on Nibbāna arise. The end of Taṇhā is Nibbāna and The end of Khandha is Nibbāna. This is to know Nibbāna from the cause and effect connection.

The brahmin (Aggivaccha) continued to ask; ‘‘With the cessation of papañca dhamma, where the person was gone? ‘’ The Buddha not answered his question. It was sassata view having the thought that the person was gone to somewhere whereas was uccheda view for not going anywhere. His mind was confused with diṭṭhi and Nibbāna. Only with teaching by clearing up wrong views as much as possible, that Nibbāna comes into appearance.

Khandha are like fuels and kilesa fire. Therefore you all are burning with kilesa fire (so human world is like a hell). Fuels and fire are going together that our situations are quite worse (So human beings are also like the fire petas whom Ven. Mahā-moggallāna met. Human beings create all these unpleasant things from this human world).

Is there including any happy person? The fire will be extinguished if the fuels are gone. Therefore by getting the khandha isn't good. If using the ultimate reality; only dukkha and samudaya are going together. With concept; fuels and fire are together. Do the

contemplation of insight means asking you to view the burning of the fuels and fire. Rise and fall, rise and fall, etc. are these burning processes (impermanent).

All the khandhas are always disappearing by burning with ageing and death fire. Therefore you know your own horrible existence. You'll be sure to realize Nibbāna if your magga is in accordance with the impermanence.

By practicing in the morning, you attain realization in the evening, vice versa; if kilesa not comes in between them (i.e., between anicca and magga). (From the Majjhima Nikāya) Why don't you realize it? Because your khandha are going to connect with taṇhā. You all have the habits of connections. Only you have the habit of disconnection will realize Nibbāna.

If section ③ and section ④ not arise will get Nibbāna. (i.e., taṇhā…. . kamma and jāti…). Taṇhā nirodho Nibbānaṁ and khandha nirodho Nibbānaṁ—Cessation of craving and khandha is Nibbāna. Therefore you get the round of existence by connection and Nibbāna is disconnection. A person can alive with each mind moment. One will die if next mind does not arise.

So contemplate the dead mind with the alive mind, or contemplate the pre-mind with the post-mind. The pre-mind is the dead mind which is dukkha sacca. The post-mind is the alive mind which is magga sacca. Every time the mind dies and seeing with the alive mind and saṁsāra will be cut off. If you see your own deaths; "Do you want to get human and heavenly existences by prayers?"

It becomes disenchantment. Seeing the dead is yathābhūta ñāṇa—knowledge of as it really is. Disenchantment is nibbidā ñāṇa. At the time of not wanting it is magga ñāṇa—Path knowledge. At that moment all the five khandhas disappear. All the death shows are finished which is Nibbāna. Seeing it is magga ñāṇa.

So these are nirodha and magga-cessation of dukkha and the eight path factors. The Buddha said; ‘‘the journey to Nibbāna is not far and very near’’ And then why don’t we arrive there? Because we are going in the crooked way. We are running in a circular way. If kilesas are coming in, you don’t get it this life and also next life. Therefore, it’s important not let kilesas come in. Contemplate them as impermanence if they come in.

Part 9

The Dangers of Wrong Knowledge

31st, July, 1962

[Sayadaw based this talk on a Pali word—asandiṭṭhitova which means the dangers of wrong seeing. There were 25 kinds of dangers mentioned in The Text and asandiṭṭhitova was one of them. It can be also translated as wrong view, wrong knowledge and wrong knowing. Human beings are seeing, viewing, knowing and understanding things in the wrong ways, which create a lot of sufferings and problems in societies.

Some of them come from education, entertainments, faiths, politics, economic and even from science and technology. Right seeing, viewing, knowing and understanding bring happiness, peace, and security. Wrong seeing, viewing, knowing, and understanding bring sufferings, problems, and insecurity.]

The Buddha reminded us to live with mindfulness and clear comprehension (sati and sampajañña). Knowing the arising dhamma is sati (e.g., the mind). Do they stay in this way? Or vanishing? Just observe them with paññā.

Therefore, be mindful and observe with paññā. It was so important that the Buddha had to remind us. With mindfulness, we know what exists, and then know the vanishing with paññā. Paññā knows the mind arises and vanishes. Then the mind process can't continue.

If the mind process continues, you'll be in dukkha. If the mind process is cutting off, you'll attain the blissful Nibbāna (sukha nibbāna). If I am talking like this, it may not be clear for you. So look at the DA chart. By seeing the vanishing of the mind, section ② will not connect with section ③.

It's called magga (knowledge) because kilesa will not arise. With the cessation of samudaya, section ④ not arises. Taṇhā nirodho nibbānaṁ—the cessation of craving is Nibbāna. It's also dukkha nirodho nibbānaṁ—the cessation of dukkha is Nibbāna.

If not, it becomes taṇhā samudaya dukkha samudayo—with the arising of craving, dukkha arises. That is taṇhā paccaya upadanaṁ..., bhāva paccaya jāti—craving conditions clinging..., becoming conditions birth. If you can cut it off in this way, you can attain Nibbāna. This is the cessation of samudaya and dukkha saccas.

It seems to be that Nibbāna is near to us. Physical and mental sufferings are happening to everyone. Why is that? Because in the past we have done dukkha saccas and brought it here. And then from dukkha sacca, dukkha grows out. (It's like a bitter tree grows bitter fruits.)

The Buddha reminded us not to fall into the dangers of wrong seeing. Because of someone, I am in suffering. Don’t let this kind of wrong view arises. With wrong view, mind and form disappear, and person or being arises. This is the danger of wrong seeing. It happens because of not seeing impermanence.

By making the non-existing as existing; suffering, sorrow, lamentation, crying and sleeplessness come into being. These are not the causes of the past. It happens by encountering the danger of wrong seeing. So don’t put the blame on the past kamma.

Because, with the danger of wrong seeing, mental suffering arises. Therefore, we have to correct the danger of wrong seeing (asandiṭṭhitova), and make it become the right seeing (sandiṭṭhiko). Having the right seeing, we will attain Nibbāna, and then sorrow and lamentation will cease.

With the wrong seeing, sorrow and lamentation will follow. Among all the dangers, falling into the danger of wrong view is the most frightening one (The Buddha mentioned 25 kinds of dangers, and asandiṭṭhitova is one of them.). Wrong seeing is samudaya sacca (the cause of dukkha). It will get the painful birth of dukkha sacca (the result of suffering).

The danger of wrong seeing is not made by others. It comes from wrong knowledge. It arises by not seeing the impermanence of the mind / body process, and seeing them as a person or a being instead. These dhamma have already existed and were taught by The Buddha.

I have to describe it because you don’t know about them. After falling into the painful planes, it’s not easy to come back again to the blissful planes. In the present, human beings are suffered and will fall into woeful planes in saṁsāra. A lot of people are in the woeful planes because they encounter the danger of wrong seeing.

(Most living beings come to this human world and create hell, animal, and ghost planes on earth for their future rebirths.)

Right seeing is the Path Knowledge (magga ñāṇa). If you attain the Path Knowledge, you will see Nibbāna. With the attainment of right seeing, samudaya ceases and dukkha ends. With non-attainment of right seeing, samudaya increases and dukkha becomes outgrowth. Therefore, whatever mind arises, contemplate its impermanence.

Non-conflict and Non-attachment

8th August 1962

[Sayadaw based this talk on the Madhupiṇḍika Sutta of Majjhima Nikāya (MN.18 Madhupiṇḍikasuttaṃ). In the sutta, the Buddha answered Daṇḍapāṇi, the Sakyan who asked him about his doctrine and proclamation. Still there are a lot of Buddhists don't know exactly what the Buddha's doctrine and proclamation.

Some even misinterpret his teaching, such as taking Nibbāna as atta. Interpret as the root sequence of all, with practice return to oneness, non-dualism, the first cause, etc. Therefore, it can be confused or mistaken with Hinduism. To understand the teaching of the Buddha clearly, we need to study the Sutta Nikāya.]

There is nothing more important than to end dukkha. Dukkha sacca exists in this khandha in fullness. We have the desire (chanda) to be free from it. But without getting the knowledge of liberation, it becomes difficult. So I'll give you the way to end dukkha.

First, have to know about dukkha. Second, look for the source of dukkha and to know where it comes from. Third, cut off dukkha from where it comes. Fourth, what the result of cutting it is (Nirodha—cessation).

First, I'll talk about the knowing of dukkha. Don't go and look for dukkha elsewhere. Now having this khandha and listening to this talk is not sukha, but only dukkha. This is only in the level of perception. For the wisdom level, watch and observe the khandha with the normal breathing. It will show you many things.

These are abandoning its own nature. After establishing samādhi, observe the khandha with mindfulness and wisdom. And have to know that whatever arises now is truth of dukkha. Let us look for the source of dukkha. It comes from taṇhā (craving) by making prayers to become human beings.

We caught the culprit of samudaya sacca. Fulfilling our prayers is dukkha sacca. Making prayers with desire is samudaya sacca. Physical and mental sufferings arise from affection. These are happening now in the present of dukkha and samudaya saccas. Affection and sorrow are samudaya and dukkha.

In the whole day, we are turning around with samudaya and dukkha that the Buddha has not arisen for us. The Buddha of magga sacca has not arisen to us. Therefore, we can't expect the nirodha sacca of the ending of dukkha sacca. From the tree of dukkha, arises the seed of samudaya. From the seed of samudaya, the tree of dukkha grows out again.

Your situations are only having fuels and fire. Extinguish fire and peace does still not arise. It's very terrible indeed. Not knowing the arising of dukkha and samudaya is ignorance (avijjā). Also don't know

where nirodha and magga is ignorance. Don't know the four Noble Truths is ignorance. Let's talk about magga and nirodha saccas.

(Sayadaw told the story of Daṇḍapāṇi, the friend of Ven. Devadatta. So he had no respect for the Buddha). He asked the Buddha, "What is your ascetic's doctrine? And what do you proclaim?" The Buddha answered, "Not conflict with anyone is my doctrine. Usually teach people to cut off passion for the realms of existence."

The Buddha later recounted this incident to the monks. And then they went to ask Ven. Mahā Kaccāyana for the answer. (The Buddha did not explain his short teaching to the monks and left.)

Ven. Mahā Kaccāyana delivered them the vipassanā dhamma. After seeing something pleasant and pleasant feeling arises. After that notice it with perception, and then thinking with taṇhā, māna and diṭṭhi (i.e., craving, conceit and wrong view) arise.

[The process here is:

contact (sense doors + sense object + contact = consciousness) → feeling → perception → thinking → the perception and categories of objectification/papañca (i.e., taṇhā, māna and diṭṭhi)].

Therefore, taṇhā, māna and diṭṭhi dhammas are coming from seeing, hearing, etc. According to D. A. process, sec ② connects with sec ③ (i.e., consciousness…feeling → craving, conceit, wrong view).

(Sayadaw continued the instruction of cittānupassanā). If seeing consciousness arises, contemplate its impermanence. And papañca dies and samudaya ceases. Magga sacca and nirodha sacca arise. Papañca nirodho nibbānaṁ—cessation of papañca is Nibbāna.

So Nibbāna is also called ni-papañca. With the contemplation of impermanence, the four Noble Truths arise together. If contemplating the arising dhamma, magga and nirodha will arise.

These are our friends. We should associate with them. Without contemplation, dukkha and samudaya arise. These are our enemies. We shouldn't associate with them. The time without contemplation is a fool. The time with contemplation is a wise person (see The Bāla Paṇḍita Sutta in the Saṃyutta Nikāya).

Development with Contemplation

8th August 1962

Magga—the path factors have to be developed. Be developed with contemplation on one of the five khandhas. If you know how to use this khandha, it becomes a valuable thing. If you know how to develop it, you will arrive to the other shore of Nibbāna.

If not, will sink in the four apāya bhūmis—woeful planes. A person who knows how to use it will have benefit. A person who doesn't know how to use it will be in trouble. With the contemplation, what'll happen? You all have ignorance and craving. With a lot of contemplation, ignorance becomes thinner and craving drying up. Both of them connect with the taints (āsava).

Therefore, āsava is extinct (avijjāsava and kāmāsava). If you are discerning anicca, contemplate anicca. With dukkha and contemplate dukkha, with anatta and contemplate anatta, etc. And then āsava will be extinct. If you ask me the time span of when it'll become extinct and it depends on you.

If your kilesa and taṇhā (defilements and craving) are thick and you'll get it slow. You'll get it quicker if your kilesa and taṇhā (defilements and craving) thinner. In the Khandhavagga Saṃyutta, the Buddha taught the Vāsijaṭa Sutta (The adze handle, SN.22.101 Vāsijaṭasuttaṃ). It was like the wooden handle, with a lot of striking (using) and eroded slowly.

We can’t say how much it is eroded. But it’s sure that it’s eroded. The Buddha asked us to contemplate. But you all are making prayers and wishes. (Sayadaw continued to talk the simile of a hen and her eggs which included in the same sutta).

With a lot of contemplation, the egg shell of ignorance becomes thinner, taṇhā liquid becomes dryer, and knowledge becomes sharper. So don’t blame it on your pāramitās (perfection comes from practice).

With the contemplation of one of the five khandhas and get the three results. You can ask for the 31 realms of existences. These are dead bodies. With contemplation, you get Nibbāna. It’s not dying. If you don’t want to die in anyway, just follow the way of undying.

The duties of a hen are spreading its wings on the eggs, giving her body heat to the eggs, and giving its smell to the eggs. In accordance with the smell and different beings appear.

Only by performing these three duties, the outcome is sure. You also have to contemplate the khandha with anicca, dukkha and anatta. Vipāka vaṭṭa—the result of the round of existence is like the egg.

The shell is like ignorance. The liquid inside the egg is like taṇhā. The claws of chick becoming sharper are like knowledge (ñāṇa). That the chick come out by breaking the shell is like freedom from the cycle of the round of existences—vipāka vaṭṭas.

Mountains of Bones and Oceans of Blood

2nd to 3rd September 1962

T1

[In the book of causation, Nidānavagga, there was a chapter called Without Discoverable Beginning, Anamatagga saṃyutta. The Buddha gave some similes on the subject of Saṁsāra—round of existence without discoverable beginning.

Some of them were: ① Tears shed by a living being in Saṁsāra was more than the four great oceans. ② The mothers' milk a being had drunk was more than four great oceans. ③ The blood a being had shed by beheading was more than the four great oceans.

After the Buddha passed away, some Buddhist philosophers or even practitioners postulated theory of the beginning of Saṁsāra or everything, the first cause. In the time of the Buddha, some of the 62 wrong views came from practices and miscalculation.]

If you are making merits (puñña) based on craving (taṇhā), it becomes black and white mixed kamma. Therefore, you'll get the human existence. With only taṇhā, you can't get it. Merit is white and the desire for becoming is black. So it becomes samudaya sacca. Mostly monks are using samudaya sacca to teach people as good. Samudaya has to be abandoned.

(Sayadaw was very different from others. Always teaching people to transcend dukkha for whatever wholesome kamma they are doing).

Why do I say it's samudaya? Because it's governed by ignorance (avijjā). People who know this point will do merits for not wanting becoming. If you have done samudaya sacca, it'll give the result of dukkha. Only cutting off the round of existence (vaṭṭa), will realize Nibbāna.

Now people are making merits for connection of vaṭṭas. With kilesa vaṭṭa, kamma vaṭṭa arises. With kamma vaṭṭa, vipāka vaṭṭa is sure to arise. (Defilements lead to actions and actions lead to existences.) That people are making merits for wanting to have a long life and good health mean including taṇhā with the affectionate khandha.

When making the merits, we can't realize about it. Only by contemplating about them with truth, we know that as dukkha. Importance of right view is becoming clear. Even merit is dukkha, no need to mention about demerit. Then, someone says, let us make merits for good fortune.

This is clinging to the khandha. All are based on the attachment to khandha, not including to come out from the vaṭṭas. We are always doing the avijjā paccaya saṅkhāra—action with ignorance. Therefore, not anyone of them will realize Nibbāna if 100,000 human beings die. Rise and fall of the khandha is the truth of dukkha.

Therefore, khandha is dukkha sacca. You all said that it was taught by the Buddha. But truth always exists without the Buddha. The Buddha only explained it with names. Truth had existed before the Buddha. Therefore, you have to remember that whenever you have khandha, dukkha exists.

Whatever arises from khandha is dukkha sacca. By knowing impermanence, diṭṭhi falls away. After knowing the cause and effect, doubt falls away. After diṭṭhi falls away and with contemplation is a cūḷa-sotāpanna. With the contemplation and discerning of impermanence will become sotāpanna.

T2

If you don't know the truth, your bones will be higher than Mt. Vepulla (at Rājagaha). Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. Now you are discerning anicca and knowing dukkha sacca. You'll not die again. Because section ② is not connecting with section ③ (i.e., viññāṇa…vedanā >/ taṇhā…kamma).

By seeing the arising and falling dukkha, ñāṇa cut off saṁsāra. Saṁsāra is long because we don't know dukkha sacca with the Path knowledge. Following in the ways of traditions, our bones were piled up like mountains. (Here traditions mean worldly matters, dāna, sīla, and samatha practices, etc.)

Our khandhas rise and fall. Seeing impermanence is seeing dukkha. By seeing dukkha, taṇhā, upādāna, and kamma die out. No more birth (jāti), ageing (jarā) and death (maraṇa) arise. Therefore, the truth to Nibbāna is to know the Noble Truth. Making worldly developments are the matters of bones developments (Even may be worse than bones developments because human beings misuse them in unwholesome ways. The results are painful births).

Especially today you have to remember these things. If you contemplate and discern impermanence of the arising dhamma, section ① of ignorance (avijjā) becomes knowledge (vijjā). And mental formation (saṅkhāra) becomes non-mental formation (vi-saṅkhāra).

Also you'll know the section ② as dukkha sacca (i.e., viññāṇa… vedanā = the five khandhas). And also it cuts off section ③ and ④ not to arise (i.e., taṇhā, upādāna, kamma ⩾/jāti).

The magga (path factors) sees dukkha sacca and cut off D. A. cycle of section ① to section ④ and it can’t recycle again. Section ① and ② are cut off by knowing dukkha. Section ③ and ④ are cut off by abandoning. Therefore, the whole circle is vanished. Before we are running in circle; now the circular running is cut off.

The circular running of samudaya and dukkha saccas is finished. The cessation of samudaya and dukkha is Nibbāna. They are ceased with the arising of magga and nirodha. The person working with impermanence knows two truths and then abandoning two truths.

Therefore, the circular running show comes to an end. In reality, all the four truths are included in the knowing dukkha sacca with magga sacca. The Buddha has arisen in the world to open the ñāṇa eyes for not connecting sections ③ and ④, or to cut off sections ② and ③. For a person, the journey is not ending; sorrow and lamentation are always following him.

Craving, clinging and action (taṇhā, upādāna, and kamma) are the dhammas for the extension of saṁsāra. It doesn't matter to reduce your work and eating. But if you reduce the practice or not doing the practice, your bones will pile up like a mountain. It's quite terrible.

Now if you don't practice, your dukkha can't vanish just like the simile given by the Buddha. It was like using a blade of grass dipping into the sea and shaking the water out each time and the sea water would never dry up. The Buddha said these things with his direct penetrative knowledge.

(Sayadaw here warned the audience about the passing away of Henzada U Mya, a well-known business man and a close disciple of him. Nearly a month before he died, Sayadaw met him in Rangoon (Yan-gon) (Yangon) and warned him again for practice. He never took Sayadaw's warning seriously and was always busy with making money. So, Sayadaw now urged his audiences for practice and not wasting their precious time on money.)

A Simile for Nibbāna

7th September 1962

In studying the three Pali Canons (Piṭakas), the main importance is to know the three universal characteristics. Teaching on the 28 matters (forms) are also impermanent.

Condense on the 53 minds are also impermanent. (Here 53 minds are 52 mental factors + 1 consciousness.) In the four Noble Truths, dukkha sacca is the main one. The cessation of dukkha is Nibbāna (nirodha). Samudaya and magga are also impermanent dukkha sacca.

The Buddha's teachings in the 45 years also were on impermanence. At the end of impermanence will discover nirodha. The Buddha said that in the past, at present, and in the future, all the Buddhas were teaching the arising of dukkha and the cessation of dukkha.

Therefore, don't be in too many dhammas and teachers. Just follow this way. And no one can be deviated from the path. We have to change into the ariyan eyes. The eyes given by the parents were for the matters of living and eating. It's not including for reaching Nibbāna. Fix with the ariyan eyes and you will get the ariyan's views.

This view is pure and not mixed with kilesa. Therefore, whatever situations ariyas were in, their minds were unshaken, never worrying,

never with affections and free from raga (lust, attachment). We should not reject worldly conventions, either. With the view of no father and mother will commit the heavy kammas.

You get the ariyan eyes if you discern anicca because it's right view. In practice, look with the sammādiṭṭhi eye. Only by seeing anicca, one arrives at right view. This is the view not connects with section ③. If connects with section ③, it becomes wrong view, attachment with wrong view, and actions governed by wrong view.

This is the teaching for becoming a sotāpanna. For once-returner (sakadāgāmin) and non-returner (anāgāmin), the process to deal with is craving, and clinging, actions done with craving.

(Sayadaw continued to explain the five maggas and how they connected in practice.) Right view and right thought can't be separated. They are like the eyes and glasses. Without right thought, one can't get right view. If you discern impermanence, include these two wisdom factors. You can't discern them only with two of them.

Mindfulness reminds you to look at here. Samādhi not let your head moving around but turn your eyes straight toward the object. If viriya not pushing it toward the object of impermanence, it can't go there. Therefore, if you are discerning impermanence, you get the five path factors.

Ekacitta sampayutta—mind can be alive with one only. Therefore, you see the death of your own mind. Before not fixing with the ariyan eyes, you didn't see your own death. Mind can't be shown with

dimensions (pamāṇa). It can be sensed that its own existence is clear to us. Knowing the existence to non-existence is the view of the ariyas.

This is the view of purity. You can say right view is the ariyan view. In the whole saṁsāra, you only saw other people's deaths but never had been your own. Now you see your own asubha, dukkha, anatta, anicca, and dukkha sacca with the ariyan eyes.

The worldly brahma gods with their divine eyes can see a small needle on the earth. But they don't have the ariyan eyes that can't see their own impermanent khandhas. You will become disenchantment with it if you see your own deaths moment to moment. At the time of not wanting these deaths, all of them disappear.

If you arrive at this point, see and know that there is a place without deaths. With the contemplation, khandhas disappear. Seeing the impermanence is the eyes of the disciple of the ariya. Not seeing deaths is the eyes of ariya.

That no khandha exists is khandha nirodho nibbānaṁ—The cessation of the khandha is Nibbāna. Section ② (i.e., the five khandhas) not exists. These are death elements. The reason of not seeing deaths is the cessation of section ② connecting section ③ (i.e., from viññāṇa …to … kamma).

Only Nibbāna and magga ñāṇa are leaving behind. Section ①, ②, ③, and ④, all are ceased. All of them are samudaya and dukkha saccas. The whole cycle of D. A. process is teaching for someone not in practice. The whole cycle of D. A. process is ended for someone in

practice. After the contemplation of D. A. process and becoming a Buddha, he knew its beginning and the end of it.

I'll talk about Nibbāna. Dāna, sīla, and samatha practices are for dying. With the vipassanā magga dhamma, get the undying Nibbāna. With the saṅkhata dhammas (conditioned phenomena), you get the asaṅkhata dhamma (unconditioned). This is the reason why Nibbāna is difficult to understand because with the conditions to get the unconditioned.

(Sayadaw explained about Nibbāna with the simile of digging a cave. It was profound. During the Second World War, jet fighter planes came to bomb people. So they had to dig caves in the mountain area for safety). The cave is not existing in the past, present, and future.

It appears by digging. The digging is like seeing impermanence. The rock fragments are khandhas. The empty cave is like Nibbāna, without khandhas.

The true refuge is of unconditioned—asaṅkhata. Impermanence and the rock fragments are conditions—saṅkhata. The empty cave (Nibbāna) and the rock fragments (khandhas) are not the same.

[This simile of Nibbāna looked very simple, but profound and easy to understand the nature of Nibbāna.

Nibbāna does exist for someone who practices. It doesn't exist beforehand as some Buddhists think. (For example, an original mind, etc.) The Buddha said to Rohitassa Devaputta to look for Nibbāna in

the two armed-length body. In one of his talks, Sayadaw said Nibbāna is not connected with the five khandhas.

Khandhas only had three Noble Truth, Dukkha, Samudaya, and Magga Saccas. But The Buddha said four Noble Truths were in the khandha. Sayadaw said Nibbāna was the external of the khandha, and not in the internal of the khandha. Because Nibbāna was nicca (permanent) and khandha was anicca (impermanent).]

Contemplation on Anatta

16th September 1962

There are five khandhas. Some people contemplate on forms and discern anicca. Some contemplate on minds and some on contact (phassa) and discern impermanence. Some contemplate on feelings and at last whatever you are contemplating, all phenomena are not-self —sabbe dhammā anattā.

It doesn't follow the desire of a person or a being. Not according to our own interests and not follow the character of a person is anatta. It happens according to its own nature. For example, an itching sensation arises. It arises without the desire of a person or a being.

After arising, it disappears. In disappearing, also not follow the desire of a being. So if feeling arises, contemplate it as anatta. The body contacts with the air from the electric fan and pleasant feeling arises. And contemplate it as anatta. It doesn't follow anyone's desire. It arises by the contact of sense object and sense door. (Continued on the neutral feelings from the four sense doors of seeing, hearing, smelling, tasting).

Contemplate them also as anatta (continued on the mental feelings of somanassa, domanassa, and upekkhā). Also contemplate them as anatta. Arising is anatta and disappearing is anatta. Not

following the desire of a person or a being. Not following the character of a person. Note these three points as anatta.

There was another kind of anatta taught by the Buddha. For example, conditions by viññāṇaṁ and nāma-rūpaṁ arise. With the cessation of viññāṇaṁ and nāma-rūpaṁ also cease. This is the cause anatta and the result also anatta. Both were the same nature. The first one is showing with person or being. The second one is showing dhamma nature, or related with dhamma. This came from the Saṃyutta Nikāya.

Another way is with contact (phassa) and feeling arises. With the cessation of contact, feeling ceases. Only cause and effect exist, and not including a person or a being. Atta (self) and attaniya (belonging to self) are falling away. This was from the Chachakka Sutta—the Six Sextets Discourse, Majjhima Nikāya (MN.148/(6) Chachakkasuttaṃ).

This kind of anatta was teaching by the Buddha not letting the self come in. If you appreciate this kind of anatta, you'll free from sassata and uccheda (eternalism and annihilationism). In the Aṅguttara Nikāya, the Buddha said that without clearing away sassata uccheda views and practiced, even couldn't get the saccanulomika ñāṇa—knowledge in accordance with truth.

So no need to mention about Path and Fruition Knowledge. If listening to dhamma talks, all of them get merits. But there are also dhammas with the realization of Nibbāna and also without it. It will get Nibbāna only with dhammas dispelling wrong views. Why after dispelling wrong views and with the practice will see Nibbāna?

(Sayadaw made this emphasis by pointing to the suttas, for example, in the cases of Ven. Channa, Ven. Yamaka, Ven. Anurādha, etc.)

The dhammas you contemplate are anatta (objects of contemplation). Also Nibbāna is anatta. It will come to the ending only with the knowing of the saṅkhāra anatta and their disenchantment and not wanting of them. And then you'll get the unconditioned anatta (Nibbāna).

At the ending of saṅkhāra anatta, asaṅkhata anatta exists. Anatta benefits anatta. You are hearing strange words. Don't take it as easy to hear about them. First, the Buddha taught two views of anatta: "without a person / a being" and "cause / effect" anattas.

Now, there are two kinds of anatta with the practice. Sabbe dhamma anatta—All dhammas are anatta. Contemplate to see this (i.e., impermanence) and to become disenchantment of it and following to the ending.

You will see the ending of them after seeing impermanence, dukkha, anatta. At the end of saṅkhata anatta, you will see asaṅkhata anatta. This is the practicing process of anatta. With the big knowledge, it becomes clearer.

Cessation of the Taints

19th September 1962

The ending of the taints—āsava is the ending of its causes. If you ask the result, it's the realization of Nibbāna. There are two kinds of realization (e.g., an arahant still alive and after passing away). In the Saṃyutta Nikāya, the Buddha taught how to end āsava.

These kilesa dhammas are floating and sinking down living beings from the highest plane—the realm of neither perception nor non-perception—nevasaññā-nāsaññāyatanabhūmi to the lowest plane—the Great Hell is called taints—āsava.

Condense them and these are greed, hatred, and delusion—lobha, dosa, and moha dhammas. Condense the four and become 2, lobha and moha dhammas. Taints of sensuality (kāmāsava) and taints of becoming (bhavāsava) are greed (lobha).

Taints of wrong views (diṭṭhāsava) and taints of ignorance (avijjāsava) are delusion (moha). Human and celestial planes are kāmāsava. The fine material-sphere planes (rūpāvacarabhūmi) and immaterial-sphere planes (arūpāvacarabhūmi) are bhavāsava, and the four woeful planes (apāyabhūmi) are diṭṭhāsava.

Floating and sinking up and down, all the living beings in different realms is avijjāsava. If there are taints, their ending also

exists. What kinds of person end āsava? Jhānato passato āsavakhayam vaddami—the person with contemplation sees taints come to an end.

If you can discern with contemplation, taints will come to an end. Separate the five khandhas into four satipaṭṭhāna and contemplate one of them can fulfill the satipaṭṭhāna practice. If you know whatever phenomenon is arising and has the two processes of rise and fall, taints will end.

For example, greed arises and then vanishes. All the other dhammas are also the same. So don't name it as greed, etc., instead take it as arising and vanishing dhamma. All are arising and vanishing phenomena. If you see these ignorance becomes knowledge (avijjā → vijjā).

Taṇhā (craving) not arises and kāmāsava, bhavāsava, and diṭṭhāsava cease. Craving, clinging, and action cease without arising. Therefore, there are two kinds of cessation: cessation by discerning and without arising. The four āsavas cease by discerning impermanence. You all are praying for the ending of āsavas.

But with no practice and only having desires. The Buddha taught the ending by contemplation. And then he said that the ending of dukkha—peaceful Nibbāna couldn't be realized with relaxed effort but with only full effort.

Therefore, you have to make full effort. The goal of knowledge must work with knowledge. That's only realized Nibbāna. With only dāna, sīla, and samādhi can't get it. These are only support for it.

(Sayadaw gave the simile of a hen and some eggs from the sutta to explain on the realization of Nibbāna with practice and not by prayers. He told the duties of the hen). For this point, the Buddha gave the simile of a hen and eggs. With the contemplation of impermanence, kilesa becomes thinner.

It was like the hen sat on the eggs very often and dried up the liquid of kilesa inside it. And also the avijjā shells were becoming thinner. The darkness of avijjā disappears and the light of vijjā appears. Practice with the three jobs of anicca, dukkha and anatta, contemplate it over and over, and the shell of ignorance will thin out.

And then taṇhā liquid will dry out. And will see the Nibbāna light element. These are the result of the contemplation of impermanence. Except this job and there is no other refuge. Shell of ignorance and taṇhā liquid cover up the knowledge (ñāṇa).

Therefore, knowledge can't sharp. Without the contemplation, every day taṇhā liquid cover up thicker and thicker. (If the mind has smell like the body, it may be very unbearable). With the contemplation, it becomes vijjā udapādi—knowledge arises.

Human beings are every day covered up with ignorance and craving, and their minds are over-polluted. (Medias and environmental problems support this point). Therefore, not become aloko udapādi—light can't arise. The function of knowledge is bhāvetabba—continuous contemplation and development.

It happens only by development, not by praying or prayers. (Later Buddhists do a lot of prayers to get outside powers). Even wanting to be born in the brahma worlds has to practice. So no need to mention about Nibbāna with prayers. You can ask how long have to contemplate.

With example, wise people can know it. The Buddha gave the simile of an adze. Your duties are not separating from impermanence with the knowledge. (i.e., anicca/magga) Magga is vijjā. Therefore, knowledge is doing the job of trimming out ignorance. Here nothing to do with the perfection (pāramī).

If you use the handle of an adze to strike things a lot, the handle will be eroded. Seeing impermanence a lot, avijjā and taṇhā become thinner and āsava will come to an end. With the less contemplation, kilesa come in between the practice. And then avijjā and taṇhā are becoming thicker.

Are You Worshipping Wrong Views?

20th September 1962

Before in the past lives, you all had done dāna, sīla, and samatha practices. Why can't you still realize Nibbāna until now? You have to know that there's something still obstructing you. The self-view of my dāna, my sīla, and my samatha are mixing up with you. These are the hindrances. You might meet one of the Buddhas in your past lives.

(Before many Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. The Buddha also mentioned that one couldn't find the beginning of a living being because saṁsāra was so long.)

Even you met the Buddha, "me-and-mine" self-view hindered you for the realization of Dhamma. Outside the sāsana (i.e., other teachings; sāsana refers to the Buddha's Teachings) it governs living beings all the time. Even without dispelling atta diṭṭhi, doing dāna, sīla, and samatha, and encountering the teaching, it hinders the realization of Nibbāna.

Therefore, you are suffered from the khandha dukkha and the dukkha of burnt with kilesa heat. If you have me and you have mine, they forbid the ending of khandha and taṇhā. It doesn't forbid other things. It prefers you to be in the sea of dukkha. It doesn't prefer you to be free from dukkha. Quite an evil dhamma it is!

But the difficulty is you all are worshipping him. Not understand the D. A. of the khandha that this wrong view arises. It was also atta diṭṭhi that we had missed the Buddha because at that time, we were in the woeful planes. It was also we had missed the Dhamma because it was resisted by diṭṭhi within our hearts.

There were two chances of missing; without and with encountering the Dhamma. The power of atta diṭṭhi is quite extensive, and reaching the whole 31 realms of existences. Nothing is possible without it. It's like all living beings are bound with the ropes of diṭṭhi and floating down the river of taṇhā water.

If the diṭṭhi ropes are never cut off or falling apart, one can't free from the danger of taṇhā water. Diṭṭhi was so evil that the Buddha told us to deal it before than when you were hit with a spear or your head was on fire.

In the Abyākatasaṃyutta, Vaccha Brahman asked the Buddha; "Does atta exist?" The Buddha not answered. He asked again; "Does it not exist?" The Buddha again not answered. So Ven. Ānanda asked the Buddha why he didn't answer them. The Buddha replied to him that if he answered it did exist; one would take it as eternalism. (SN.44.8. Vacchagottasuttaṃ)

If he answered it didn't exist; one would take it as annihilationism. Therefore, the Buddha not answered it. And now you'll understand how difficult to dispel diṭṭhi. Listen with the big ears only have the value (it means ñāṇa ears).

Another point was if the Buddha answered atta existed, it was the opposite of sabbe dhammā anattā—all dhammas were not-self. If answered not existed, he had already had the view of atta and become confusion. (This point is quite true, even to Buddhists who believe in self or soul is not easy to accept anatta doctrine).

Except the discerning of impermanence, there is no other dhamma can destroy diṭṭhi. Insight knowledge (vipassanā magga) is like digging out the root of a tree and Path Knowledge cutting off the root after it exposes. The first magga doesn't cut off lobba and dosa. It cut off diṭṭhi alone.

Only by abandoning it, that can be free from the four woeful planes of existence. So you have to know that living beings arriving there are the cause of diṭṭhi. It sends beings to blissful planes of existence (sugati) and forbid Nibbāna.

If you see the arising phenomenon, free from uccheda view. If seeing the vanishing, free from sassata view. Practice for seeing impermanence means to kill diṭṭhi. Practice to see its disenchantment means to disenchant diṭṭhi. Practice to see its ending is cut off the root of diṭṭhi.

Body and Mental Pains

22nd September 1962

The five khandhas are always changing. The nature of form (rūpa) is changing. The nature of earth elements (paṭhavīdhātu) is hardness. Disbanding its nature is changing. If disbands, its hardness nature is changing.

If the heat element is dissipating, also change. In feeling aggregate, pleasant feeling arises and passes away. Perception, mental formation and mind, all are arising and passing away by changing.

Therefore, there is nothing to say about that the khandha is always healthy and stable. We have to remember that all the five khandhas fall apart because of its unhealthy nature. With the insight knowledge, contemplate whatever arising as falling apart because of its unhealthy nature.

So it's unhealthy at any time. The ariyas know that if separate from the khandha it will be healthy (The power of ignorance and delusion are quite amazing. The views of ariyas and worldlings never meet). So they prefer not to have the khandhas. That is the appreciation of Nibbāna. They are happy to lay down the khandhas.

(Some Buddhists take this as selfishness. This is misinterpreting the Dhamma with their own teachings. Only people having clinging

are not free from selfishness and defilements. Coming and going are only possible with clinging. It's like the root of a tree never grows back again after cutting off. This is the law of nature. Sabbe dhamma anatta).

But for the worldlings, they desire for the next burdened khandhas. If you look at it with the vipassanā eyes, will find out that it's never healthy. It appears in the mind as vaṭṭa khandha or burdened khandha. If you don't have these kinds of eyes, you will not prefer to lay down the khandha.

If you have this eye, you don't want this present khandha, and don't desire for the future khandha. Therefore, you have to practice hard in vipassanā. Practice of vipassanā does not want the present and future khandhas. Not wanting the present khandha is the arising of insight knowledge. Not desiring for the future khandha is the dying of taṇhā.

This is seeing sec ② as dukkha sacca and not connecting with sec ③. If develop more, Path Knowledge arises. Vipassanā has a great benefit. This is right seeing and becoming right view. Vipassanā magga knows dukkha and abandon samudaya.

(Continued to the story of Nakulamātā and Nakulapitā, SN.22.1 Nakulapitusuttaṃ) Leaving the fools of ignorance behind, this khandha is never healthy. (Not including advanced yogis and ariyas) Here it doesn't mean pain, aches and numbness of the body.

So people who think themselves as healthy are included among the fools. They are talking about it with the blind eyes. Knowing the intrinsic nature of the khandha is ñāṇa eye. How to do the contemplation? Whatever arising in the khandha is a sore coming out and passing away is perishing.

A sore grows out is the body pain and let the contemplative mind as it is. Don’t let sorrow and lamentation arise. The ñāṇa mind has to contemplate whatever arises with its own nature. The khandha nature is always perishing. This is saying to the yogis as at the time of observing the khandha with equanimity. It’s the equanimity of insight —vipassanupekkhā.

Don’t let difficulty come in. Knowing the khandha nature is like this. It happens by itself and nothing to do with oneself and as an alien (parāto). Seeing impermanence is vipassanā and contemplation with equanimity is upekkhā. Combine together is called vipassanupekkhā.

Later it develops into the knowledge of equanimity towards formations—saṅkhār'upekkhā ñāṇa. After that Path Knowledge arises. Does it take long? I am urging you to do it quickly. If not, death can overtake you. The Buddha instructed them let the body pain and not the mind. Nakulapitā went to see Ven. Sāriputta and told him what the Buddha had said.

Ven. Sāriputta explained for him. Worldlings are taking the five khandhas as me and mine. When encountering the perishing of the khandha, take it as I am in misfortune. And then follow with sorrow,

lamentation, pain, grief and despair. These are body pain and mental pain.

A person with the vipassanā contemplation and the knowledge will change with its own nature. But the mind observes with its own nature and no mental pain. It’s like watching the flowing water (a still flowing mind). Path factors mind (magga citta) is not a mental pain.

This is the mind contemplating impermanence; or the right knowing mind. Because sec ② not connects with sec ③. With body and mental pains, sec ② connects with ③, and sec ④. If you don’t have mental pain, D. A. process ceases in the beginning, in the middle and in the end.

It is because you are in body and mental pain if one of them arises. I didn’t give this talk in details before. If no mental pain, the three processes of D. A. are ceased to arise.

How to Die with Feelings?

23rd and 24th September 1962

Of the three kinds of feelings, one of them always exists. It's called the aggregate of feeling—vedanākkhandha. Therefore, it is not devoid of feeling at any time. Someone observes with knowledge always discerns one of it. If it's free from feeling, becomes Nibbāna. So without vedanā is Nibbāna.

A monk asked the Buddha, "One person has knowledge and the other without it, and both of them experience three kinds of feeling. What are the differences between them?"

Their reactions are different. Contemplation of the mind includes feeling and contemplation of feeling also includes the mind. Therefore, I give this talk to you. First, I'll talk about the person without knowledge.

For example, hitting with a thorn and painful feeling arises, and then followed with unpleasant mental feeling (domanassa vedanā). Hit by a feeling and it becomes unwholesome, after that, followed with taṇhā, the desire for feeling better.

Dependent Arising process is turning in to a cycle: from the end with sorrow (soka), lamentation (pariveda) … to the beginning … ignorance (avijjā) → mental formation (saṅkhāra). Don't know the

arising of phenomenon includes ignorance—delusion. Three kinds of D. A. processes arise (lobba, dosa, and moha).

Therefore, becoming a person without knowledge is frightening. Only dhammas leading to the painful existences are arising (apāyabhūmi). From the point of contemplation of feeling, it's very bad. Die with anger and go to hell realms. With the desire of getting well (taṇhā), go to the realms of ghosts (petas).

Without contemplation and die with ignorance—delusion, go to the animal realms. Dhamma is leading people there. A person without knowledge has disadvantages in the present and saṁsāra. Compare with your donations and merits, every day from dukkha vedanās which connect the three kinds of D. A. processes are uncountable.

Therefore, the Buddha ought to say that 100,000 people died and no one took rebirths in the blissful planes (sugati). The life of a not-knowing is very bad indeed. It's clear that without approaching a wise person (i.e., kalyāṇa mitta) can't realize Nibbāna. A person with knowledge is not in this way.

If dukkha vedanā arises, he contemplates it as impermanence. And then two kinds of D. A. processes are cut off. It is followed with taṇhā if sukha vedanā arises and without knowledge. Again no contemplation means ignorance—delusion (moha).

So he moves on the path to ghost and animal (the cause of taṇhā/avijjā). For the person with knowledge, if sukha vedanā arises, contemplate its impermanence. So he moves on the path to Nibbāna.

Without and with contemplations is a big difference between them. These are the paths to apāyas (apāyabhūmi) and Nibbāna respectively —the most miserable path and the path of supreme happiness. Again, without the knowledge, if upekkhā vedanā arises and without contemplation is moving on the path of ignorance towards the animal realm. Even doing merits without knowledge is followed with the D. A. process of taṇhā. It becomes clear that no knowledge is frightening.

The Buddha once asked Ven. Sāriputta on the benefit of having a spiritual friend. Ven. Sāriputta's answer was: he may reach to Nibbāna —the ending of dukkha just because of a spiritual friend. (There were many stories of these in the suttas). According to this sutta (in the Vedanāsaṃyutta), it was clear that people had to live with vipassanā dhamma.

Every day the three types of vedanā are arising in turn. With no contemplation, people are doing kammas to apāyas. And it's quite frightening and far from Nibbāna. It's a great loss. The Buddha taught in the Saccasamytta were quite believable. (Sayadaw continued the talk by telling the story of Sāriputta and how he met his teacher Ven. Assaji).

If you have doubts in the contemplation of feeling, contemplate at contact (phassa) as conditions and feeling arises. And with the contact ceases and feeling also ceases. Continue the contemplation until feeling extincts or comes to an end. And then feeling disappears with the khandha.

You will realize Nibbāna if you can contemplate until vedanā extinct. Ven. Assaji taught Sāriputta that in the khandha only causes and effects existed. With the causes arose, the effect came to be. And with the cessation of the causes, came the cessation of effect. The five khandhas are only in speech. The real existence is impermanent. With this short teaching, Sāriputta was entering the stream.

(Continued to tell the story of Ven. Sāriputta became an arahant). Contemplation on feeling is also good in its own right. Climb up to the higher Path Knowledge with the contemplation of feeling. If you want to enter the stream, be with the contemplation of mind. All these things came from these stories. (It seemed Sayadaw himself practiced in this way.)

At near death, nobody is devoid of feeling. If you die with overcoming vedanā, latent tendency of lust (rāgānusaya), latent disposition of hatred (dosānusaya), and latent tendency of delusion (mohānusaya)—these three latent dispositions will cease.

If you can overcome now, it’s good. At near death, to overcome it instantly is not easy. Therefore, the Buddha taught contemplation of feeling as an important subject. Yesterday I also taught about the important of feeling. The Buddha told us to have mindfulness and wisdom and not let the time pass by. I remind you to make effort to see and know earlier the cessation of cause and effect.

What will happen if having knowledge in the khandha? With the cessation of feeling, the khandha also ceases. The cessation of khandha is Nibbāna. In this sutta, it was mentioned as it could be realized

Nibbāna. Have to be mindful of the three feelings: pleasant, unpleasant, and neutral feelings when they are arising.

This is called mindfulness—sati. Sampajaññakari—have to follow with wisdom. It includes wisdom not only knowing the arising but also its disappearance. Knowing the arising is sati and seeing the vanishing is wisdom. Every time feeling arises and knowing with mindfulness is satipaṭṭhāna.

It is Sampajañña-paññā if you can see the vanishing. Every time knowing the arising is sati, knowing the arising and passing away is paññā—impermanence. Therefore, its teaching was including both as sati and sampajañña. Kālam āgameya—not let the time pass over. It taught about knowing the cause and effect.

The third point you still not heard before is important to remember it. For example, on the body, sukha vedanā arises. It's a dependent dhamma and can't arise automatically. It depends on the body. Depend on the body sensitivity (kāyapasāda). Again it depends on the contact of the object. Dependence on the body and contact, sukha vedanā arises. Both of them are anicca.

Therefore, vedanā arises by anicca dhammas. Have to know the time of impermanent cause and impermanent effect. In this way the latent tendency of lust can't follow behind it (vedanā). According to the D. A. Process, taṇhā can't arise. Observe with knowledge on the two periods of arising and passing away.

If dukkha vedanā arises, contemplate its impermanence and latent disposition of aversion—paṭighānusaya dies. D. A. Process is cut off and next khandha not arises.

Impermanence is dukkha sacca. Therefore, vipassanā contemplation is doing the saccanulomika ñāṇa—knowing the truth. So you get the knowledge of knowing the truth. If neutral feeling arises, contemplate its impermanence. And the latent disposition of not knowing ignorance ceases. D. A. process is cut off in the beginning.

The two causes are in the present time (kāla), and the result vedanā also in the present. This way of contemplation of vedanā with the cause and effect time was taught by the Buddha in the Vedanāsaṃyutta.

Contemplate the impermanence of pleasant, unpleasant, and neutral feelings and greed, hatred, and delusion die away. And also D. A. processes are cut off in the middle, in the end and in the beginning (according to the series of pleasant, unpleasant, and neutral feelings).

The Buddha was using similes in the contemplation of feeling. The first was the simile of wick, oil, and light. Wick and oil were impermanent, so the light was also impermanent. The Buddha continued to talk on the realization of Nibbāna.

This sutta was quite long. Feelings die before and the three latent tendencies die later. Here, feelings are impermanent, the contemplative mind is path factors (magga) and with the dying of three latent dispositions (ānusaya). Ānusayas cease without arising. With the

cessation of feeling, the heart becomes cool and peaceful because it’s without the murderers (kilesas).

Again the Buddha gave another simile for it. It was like a clay pot after fired and left it outside the fire. The cessation of feeling is Nibbāna. The cessation of kilesas is cool and peaceful. If feeling ceases, it’s peaceful. The coolness is coming from the cessation of the oppressive feeling. Also without the arising of its companions, it’s peaceful (i.e., lobha, dosa, and moha).

So the Path Knowledge has the nature of coolness and peace. Contemplation without the time passing over means not missing the cause and effect or not let kilesa comes in between them.

Should Know One's Value

26th September 1962

We construct the four woeful planes of existences from here. We can also demolish it from here. So this human world is the main centre. According to the mind process of the D. A., we build hell fire in hell realms. If we end the mind process leading to hells, hell fire and hell woks disappear.

By creating kammas to heavens, celestial mansions are appearing there. By doing kammas to Nibbāna, all the worlds disappear (31 realms of existence). Therefore, you can get goodness or badness in the human world. It's like the main railway station from Rangoon (Yan-gon) to Mandalay.

Human world is the precious place. If you can't use it properly, coming here for the provisions to the woeful existences. (Most human beings don't know the Buddha's Dhamma and having the rare chances of arriving here; instead of cultivate goodness and doing many unwholesome kammas for the above purpose without knowingly).

All these things are relying on the companions. From here you can go to hells, blissful places, and Nibbāna, any place you desire. You'll follow people much closer to you. Therefore, companions are very important. As like there are three kinds of companions and also

three types of mind elements. Therefore, training one's mind is the first main point.

For example, in seeing the form of a flower and you desire it. Then, the mind is leading you there and it is not a person. Again, you see a flower and your mind wants it to offer the Buddha. And it's leading you to sugati—blissful destination. If your mind can contemplate its impermanence and it's leading you to Nibbāna. With a form dugati, sugati, and Nibbāna arise respectively (painful and blissful existences and Nibbāna element).

If you don't meet with spiritual friends (kalyāṇamitta), normally the mind leading to apāyas are arising more. Therefore, the Buddha said that the minds of living beings were enjoying in unwholesomeness. So, Kalyāṇamitta is very important. We ourselves don't know how to cut off D. A. processes. With his help complete our goals.

(Continued the story of Mālunkyāputta) The Buddha instructed Ven. Mālunkyāputta on practice. "A form is not seen before and also not being seen now. Does your mind have any desire for this form to arise?" The Buddha continued to ask him the same way for other sense doors and objects.

For example, at the moment of just seeing a form, the desire and wanting mind can't arise. If you can stop at seeing and knowing, the mind of desire, clinging and the effort of action to get it not arise. And then you can reach Nibbāna. Just stop at seeing and knowing.

This is also a kind of vipassanā. Just stop at hearing and knowing, etc. If desire, aversion and delusion not arise, one can reach Nibbāna. The Buddha gave the shortest instruction. It means not lost mindfulness. If lacking mindfulness and D. A. process continues. Seeing/knowing, hearing/knowing, etc., and lobha, dosa, moha not arise. With this contemplation, Ven. Mālunkyāputta became an arahant.

He could stop with just seeing, hearing, etc. But you all can't stop this way. The Buddha in his 45 years of teaching, this instruction was only given to Ven. Mālunkyāputta and Dārucīriya (Bāhiya). It was taught according to the person's nature.

You have to follow the dhamma relating to most people. For you, seeing consciousness arises. And you have to contemplate quickly from behind as after seeing and passing away. Diṭṭhe diṭṭhamattaṃ bhavissati (i.e., seeing as just seeing)—is very difficult to stop. All others entered Nibbāna with impermanence (Continued to talk on Cittānupassanā).

Contemplation of impermanence is in sec ②. The Buddha taught that it was dukkha sacca (i.e., the five khandhas). Therefore, if you can contemplate impermanence, get the Saccanulonika ñāṇa—knowledge in accordance with truth. It's important that impermanence must follow with magga. Nibbāna will be realized sooner or later.

Mistaken with Nibbāna

4th to 5th October 1962

[Sayadaw gave these two talks on ten insight corruptions connected with Nibbāna. It was two weeks before his passing away. Round about three months before he delivered a talk on the qualities of a Stream Enterer in Mogok for the last day there. He knew himself he would not come back again. All these were checking for oneself in practice.

Sayadaw gave an example of fake gold taking the place of real gold in daily use by most people. And it became popularity. He mentioned two kinds of counterfeit dhammas; i.e., theory and practice —pariyatti and paṭipatti. We can find these in some Buddhists.]

T1

In the sāsana with the counterfeit dhammas are arising and kilesa increasing. So very few are becoming arahants. At the time of discerning impermanence counterfeit dhammas are arising similar to Path and Fruition Knowledge. They hinder the Path and Fruition knowledge. Yogis must distinguish them from the real. The practitioners are sure to encounter it.

You do not yet have the knowledge of rise and fall—udayabhaya ñāṇa if you still not encounter it. After the encounter, you will stray away from the path since you don't know how to deal with them. Therefore, it's important.

If you discern impermanence:

① Light (obhasa): Light can come out from the body. The yogi takes it as the Path Knowledge and stops with the practice. It's spreading out from the whole body and for some yogis, it as high as a toddy palm tree; for the Buddha, it reaches downward to the Avīci Hell and upwardly to the Brahma World. By stopping the practice, impermanence disappears. And it stops reaching higher knowledge and Nibbāna. With yogis no light appears, and

② Knowledge (ñāṇa): Knowledge becomes sharp. Impermanence and path factors (anicca/magga) are arising without interruption and no kilesa comes in between them. The yogi takes its sharpness as the Path Knowledge and stops with the practice. If any light comes out, not paying any attention to it and continue the contemplation of impermanence. If the knowledge becomes sharp, don't stop at it and continue contemplation of impermanence.

③ Zest/Rapture (Pīti): Rapture can arise. The body feels lightness and it seems moving upwards.

④ Tranquility (Passaddhi): Mind and body become tranquil.

⑤ Happiness (Sukha): Body and mind feel happiness.

After seeing conditioned impermanence, feel happiness. If it's Nibbāna, shouldn't see impermanence. It is because of the yogi's character and different kinds of counterfeit dhammas arises (There are 10). If you still seeing impermanence, don't stop at it. You can decide it as counterfeit dhammas. In the place of real Path Knowledge and vipassanā knowledge, it comes in for obstruction.

Among five of them (i.e., the mentioned 5) yogi will encounter one of them. After encountering, have to overcome it and shouldn't stop there. Disenchantment of impermanence and the ending of impermanence must arise successively. If you not encounter them, the practice not develops yet. After encountering, stopping there is a great lost. If you can overcome it, be on the right track.

If one of them arises, it means a person with three wholesome roots—tihetuka (born with non-greed, non-hatred, and non-delusion). If practice diligently in this life, will realize Nibbāna. If a duhetuka person—with double wholesome roots and it will not arise for him. But with the practice only fulfill the pāramī in this life.

The Buddha told us that after having knowledge on practice, did the contemplation [after ñāta pariññā (intellectual knowledge) and do tīrāṇa pariññā (practical knowledge)]: in the beginning of having knowledge, in the middle with practice and in the end abandonment of kilesa. We have to go in this way. In the Buddha time, if he asked the monks to do this, they only did this.

They didn't busy with other things. Therefore, they finished their practices very quickly. They followed one way and many became arahants. (In the 20th century, there were still evident of some Thai Forest Monks and Burmese Monks' Biographies). Increasing of monastic rules was also the cause of monks doing more unwholesome things. They were wasting their time with unwholesome matters.

Therefore, they can't discern impermanence or very weak in their discernments. These five points (from ① light to ⑤ happiness) are from the side of contemplative mind (ñāṇa or ārammaṇika) for making the conclusion. Now I'll make the conclusion from the side of objects (ārammaṇa).

You have to make the conclusion that it's only vipassanā ñāṇa (i.e., not the Path Knowledge) if you see light (i.e., object). Still seeing conditioned phenomena—saṅkhata is vipassanā ñāṇa. Seeing the unconditioned (asaṅkhata) is the Path Knowledge (without the objects of the five khandhas).

Here making the conclusion with knowledge (ñāṇa):If you still seeing impermanence of the sec ② (i.e., the five khandhas in the D. A. process), you have to make the conclusion that it's never Nibbāna.

Therefore, the seeing knowledge is not the Path Knowledge. Only all of the sec ② are ceased is Nibbāna and Path Knowledge. Insight knowledge seeing dukkha sacca and Path Knowledge seeing dukkha nirodha and both are right views.

These are the right series of the practice. Sec ② contemplate sec ② becomes present moment (i.e., saṅkhāra contemplates saṅkhāra). In the Milinda Pañha, Ven. Nāgasena said to King Milinda, "From seeing impermanence and the mind (ñāṇa) turns towards no impermanence is Nibbāna." Impermanence stays as it is, but the mind (ñāṇa) turns towards no impermanence.

[The last words were simple and clear but profound for understanding. At the time, ñāṇa inclining towards Nibbāna element, the khandha still exists. Therefore, impermanence still exists. But ñāṇa does not stay with impermanence, instead turns towards no impermanence or no khandha; inclining towards no khandha.]

T2

Counterfeit dhammas are enemies. Counterfeit dhammas arise and real dhammas disappear. Not all of them arise in the yogi. One of them is sure to arise.

⑥ Resolution—Adhimokkha (Some teachers use it as Faith—saddhā. In Sayadaw U Puññananda's talk, he used it as saddhā.

After seeing impermanence very well, saddhā increases in the Triple Gems—Buddha, Dhamma, and Saṅgha. The whole body is cool and happy. The happiness comes from saddhā and covers up the objects of impermanence. And impermanence disappears, taking it as the realization).

Discern impermanence of the whole body as without any gap for a needle between them. And then the yogi makes the conclusion as Path Knowledge and kilesa comes in. Some yogis' kilesa arise near death. During the vipassanā practice it doesn't arise.

Near death, seeing the wrong mental sign (nimitta) and by trying hard, some overcome it. Some encounter with suffering (die with the wrong mental sign). By knowing beforehand yogi can overcome it.

(For this point Sayadaw told the story of Ven. Channa who was very sick. Later committed suicide and seeing the wrong image for rebirth. But he already had some success in his practice before and could correct his mental image at death.)

There are some people taking sloth and torpor as samādhi and don't see impermanence, think it as the Path Knowledge. The Buddha taught for 45 years. Divided them into three periods and got 15 years each. During the first 15 years, many became arahants with abhiññā—direct knowledge.

(There are six abhiññā: ① Various kinds of supernormal power ② Divine ear ③ Penetration of minds ④ Recollection of past life ⑤ Divine eye ⑥ Destruction of taints.)

After that followed with tevijjā—triple knowledge arahants. After that fewer and fewer became ariyas. Nowadays this is even worse. (tevijjā refers to ① Recollection of past life ② Divine eye ③Destruction of taints)

⑦ Exertion—paggaha or viriya; the four kinds of viriya arise clearly and it doesn't like the same viriya as before. And the yogi thinks it as the Path Knowledge.

⑧ Mindfulness—Sati: at any time sati can follow the object. Very sharp sati and take it as sati with the Path Knowledge.

If you make conclusion with the object, it can't be mistaken; still with the object of impermanence and not ending yet.

⑨ Equanimity in Contemplation—Āvajana (Here Sayadaw used this word instead of upekkhā—equanimity). Here is upekkhā. The yogi discerns anicca very well with every contemplation and takes it as Path Knowledge.

⑩ Nikanti—attachment: it's clinging taṇhā; clinging to all the experiences as mentioned above. Contemplate its impermanence and go back to one's own meditation objects (for example, with the contemplation of mind, go back to the mind, and with feeling, go back to feeling, etc.)

In conclusion, these are the causes of the disappearance of sāsana (Here means practice sāsana). These are the reasons of disappearance of Realization = pativedha sāsana because it hinders Path and Fruition Knowledge.

You have to contemplate the impermanence of the arising counterfeit dhamma. Or not pay any attention and neglect of them. All of the ten points, only one of them will arise in the yogi.

Rely on Dhamma, Not Outside Power

7th October 1962

From many past lives, we had done many wholesome and unwholesome kammas. These two wholesome and unwholesome dogs are following us and the unwholesome dog is much stronger. Unwholesome minds are more prominent if we observe mind process of every day. With kamma used up and living beings die means killed by unwholesome dhamma.

There are many wholesome and unwholesome kammas exist in everyone. Therefore, instead of saying two dogs are following us, it's more true to say that a pack of dogs following us. If we think it's safe, then we are very foolish. Therefore, we have to walk on the way of freedom from dogs and will arrive to the place of Nibbāna free from dogs.

In regard to this, I'll tell a story. [Sayadaw told about the story of Subrahmā Devata and his 1,000 celestial nymphs. The Buddha couldn't save them directly by preventing them from falling into Hell.] Only the Dhamma can save us (This point is different from some other Buddhists who rely on the outside power. Buddha and enlightened beings are not saviours. They only show the way to safety.).

And then Sayadaw talked on practice. In front is impermanent dhamma. The seeing ñāṇa behind is also dhamma (anicca/magga). It can only save you if you can practice and know the Dhamma. There are no other reliable things except the Dhamma. (i.e., outside powers, instead we have to develop inside power).

All your bones were piling up to 13 miles of height, between two Buddhas because you all had died from being bitten by dogs. Except with the practice of maggan (Noble Eightfold Path), there is no other real refuge.

[Subrahmā Devata's story told us some important insight on the working of kammas. Because of craving for sensual pleasure and becoming (kāma taṇhā and bhāva taṇhā), most Buddhists rely on doing wholesome kammas for the round of existence.

But what they don't know is taṇhā is like a drop of honey on the edge of a razor blade. So we always have to remember the warning of the last words of the Buddha—not living our lives with negligence.]

The Murderers

8th October 1962

The most fearful thing for living beings is dying. Even though fear of it, they are buying the khandhas with dāna and sīla. They don't know the death of the khandha is dukkha sacca—truth of dukkha—maraṇaṁpi dukkha saccaṁ.

Therefore, they are asking for future khandha by prayers and vows. How quite a difficult lunatic they are! Their fear of dying is fear with not knowing; in reality, not knowing that they are dying all the times. They are fearful of the death of after dying and carrying away by other people (conventional death which they can't see by themselves).

But they don't fear of the death which can be seen by themselves (i.e., rise and fall of khandhas) because they can't see it. (It only can be seen with vipassanā practice). Ven. Rādha asked the Buddha, "What is death?" The five khandhas are King of the Death—the five murderers.

Therefore, you will be killed by whatever khandha you get. You don't know the truth of death (sacca ñāṇa) and the oppressive function of the khandhas (kicca ñāṇa) that people do make prayers and vows to get them. It's like the mouse is running towards the cat.

We have to kill them back with knowledge. But not doing things for them to kill us. It's too foolish. We are not free from the present death yet. And then looking for the next death again is very deep foolishness. We have to kill him first or will be killed by him. These were coming from this Pali passages (Khandhavagga Saṃyutta).

If we can contemplate the mind/ body become cessation and it's killed by us. That every day I talk in different ways means there are many things you don't know. Changing your days around with practice is waiting for death to kill us. U Mya had already prepared the sleeping bag to come here.

He couldn't make it because death came early. Death was staying with him. I was staying at distance. Death always exists within us. It's still not killing you yet. (Note: Henzada U Mya was a well-known and successful business man in Burma. He was well-known by many.

Sayadaw met him in Rangoon (Yan-gon) a month before this talk. And Sayadaw was urging him for the practice. His reply was he couldn't die yet. When he wanted to come, he couldn't make it.)

Contemplation of impermanence is killing the murderers. Every time seeing the five khandhas, contemplate as murderers and dukkha sacca. In the Rādha Sutta (SN.22.71 Rādhasuttaṃ), the Buddha asked us to do this even when the killer is holding his knife on our neck.

But if you are still indulging in pleasure with wife, children and wealth, you are really blind and crazy. Whatever is arising,

contemplate as dukkha sacca. The Buddha taught in different ways for contemplation. If condense all of them, only dukkha sacca.

(This is a very important point in the Buddha's Teaching. He always emphasized on knowing dukkha and ending dukkha.)

It will kill the person who has affection with it. It's like a cobra kills its master. If you see the khandha as King of the Death, you are seeing rightly—Sammāpattaṁ. Ven. Rādha continued to ask, "What's the benefit of seeing in this way?" Every time seeing in this way, the knowledge of disenchantment (not wanting to see) will arise—sammāpattam nibbidāti.

Seeing the King of the Death is yathābhūta ñāṇa—knowledge of seeing things as it really is. And disenchantment is nibbidā ñāṇa. At here, The Buddha also taught about the process of insight knowledge. Therefore, don't desire any khandha in the 31 realms of existences. I am warning you not to pray and vow for the khandha existence.

It is wrong that teachers teach people for life enrichments. And those who follow them are also wrong. It's quite worse and terrible. Taking them as friends is wrong. And taking them as murderer is right. Ven. Rādha continued to ask again, "What's the benefit of disenchantment?" With disenchantment, free from lust/attachment (rāga) and without affection; after that, followed with the Path Knowledge.

"What's the benefit of free from rāga?" The answer was getting the fruition knowledge. Fruition knowledge is totally not mixing with

kilesa. Path Knowledge is like pouring water on the burning red charcoal and becomes extinguished. But don’t go and touch it. Heat is still there. Fruition Knowledge is like pouring more water on the black charcoal and totally cool it down.

Ven. Rādha asked, “What’s the benefit of Fruition Knowledge?” The Buddha answered, “Arriving at Nibbāna.” Ven. Rādha asked again, “What’s the benefit of arriving at Nibbāna?” The Buddha answered, “You don’t need to ask this question. No more questions!” This is the ending of the path. Fruition Knowledge comes by itself. You don’t need to do for it.

(Some scholars have the opinion that to get fruition knowledge has to wait for sometimes. Yogis’ experiences are different. It has to be developed to become an adept. It is like the Jhāna attainers.)

Fall in Love with Dukkha

9th October 1962

Instant rebirth—upapatti-bhāva in sec ④ is the rebirth of instantly arising of the heavenly beings, brahma gods and hell beings (refer to twelve links of D. A.). Rebirth doesn't mean following from this life to that life. It's conditioned by the power of kammas. Saying it as rebirth, in real it's like from consciousness to feeling (i.e., viññāṇa …vedanā) in sec ②.

Ageing and death are also the same (i.e., as a khandha). Knowing that we'll die and happy with sensual pleasure is crazy. It's taking pleasure in dukkha sacca. Arriving to Nibbāna means no kamma exists. But you all are expecting for good kamma, expecting for samudaya and dukkha saccas. You love dukkha. Take dukkha as sukha.

In the four Noble Truths, dukkha sacca is the most difficult to know. If you know it, you'll free from dukkha. Now you know dukkha as the animal does. You all are bored without dukkha. When someone dies, people cry because they lost their dukkha. In real they are crying because their burden is falling off.

Dukkha is the most difficult to understand. With the understanding of dukkha sacca, everything finished. It could not arrive to Nirodha—the Cessation of Dukkha without understanding of dukkha.

So Nibbāna is not the kammic way but ñāṇaic way. Only with the knowledge of understanding dukkha arises, Nibbāna will appear. Now people are crying if loosing dukkha. (Sayadaw gave other examples in life but the sound of the tape was not clear enough.)

If I am asking you for practice, you don't want to do it because you are in fear of dukkha ending. People are working hard for kilesa matters leading to dukkha. More and more people don't know about dukkha and more and more appreciate kamma.

Whatever kinds of kamma you are doing only get birth—jāti. And only get dukkha sacca. Wanting to abandon kamma is quite rare. Connecting to kammas means we like dukkha, not wanting short life. Longer life means longer dukkha.

Someone who doesn't know dukkha is expecting kamma. People appreciate samudaya sacca (i.e., taṇhā) which has to be abandoned means dukkha sacca is difficult to understand. This is an evidence about it.

Why Become Living Beings?

9th October 1962

It need to ask the question; “Why become human and heavenly beings.” If living beings exist, ageing, sickness and death exist. If living beings don’t exist, ageing, sickness and death don’t exist. Craving to sense objects (ārammaṇa) and become living beings. Become living beings and ageing, sickness and death arise.

Therefore, the beginning of living beings is not knowing (avijjā) and craving (taṇhā). The culprits constructing living beings are ignorance and craving. With the causes of avijjā and taṇhā, the result of living beings comes into existence. (Continued to talk the story of Ven. Rādha)

Ven. Rādha asked the Buddha, “Why is it called living beings?” The Buddha answered, “Craving to all the five khandhas is called living being.” After getting the five khandhas, craving arises. And then do the causes for the five khandhas again. In this way the machine of samudaya and dukkha is turning on and on. If you are taking off the craving, living being will disappear. Therefore, the Buddha taught vipassanā dhamma.

The Buddha asked Ven. Rādha to discern the impermanence of each of the five khandhas. Arising and passing away is dukkha sacca. Knowing it is magga sacca. In this way taṇhā in sec ③ is cut off. The

nature of the khandha is always disintegrating and perishing. Seeing of this is the view of the path factors—right view. If not seeing it, then samudaya and dukkha are revolving.

A grown-up person is more foolish than a child because man and woman can't throw things away. A child attaches to his or her things only in short time. Craving on whatever seeing is called living being, i.e., on oneself, others, and possessions; and after, born attached to any place (i.e., round of existence)

Avijjā and taṇhā are like the axle of a wheel cart. Khandha is the body of the cart. It's like the cart is moving around with the turning of the axle. Therefore, you can't move what you like. You arrive to human world, heavenly world, etc. Wherever arriving at, it will end up with ageing, sickness and death. Both of them are in the khandha and beings are suffered according to their arrangements. Don't know how to break the axle of the taints (āsavas) that living beings are in random situations.

There are four āsavas: ① attachment to wife, children, home and possessions is kāmāsava—taint of sensuality. ② Taking pleasure in this and that worlds (round of existence) is bhavāsava—taint of becoming. ③ Attachment to one's own view is diṭṭhāsava—taint of view. ④ Without knowing the four Noble Truths and wasting time is avijjāsava —taint of ignorance.

When the four wheels are moving and the body of the cart has to move with them. Kāmāsava sends beings to sensual world. And diṭṭhāsava sends being to woeful planes. Avijjāsava sends beings to 31

realms of existences. Condensing the four āsavas; ① + ② + ③ are taṇhā and ④ is avijjā (continued to talk about the contemplation of the mind).

Every time mind arises, have to contemplate and discern dukkha sacca. And have to contemplate and discern impermanence. If seeing impermanence, avijjā becomes vijjā and the axle of avijjā is broken. Without taṇhā, upādāna, and kamma does not arise. The three axles—①, ② and ③ are also broken. So only by knowing the truth, āsavas will end.

Dukkha sacca is not my teaching. It was in the Pali Text. In the khandha, only arising dukkha and vanishing dukkha exist. Therefore, it doesn't mix with any happiness (sukka) at all. Know dukkha sacca thoroughly and samudaya ceases. Also let nirodha sacca arises. So contemplate to know arising dukkha and vanishing dukkha thoroughly.

Disenchantment with the Monkey

10th October 1962

The Buddha at Sāvatthi Jetavana Monastery, contemplated on living beings. They didn't have the disenchantment to their mind and body process and not realized Path and Fruition Knowledge. Thinking of the body in one life lasting for 50, 60, 70 years is let it be.

Citta (mind), mana (mind), viññāṇa (Consciousness) are the same. Citta is the nature of knowing the objects. Mana is thinking and planning. Viññāṇa is also knowing the objects. Citta, mana, and viññāṇa are not the same one in day and night. It's good to become disenchantment of them.

It should be let it be with attaching to the body as me and mine, I am; because it's lasting for 60, 70, eighty years in one's life. But each one of the mind (seeing mind, hearing mind, greedy mind, etc.) is perishing moment to moment. It's good for disenchantment to the mind.

The Buddha said that the mind was like a monkey. Here what the Buddha wanted to say was human beings attached to the mind clinging with self-view—diṭṭhi-upādāna.

Therefore, he wanted us to contemplate on the mind (from Nidanavagga Saṃyutta, Mahavagga). People having the view of

eternalism take the mind as one mind only; and have a lot of wrong views on the mind. For example, every nationality believes in a soul.

Monkey has the habit of jumping from branch to another on the tree. At last no other branches hold on to, embracing and sleeping on it. In the same way mind is at rest taking the object of the past life. (The mind at sleep is life continuum mind, bhavaṅga citta, and taking the object of past life at the moment of death.)

Therefore, it's sure that there are many different kinds of mind (The monkey hands are changing like many different kinds of mind changing. Jumping from one branch to another branch on the trees are sense objects).

Today talk is comparing the forms and the minds. And the Buddha making the conclusion that wrong view arose because beings didn't understand D. A. process. (explain the twelve links as minds are changing moment to moment by causes and effects).

And they are ended with the assemblage of dukkha. Therefore, dukkha sacca arising and dukkha sacca ceasing; i.e., impermanence is called dukkha sacca. Only by understanding D. A. process can arrive at this thought. Mind arising is dukkha arising. And mind passing away is dukkha passing away. In the real process mind can't last long even one second; arising and passing away at the speed of hundred thousand billion times /sec (per second).

It's no need to discern that much. In every second discerning them arising and passing away is enough. Their unstable and uncontrollable

nature appears. For example, after death consciousness ceases, birth consciousness arises. And after it ceases, life continuum consciousness (bhavaṅga citta) arises.

Therefore, it's good to have disenchantment for it. Nibbidānto virijjāti—Dispassion comes with disenchantment. This means the Path Knowledge does not arise without the knowledge of disenchantment arises. If feeling (vedanā) arises, physical feeling (rūpa-vedanā) and mental feeling (citta-vedanā) arise.

With the cessation of feeling, physical and mental feelings cease. If craving (taṇhā) arises, craving for form (rūpa-taṇhā) and craving for mind (citta-taṇhā) arise. With the cessation of taṇhā, rūpa-taṇhā and citta-taṇhā also cease, etc. …

In vipassanā contemplation without the D. A. process, not become right knowing. If not, with the seeing of passing away phenomenon, doubt can arise. Why is it passing away? With doubt arises and wrong view follows. Having doubt and viewing things with one's desire.

(Sayadaw explained the impermanence of the mind with an example. Writing the numbers of ①, ②, ③ on the three posts side by side. And then observing them one by one. With seeing no. ② and no. ① ceases, with seeing no. ③ and no. ② ceases).

All of them appear in the eye-sensitivity—cakkhupasāda. Then after the old one ceases, the new one arises. The numbers are evident

for this point. This sutta described the importance of D. A. process. It relies on the heart base.

The objects are not the same; arising here and vanishing here. They can't be moved away from the place. Someone with the knowledge becomes disenchantment. D. A. process is very important in the contemplation of vipassanā. The whole day in the khandha only dukkha arising and ceasing.

Therefore, the Buddha said that every Buddha taught dukkha arising and ceasing. So whatever arising in the khandha is dukkha arising. Sukha can't arise. From the poison tree only bear the poison fruits. Again it only has poison seeds in the poison fruit. Again it grows a poison tree from the poison seed.

It'll go like this without stopping: samudaya → dukkha → samudaya → dukkha, etc. Here samudaya is the seed and dukkha is the tree. If don't get the medicine for killing the poison, tree and the seed never cut off. Therefore, the Buddha said it was like the person wanted to extinguish the fire and repeatedly put dry woods in the fire.

You all are like insects flying towards the fire as taking it gold. Craving for the gold in heavens, everyone prays for rebirth there. After arriving there, die again. Let us extract the main point. Only knowing the non-existence of the before phenomenon, become anicca, dukkha, anatta and asubha (impermanent, suffering, not-self, and loathsome).

Always watch the D. A. process of one's own khandha. In front, a D. A. dhamma arises and ñāṇa observes from behind, etc.; then it only

becomes vipassanā. Paññā cuts off the dhamma connecting with saṁsāra. Don’t say there are many ways on practice. It’s right if you contemplate your own D. A. process.

Here U Aung Zan Way and U Tin have to remember to contemplate the paṭicca-samuppanna dhamma—the result. Contemplate the arising result dhamma. Not on the paṭicca-samuppāda—it is the cause of dhamma. Samuppanna is arising dhamma. Samuppāda is the arisen dhamma.

Therefore, you can’t contemplate it. Have to remember this point carefully. Samuppanna dhamma and ñāṇa have to be in line (one after another). If not in line, it will end up with fruitless. Sometimes people are saying your mind is like a monkey mind. This is not saying with ñāṇa but with hate.

(Note: U Aung Zan Way and U Tin were politicians and became his disciples the year he passed away. Both of them were successful in their practice. Later U Tin became a monk and known as Sayadaw U Dhammasara.)

How to Perform Dāna?

12th October 1962

Making dāna is not using up one's money, instead one gains from it. (Some heavenly beings came and mentioned this point to the Buddha. Most people think, including Buddhists, by performing dāna, one used up money, wealth, and possessions. So they usually ask the donors how much they had spent the money. The right question should be how much they gained from it.)

It's like a house is on fire. During the burning, what one takes out as much as from the house is what one gains from it. In the same way, everyone is burnt with the 11 kinds of fire (greed, hatred, delusion, old age, sickness, death, sorrow, lamentation, suffering, grief, and despair) and five kinds of enemies (water, fire, king, thieves, and nonfilial family members).

In these kinds of situation, performing dāna is like saving things from the burning house. Another point here is we are not doing this for human and heavenly worlds. It's still burnt with fire after arriving there if we are for these purposes. Now we are taking out the causes for Nibbāna. In this way we gain the unburnable priceless property (i.e., Nibbāna).

If you are taking out things like a blind man, only get the valueless properties. (Maybe it's like a baby was inside the burning

house. Instead of taking out the baby first, took out other things. Most Buddhists are doing like this man.). It's quite a different between a blind man and a visionary one to take things out. 31 realms of existences are not free from fire. Outside them is free from fire.

Therefore, today is the big dāna of a person with right view. It's easy to give others in ordinary way as just giving out (Even that much is quite difficult for most people because they don't know the benefit of wholesome kammas, the law of causes and effects). The khandha is also on fire. The possessions are also on fire.

The khandha is burnt with fire of birth, ageing, and death (with the 11 kinds of fire). The possessions are burnt with the fire of five enemies; such as water (e.g., in 2011 Tsunami in N. E. Japan), fire (e.g., 9/11 2001 fire in the New York World Trade Center), thieves, by one's own family members, kings (governments of nowadays and corrupted officials).

(Sayadaw continued to talk about the results of offering monk robes, umbrellas, and sandals. And then, about the beginning of human birth with the pregnancy) Birth is dukkha sacca and knowing it is magga sacca. You have to change your mind for I am offering these things with the knowledge of knowing dukkha sacca. Saddhā (faith) follows behind and knowledge (ñāṇa) is leading at the front.

You must believe it that except Nibbāna, it'll never give other results. (Sayadaw continued to ask people to follow his reciting for the purpose of Nibbāna in Burmese.) These things are offered for the purpose of Nibbāna. Therefore, except Nibbāna, don't crave for other

things. We were craving for other things before, that until now not free from dukkha.

Someone who fears of dukkha will realize Nibbāna. You can decide that someone not fear dukkha will never get Nibbāna (Continued to talk about dukkha of near birth and delivering. After that, talk about the dukkha of the new born baby). The baby becomes a disable being. It can’t speak when hungry or wanting to urinate and defecate.

(Continued to talk about ageing and sickness. And then talked about dukkha near death and dying.) You have to change your mind for not wanting the dukkha of death. With the knowledge of disenchantment for dukkha and offer these things. You should have the attitude of offering dāna only for the purpose of Nibbāna.

Staying with the Truly Reliable Dhamma

15th October 1962

[This was the last talk of Sayadaw because he passed away on the 17th of October. Actually he had to give a talk on that day (October 17th) for the Kaṭhina Robe offering Ceremony. Also it was unnecessary for the lay supporters who offered the robes and requisites because he had given a talk for them on the 11th as a preliminary offering for the family members together with the yogis practicing there, creating a situation for them to concentrate what they were doing. But he couldn't make it again on the 17th for the general lay supporters.]

With the contemplation of bhāvana by teaching and listening at the same time, all of them were gaining liberations (Khemaka and the sixty monks were becoming arahants. It referred to the Khemaka Sutta of Saṃyutta Nikāya here). If I am asking all of you where you are coming from, your answer could be "I don't know". Dhamma sent you here (to the human existence).

Dhammas are parents, so you have to follow its arrangements. Therefore, is it possible without it? You don't know at all where you are coming from. Sent by dhammas, you all arrived here. Therefore, there are only dhammas have to rely on.

After enlightenment the Buddha thought, "Why I became a Buddha? If there is anyone excels me in sīla, samādhi, and paññā, I'll

take refuge and worship him.” Therefore, he looked for that being in the 31 realms of existence. But he couldn’t find anyone excelled him in sīla, samādhi, and paññā. With Dhamma he became a Buddha.

So he took refuge in the Dhamma. Sent by dhamma, you arrived here. After that, you will be sent by dhamma to somewhere. If I am asking you; “Do you prefer to be sent by ① dāna (or) ② sīla (or) ③ samādhi (or) ④ vipassanā (or) ⑤ unwholesome dhammas?” Therefore, there are five questions.

Unwholesome dhammas send you to woeful planes of existence. Nobody wants to go there. Dāna sends you to human and heavenly worlds. These are the places with the dangers of ageing, sickness and death. Sīla is also the same. Samādhi sends you to the worlds of 20 types of Brahma Gods, with the useless long life. With the long life of dukkha because carry dukkha sacca with them.

Vipassanā dhamma sends you to Nibbāna—the ending of dukkha. Before you were confused and sent by unwholesome dhammas. You had been to human and heavenly worlds for many times. In the end met with ageing, sickness, and death, sorrow and lamentation. With sīla is in the same way.

If you want to go to a place without dukkha, then practice hard in vipassanā. And will arrive to the Path Knowledge. Except Nibbāna, it’ll send you to nowhere. Send you to be free from three vaṭṭas, i.e., kilesa, kamma, and vipāka vaṭṭas.

Before not knowing the truth and sent by dhammas without any choices and arrived randomly to everywhere. Some are sent by dhammas to the Hells. Some are sent by dhamma to heavenly worlds and after that, fell down from there in ugly ways (for example, the 500 celestial nymphs of Subrahmā Devata).

In the Brahma Worlds are also the same. (In the Dhammapada stories, the Buddha mentioned about a sow, he met during alms round. She was a brahma god before. After died and born as human being. And after died as human being and born as a sow). By knowing the truth and don't want to go anywhere.

I have talked on sacca dhamma and let you know how to make the choices. I want to say you all for looking the truly reliable dhammas. Not knowing the truth and don't know how to look for it. Don't let kammas making the arrangements. But let ñāṇa do it. Kammic arrangements are 31 realms of existence. Ñāṇa arrangement is transcending them.

Ñāṇa also has five kinds:

① Kammassakatā ñāṇa—do good and has good results. Don't follow it. I do it and I get it—so it has wrong views with it. It sends beings to higher planes and afterwards pulls them down again.

(Sayadaw gave the simile of a bird hit with a poison arrow. It flies up to some distance and falls down again after the poison spreading out in the body. Subrahmā devas story was a good example.

② Nāma-rūpa pariggaha ñāṇa—Discernment of mind and matter. Also don’t rely on it. Why? It’s a cūḷa-sotāpanna and free from apāyabhūmi only for one life.

③ Paccaya pariggha ñāṇa—Discernment of the conditions of mind and matter; knowledge of knowing the D. A. process, freeing from apāyabhūmi only for one life. So it's not a happy dying.

④ Vipassanā ñāṇa—knowledge of knowing impermanence. Don’t be satisfied with it. Have to take rebirth in the second life.

⑤ Therefore, the best way is practicing for the cessation of all dukkha. Don’t be satisfied with only one cessation but four times of cessations. These are the four Path Knowledge. Among the five knowledge, the Path Knowledge is the best one. There is no other truly reliable thing except the Path Knowledge; because there is no dukkha.

You never heard it before in your whole life. People never had been analyzed that much, mostly talking about one kind of merits only. U Aung Zan Way and U Than Maung, we are getting old now. You all have to practice hard with the thought of in the future this sāsana will not exist. (Both lay men were a little older than Sayadaw and met him in his last year of life.

Here mentioned this sāsana (teaching) will not exist had double meanings. One referred to the teaching of the Buddha, and the other Sayadaw’s talks. Here was referring to his teaching. Next two days he would lay down his burdened khandha. This was a hinting to his passing away soon.)

Mahamedin (in Burmese refers to Islamic Faith) is sassata view —Eternalism. Communism is uccheda view—Annihilationism. Even they don’t have the first and second knowledge (have faith in laws of kamma and the knowledge of the five khandhas).

In the world, only these views exist and the world was overwhelmed by them. They rely on weaponry and wealth to converting people (at that time, it was like a prediction for the future). Even not including us, next generation will follow them.

Our Dhamma (Buddha Dhamma) have to walk between sassata and uccheda views only if you discern impermanence and in the middle way.

Arising ← Nibbāna → Passing away
Sassata ← Middle way → uccheda

On Vipassanā Bhāvana

1st to 2nd September 1961

T1

Where does the khandha come from? It has the cause. It comes from taṇhā (craving). With an object, taṇhā (craving) can arise. It has a lot of objects. There are six types of objects (form, sound … mind objects). From the affection, craving taṇhā arises.

The most affectionate thing for oneself is our own khandhas. With affection to oneself and we get the khandhas. With the khandhas, we have ageing, sickness and death. In vipassanā contemplation, we have to contemplate our most beloved khandhas. Use the four Satipaṭṭhāna in the vipassanā contemplation.

Kaya, vedanā, citta, and dhamma all are in the khandhas. No need to contemplate all of them. I'll show you only with the mind. With the contemplation of mind, the other three also included. I'll talk about the contemplation. We have the identity view of my mind—sakkāya diṭṭhi.

There are more wrong views on the mind than others (khandhas). Wanting to become a sotāpanna, first contemplate the mind. This is to cut off diṭṭhi. The Buddha said we took the mind as mine. So we attach to it with wrong view and craving.

Therefore, we get the khandhas with ageing, sickness, and death. It was like an alcoholic drink mixed with poison. We didn't know it and drank it with affection and had to die. The Buddha taught us to contemplate the mind as impermanent, suffering, not-self, disease and danger.

The Buddha taught different ways. Contemplate anicca—impermanent also fulfill the task. If you don't contemplate and taking it as permanent, bliss, self, healthy, and safety, will have affection for it. With affection you get the khandha and encounter the dangers of ageing, sickness, and death.

How many types of mind? You have to note it down carefully because you will go back. (These lay people were new yogis and came to practice under Sayadaw's guidance from lower Burma). There are not many minds. ① Seeing (consciousness) ② Hearing ③ Smelling ④ Tasting ⑤ On the body is unpleasant consciousness. Such as itches, pains and aches, etc. ⑥ On the body is pleasant consciousness. These are six external guest minds; arising at the external.

Internally, ① greed ② hatred ③ deluded mind ④ non-greed (want to give) ⑤ non-hatred (love, compassion). These arise at internal. So there are five internal guest minds. Amoha is non-delusion, so not including here. (This is the contemplative mind).

There are two host minds: breathing in mind and breathing out mind. Don't take the physical air. Take the mind; wanting to breathe in

and breathe out minds. This is cittānupassanā—Contemplation of minds and can't take the air element.

Amoha—non-delusion is not only one, but has five factors: ① right view ② right thought ③ right mindfulness ④ right effort ⑤ right samādhi. These are the five path factors (maggans). If seeing, hearing, etc. arising, contemplate its impermanence. Contemplate as anicca. Contemplate whatever is arising. On the whole body, it'll arise anywhere.

Sometimes minds of greed, anger, and restlessness arise. Whatever arising is only one. Contemplate them with the five maggans (i.e., amoha). With the contemplation, and they become maggans. That's what it means, you get the maggans.

For example, greed arises and you observe. And then it's not there. It's impermanent. (Two minds can't arise at the same moment. Greed is not there anymore when the observing mind comes in.) The contemplative mind is magga. Impermanence and magga (anicca / magga) have to be in line (one after another and not let other kilesa come in between them).

At the time of arising, contemplate it. If nothing arises, just contemplate the host minds (minds of in and out breaths). If anicca / magga are in line, the I-ness (identity view) does not come in between them. Without the contemplation of the arising dhamma, taṇhā and diṭṭhi will follow behind it. With them, you will get khandha. With the five khandhas, ageing and death follow.

It's cutting off taṇhā, ageing, and death with the contemplation. The contemplative mind can be called amoha or right view. With the contemplation, taṇhā and diṭṭhi die away. No khandha arises when clinging with (taṇhā) and wrong view (diṭṭhi-upādāna) die away. It's impossible not to do the practice. If you don't have foods to eat, never mind. But you must do the practice.

Right view and right thought are vipassanā. Sati, viriya and samādhi are samatha. So it's the contemplation with samatha and vipassanā. Knowing the arising is sati. You know it because you have samādhi. You are making effort that you know it. Therefore, it includes samatha. Knowing as these dhammas are unstable. This is paññā knows it. Sending sati and paññā towards anicca is samatha / vipassanā. Don't establish samatha separately.

The Buddha taught three ways: ① Samatha the first and follow with vipassanā, ② vipassanā first and follow with samatha and ③ samatha and vipassanā together. Now I teach you samatha and vipassanā together. Why is that? The others are practicing separately and it takes longer time. Your life span is short.

So it is good to combine together. If knowing the every arising dhamma, samādhi knows it. If knowing the every passing away dhamma, vipassanā knows it. Therefore, with the knowing of impermanence, they are together. By seeing the arising dhamma and uccheda view dies away. By seeing the passing away dhamma, sassata view dies away. By seeing both of them, sakkāya view dies away. By seeing both of them, know that it's not me and not mine. So identity view dies away. Three wrong views fall away. With diṭṭhi and taṇhā die

and cutting off saṁsāra. This magga is cutting it off. The cessation of taṇhā and khandha is Nibbāna. The cessation of ageing and death is Nibbāna.

In the contemplation, anicca and magga have to be in line. Don't let other dhammas come in between. Don't let greed, hatred, etc. come in. If they come in, can't realize Nibbāna in seven days. Without then, even practice in the morning, and can realize it in the evening. (These were mentioned in the Satipaṭṭhāna Sutta.) If discerning of impermanence and you have three wholesome roots (Tihetuka person), and will realize Nibbāna in this life.

There are ten kinds of kilesas (greed, hared, delusion, conceit, wrong views, doubt, sloth, restlessness, shamelessness, fearlessness of wrong doing). If you can practice anicca / magga in line, none of them can come in. Increase your effort. In this way of practice in the morning, and realize it in the evening. These were taught by the Buddha.

If you are sharp in knowledge (ñāṇa), you will make it. If it's weak, it takes seven days. And if very weak, it takes longer. It depends on your ñāṇa. After knowing the way of practice, it's important not let kilesa come in. Increasing your sati, samādhi, viriya, and it cannot come in. If you discern impermanence, the first stage is successful. And continue the contemplation.

Impermanence is one's own death. After sometime, become disenchantment. With disenchantment develop to the second stage. You don't need to ask someone about it. You all have to go back, so I'll

explain you to the end of process. Even you are disenchanting with the process and must continue with contemplation.

Even not wanting, just try to do it. And will develop to the third stage. You see them as dukkha sacca in your knowledge. This is developing to the third stage. All will disappear if you know them thoroughly as dukkha sacca. This is the knowledge of seeing Nibbāna.

The eight path factors are completed. All the saṅkhāra dhammas cease. Ñāṇa is seeing the cessation of saṅkhāra. The cessation of saṅkhāra means khandha disappears. And become a sotāpanna. After that Fruition knowledge arises. After come reviewing knowledge.

The root of wrong views disappears and no more khandhas to woeful planes. You realize the first Nibbāna. Return to the 13 objects of contemplation if you want to realize the second Nibbāna. And will see impermanence, their disenchantment and ending. The higher path knowledge is also in this way. No other special dhamma for it.

T2

The Buddha taught two knowledge; insight knowledge (vipassanā ñāṇa) and Path Knowledge (magga ñāṇa). Except seeing the impermanence of the five khandhas, insight knowledge does not see other things. Insight knowledge has the five path factors. As knowledge it’s only one. That’s right view.

During discerning of impermanence, the other four factors are also including. Vipassanā ñāṇa observes the khandha and not see other things and only seeing the arising and passing away. Go and ask the practicing yogi. He'll answer you as seeing the arising and passing away. Not seeing of mind, feeling, etc. only seeing the arising and passing away. Then can decide as you get the insight knowledge.

Seeing arising and passing away dhammas and in this life will get the liberation. The only existence is only that. Body, feeling, etc. only exist as names. If you see this, you have right view; whereas if not seeing this, you have not arrived here yet. Insight knowledge is seeing saṅkhāra and anicca (conditioned phenomenon and impermanent).

The lower knowledge sees the five khandhas. Therefore, they are quite different. Seeing the body, feeling, etc. are lower knowledge. It's nāma-rūpapariggaha ñāṇa—Discernment of mind and matter. In the Nidanavagga Saṃyutta—the Buddha taught Susīma only two knowledge for realization of Nibbāna.

These were insight knowledge and Path Knowledge. It needs to explain for clearer. How do the yogis see it? If seeing impermanence, it's insight knowledge. Don't be in confusion with knowledge of rise and fall, knowledge of dissolution, etc. Combine all of these knowledge is insight knowledge.

With short life span and for the realization of Nibbāna, just try for these two knowledge. Vipassanā ñāṇa is the forerunner knowledge to Nibbāna. It's clearing away kilesas before. Nibbāna exists, but not

seeing is the cause of kilesas. Nibbāna always exists to someone with the practice.

Why can't we see it? It's covering up by kilesas. If you say you are contemplating but still can't see it yet. It is still covered with kilesas if the impermanence of saṅkhāra can't be seen with contemplation. The khandha is piling up with impermanence.

Doesn't it exist because you can't see it or because it is covered with kilesas? It's the cause of been covered with them. Vipassanā ñāṇa is clearing up for these things. The Buddha taught the five khandhas were anicca dhammas. This was by someone who discerned it. Ignorance, greed, hatred, and delusion, all these dhammas are covering it.

To show an example, the moon always exists and not seeing is hidden by clouds. You have to blow it away with vipassanā ñāṇa. It's like this simile. If discern it slowly, your kilesa is thick. Practice with the four supreme efforts—sammappadhānā, kilesas being blown away and you will see impermanence (The same as the four right efforts).

When is the insight knowledge coming to an end? If the impermanences are disgusting and disenchanting to you, it's still insight knowledge. See them as dukkha sacca and it'll end. It can't be ended with your desire. If it's coming to an end, impermanences are disappeared. It meets with the Path Knowledge.

Here is completion with the eight path factors. Not seeing impermanences, instead see Nibbāna without them. Vipassanā ñāṇas

change into Path Knowledge. Vipassanā ñāṇas open the kilesa cover. Path Knowledge opens the saṅkhata anicca cover. These points are quite important. And then you'll see Nibbāna. These are important for yogis.

Even can open the kilesa cover is quite good now. This is the most important point for yogis. By opening the kilesa cover and meet with anicca. Again anicca covers Nibbāna. Therefore, have to practice and make vipassanā ñāṇa become maturity. When the Path Knowledge arises, the anicca cover is opened and you'll meet with asaṅkhata.

Only have these knowledges. Do you satisfy with it? Firstly, it’s important to see impermanence. With the opening of kilesa cover and will see impermanence. Therefore, samādhi is important. And again the cover of impermanence is opened and will see asaṅkhata—Nibbāna.

Wrong View on Kamma

21st and 22nd September 1961

If you can contemplate the five khandhas as these are not me, not I am and not mine, craving, conceit and wrong views will fall away. And if you discern impermanence, there is no "I", "I am" or "mine" to be found. The Buddha in the Dhammapada and other suttas taught us as kamma actions - were following like a shadow (wholesome actions as a shadow, and unwholesome actions as a cart following the ox).

Therefore, we had to rely on kammas like father and mother. So most Buddhists are thinking that kamma not perish. Influence by craving for becoming bhāva-taṇhā, when someone hears the five khandhas are not-self and rely on kamma as stable (In the Puṇṇama sutta, a monk was listening to the Buddha's teaching on anatta and thought like this).

If the Buddha taught people directly as kamma was impermanent and they would take it as without result. Therefore, he taught them with similes as it followed like a shadow, etc. Kamma is also impermanent, dukkha and anatta. It's volition—cetanā. Cetanā is saṅkhārakkhandha—aggregate of volitional formation. It's arising and passing away, so it can't follow.

If you take it as following you, it becomes eternal view—sassata diṭṭhi. The monk in the sutta had bhāva-taṇhā—craving for becoming.

And when the Buddha said the khandhas were not-self and became fear of without an experience. So he took kamma as self (atta) because he didn't appreciate anatta. Therefore, Buddhists have sassata view on kamma.

There is the kammic energy or power leaving behind for the result, but it can't follow. Therefore, the Buddha had to talk about its result. Taking the simile as directly will misinterpret the Buddha. It becomes wrong view if we don't know how to teach and also interpret it (These two ways of teaching can be found in the Aṅguttara Nikāya).

If don't know how to interpret it and the preacher has wrong view first and later the listeners. Therefore, giving talks are not easy. Taking kamma with wrong view is not a small matter. The whole country has this view; taking the kammassakatā ñāṇa with wrong view. This knowledge can't dispel wrong view.

For an example, I do it so I get it. But it becomes uccheda view if taking kamma as fruitless or no result. For this reason, the Buddha taught it with similes. The reason for it can't follow is; after death the conscious mind and body cease here. Because of the kammic energy, next mind and body arise.

The mind and body are neither the same one nor a different one. But they have cause and effect connection. From here (this side), not a piece of it follow there (the other side). The old one ceases and the new one arises.

I have to talk about this because everyone makes mistake with this matter. (Sayadaw retold the Puṇṇama Sutta on the view of kamma) Why we get the khandhas again? Because of the wanting mind we get back the khandhas. You don't get it if you don't want. "Volition-kamma was permanent—(nicca). Except volition all others were impermanent (anicca)".

The monk in the sutta took it this way. This is called ekicca sassata diṭṭhi—partly eternity and partly non-eternity view. The Buddha said someone couldn't realize Nibbāna if he had one of the wrong views; because his mind is not clear and confused.

I don't want to speak about the views of Christians and Mohammedans (Muslims). This is the wrong view of Buddhists. A black spot on a white sheet; it's like a shadow following a person. The five khandhas of human being are mind and matter. And the shadow is kamma.

The shadow is permanent. Contemplate volition as impermanence and taṇhā dies. Cetanā (volition) is including in the sabbe dhammā anattā—all dhamma are not self. Again kamma not follows a being and it falls into uccheda diṭṭhi. Have to understand the sutta teaching as indirect way and to understand directly is the Abhidhamma teachings. It's anantarapaccayo—proximity condition.

Between the cause and effect, no other things exist. This side is kamma and the other side is result. This side of kamma has ceased here, giving the same kammic result of the kamma on the other side. It's not following to the other side, but giving the same kammic result.

If you know kamma is not following to the other side, and sassata view dies away. Again, knowing as giving the same result on that side, and uccheda view dies away. In this way, two wrong views fall away.

The Source of Great Sufferings

4th October 1961

The Buddha urged us to destroy the source of hell root, the identity view—sakkāya diṭṭhi. Many types of mind arise with conditions. We take them as my mind. Whatever of the arising mind, don't take it as I-making. Desiring to eat something arises is a type of mind arises. Desiring to sleep arises is a type of mind arises, etc.

Whatever state of mind arises, making note of them as in the same way if you know them as arising with their own matters. And it becomes evidence that these are not me and not mine. It's the most important for the me and the mine to fall away. If the me falls away, wrong view—diṭṭhi is falling away. If mine falls away, the craving—taṇhā is falling away. If you ask, "How we do it?" Every time mind arises, you must know it as not me, but only mind arises by conditions. If you know every mind arises, wrong view falls off. What I am saying now is easy. With yourself and you forget it (not knowing or lost mindfulness when it arises).

When the desire to sleep arises, it becomes I want to sleep. Don't mix with the me. Simply know it as a sleepy mind arises. If you mix it up, it become wrong view. In you only one mind after one mind is arising.

If you know them as such, it becomes insight for dispelling wrong view. This is not the insight of anicca and dukkha, but a person or a being disappears. I'll dispel your doubt later. Now it's still in the stage of dispelling the identity view. It still needs to dispel eternal view and view of annihilation.

Note these points carefully. Only a Buddha had arisen into this world and had the chances to hear about it (Except a Buddha, nobody can teach them. So, wrong views are very deep rooted in every living being. Therefore, the Buddha said the permanent homes of living beings were the woeful planes).

If you are making something which is not me as me and it'll connect things. How does it connect? You are making other things as my son, my wife, etc. The disease of wrong views will develop. You are thinking the arising phenomenon is me and the other thing as mine. Note them seriously.

Because of this, killing father and mother, cheating and deceiving others and people's belongings, etc. and all unwholesome dhammas develop from wrong views. So we have to destroy them first. It's true as the source of hells. I am worrying all of you will fall into hells and helping you to cut off this root. After craving to eat taṇhā arises, the big taṇhā of clinging arises as I can't control without it.

There are two kinds of taṇhā: taṇhā of thinking and clinging. After that, it's the task effort-kamma. These three things exist everywhere (i.e., without contemplation). ① Taṇhā paccaya ② upādāna paccaya ③

kamma-bhāva paccaya jāti. Paccaya means condition. Without any condition, nothing can arise.

I am explaining clearly. These three points are main factors. Have to remember these three points. From all the six senses-doors, these three points are in line. Paccaya means the cause condition. The result is without break. In the process of taṇhā paccaya upādāna, after taṇhā ceases, upādāna arises.

Why taṇhā has to cease? Paccaya is the cause and which cause? The cause of the dhamma which has ceased before (here is taṇhā). With the condition of taṇhā, upādāna arises. After taṇhā has ceased, leaves the cause of condition behind. So taṇhā has ceased but let upādāna arises. This is nothing do with reciting by heart of the text. Taṇhā has the cause. It has the cause to let upādāna arises.

Isn't arising automatically? All our minds processes are going on like this, by the front causes. The front cause and the after result have connection. In this way, it's free from uccheda view. Cause and effect are not annihilated. Uccheda means annihilated. You may think with the contemplation of anicca, dukkha and anatta, it will realize Nibbāna. If hindered by this wrong view can't realize it. After clearing it away, will realize it. And if not, you could not realize it.

In the time of the Buddha, some monks couldn't realize Nibbāna without clearing away these views and practicing because it was hindered by wrong views. Even though taṇhā has ceased, leaving the power behind and the result of upādāna arises. From the time of you know these things, not go to painful birth (According to some of

Sayadaw’s talks only for next one or two lives. Especially for his lay followers listened to his talks every day.)

This is not a small power. You are free from identity and eternal views if you discern the passing away dhamma (i.e., impermanent). Although taṇhā has passed away and seeing upādāna arises and free from uccheda view.

Every time knowing the arising dhamma and free from sakkāya diṭṭhi. ①

Every time knowing the passing away dhamma and free from sassata diṭṭhi. ②

Every time knowing the continuous dhamma and free from uccheda diṭṭhi. ③

So every time seeing impermanence free from three wrong views (①, ②, ③).

I’ll continue to talk about it if you are not clear because it’s the seed of hell. It's not kamma which sends you there. Diṭṭhi—wrong view, sends you there: taking taṇhā as me, upādāna as me, and kamma as me.

There is no me but you take it as me and falling into there (hells). But you are thinking that unwholesome dhammas send beings there. It’s by the order of wrong views. Kamma can’t do anything after diṭṭhi is destroyed.

(Sayadaw gave the simile of the judge—diṭṭhi, and the executioner-kamma). Therefore, diṭṭhi is more fearful than kamma. But you all are afraid of kamma. In the suttas the Buddha said that freedom from the painful destinations (apāyabhūmi) was abandoning of diṭṭhi and doubt. He did not mention the abandoning of kamma but you all are talking as by kamma.

(Identity view itself cannot send beings to painful births. But it is the source of all wrong views to arise. With wrong views being are easier to create unwholesome actions which can send beings to painful births.)

The Importance of Anicca

(no date)

You all have been listened to dhammas (Suññātā dhammas, sacca dhammas etc.). You understand them, and also have seen impermanence. With the cessation of contact (phassa) and feeling (vedanā) ceases. For example, bitten by mosquito and become itchy. Bitten by mosquito is contact and itchy is feeling.

Phassa paccaya vedanā—contact conditions feeling. No mosquito bites you and the itch also ceases. Phassa nirodha vedanā nirodho—with the cessation of contact and feeling also ceases. With the cause conditions and result arises. With the cause ceases and the result also ceases.

You have to understand these things without any doubt. Then your wrong view falls away. You don't need to be afraid of it even though you die with the painful feelings—dukkha vedanā because wrong views and doubt fall away during your practice. You get the purification of view and doubt (diṭṭhivisuddhi and kankhāvitarana visuddhi).

It falls away with the insight knowledge but still not with the Path Knowledge yet. When you are seeing impermanence, the body not disappears. Only with the cessation of impermanence and the body

will disappear. Wrong view and doubt are the two dhammas send beings to painful births.

Therefore, I advise you to die courageously near death (i.e., discerning impermanence with practice). Yesterday talk I was leaving this point. So today I am adding it here. (Yesterday Sayadaw gave a talk based on the Sotanugati sutta of Aṅguttara Nikāya.)

Today I'll continue to talk from the Saṃyutta Nikāya. Why did the Buddha enter into parinibbāna (i.e., passing away)? Because his direct disciples were not left anymore. (i.e., Buddha's Vineyya) (They were from the Pañcavaggi—the first five disciples to his last disciple Subhadda, who only needed his direct helps).

But there are still people with their teachers (This is also one of the reasons the Teaching still exists). It's necessary for you to have ears to listen and have someone to teach you. Near the end of his passing away, the Buddha reminded us that mind and body dhammas were having the nature of arising and passing away. Therefore, don't forget them.

I also teach impermanence. The Buddha taught them for 45 years. Only by seeing impermanence can realize Nibbāna. Impermanence is dukkha sacca. By penetrating of dukkha sacca, realize Nibbāna. Your body is also impermanent. You will see impermanence if you look at the 31 realms of existence. Not seeing impermanence is like a blind person. Your reliable dhamma is impermanence.

You will realize Nibbāna in this life if you discern impermanence very well. If this not happen, it will be sure in next life. The Buddha gave this guarantee in the sutta in the Aṅguttara Nikāya. If you discern impermanence, greed, hatred, and delusion never arise. The Buddha never taught as anicca paccaya lobha, dosa, moha—impermanence conditions greed, hatred, and delusion.

If you are discerning impermanence, it becomes jhāna paccayo and magga paccayo. It has the five path factors = three samādhi factors + two paññā factors. If you do only jhāna, there are no wisdom factors. By doing paññā and is including jhāna. The practice I teach you include jhāna and paññā together. Jhāna and magga are together in every vipassanā contemplation. Outside the Buddha teaching (sāsana) only jhāna exists; whereas inside the sāsana, don't do this only.

Jhāna and magga have to be combined. Someone who practices jhāna should stabilize the object of contemplation. For the asubha object (loathsomeness), not let the asubha disappears. For the paṭhavī object (earth), not let the paṭhavī disappears. Therefore, It is clear that jhāna itself does not lead to Nibbāna.

The way of jhāna and magga together was mentioned in the Saṃyutta and Aṅguttara Nikāya as yuganandha way—harmonious way. Jhāna is samatha and magga is vipassanā. Samatha has to straighten it. And vipassanā has to discern it. In the five jhanic factors not include magga. Straighten the mind towards vanishing phenomenon is jhāna. And to discern its vanishing is ñāṇa (ñāṇa). It's the way of jhāna and ñāṇa.

In front is arising and vanishing. And following behind is jhāna and magga. What is the benefit of discerning anicca? It is moving out kilesa. If not seeing impermanence, the mind is latent with kilesa. Devadatta had been swallowed by the earth because it was heavy with kilesa for him; not because he was fat. Your khandha boat is heavy with kilesa. You have to cut out the kilesa for its lightness.

In this way your khandha boat will become light and can cross over the taṇhā river to the other shore. I am urging you every day to contemplate impermanence. Because I am worrying that you'll be swallowed by earth. Do you have any pity for yourself? Except this job, there is no other work can free from it. The Buddha taught the way with samādhi and follow with paññā.

Wholesome Kamma with Knowledge

9th December 1960

[This talk was given to a couple who came to stay with Sayadaw and practiced under his guidance. The husband first met Sayadaw and later introduced his wife to him. So here Sayadaw encouraged her in the practice. Later they gave up their business and very closed to Sayadaw until he passed away. The husband, U Kyaw Thein, knew his own death six months before.]

Desire of wanting to become a woman will become a woman; and the same as for to become a man. It is nothing to do with a man or a woman to have sharp knowledge (ñāṇa) or not. It relates to your past lives when you had done good kammas combined with ñāṇa or not.

Meeting a good teacher and having good kammas with ñāṇa, these two factors are very important. These were mentioned in the Saṃyutta Nikāya. Associate with the wise can become a sotāpanna means that kamma is a different thing (Here Sayadaw emphasized the main point and not rejected the wholesome kammas).

The kammic results are related to kamma. To get Path and Fruition Knowledge are related to ñāṇa. For example, the lay woman Visākhā (Migāramātā) became a noble person (sotāpanna) and her husband Puṇṇa (Puṇṇavaddhana) was not. He had only good kamma and

without ñāṇa. Again layman Visākha and his wife Dhammadinnā both had good kamma and ñāṇa.

(Visākha was anāgāmin and Dhammadinnā was arahant). (Sayadaw told the story of Vajira bhikkhunī encountering with Mara, the Tempter). Having samādhi and following with the knowledge are important. It's nothing to do with as a man or a woman.

After that, with the practice, go onwards with the three stages of knowledge. Today I'll talk about the process of the practice: ① Intellectual understanding ② Contemplation ③ Abandoning (study, practice and realization). For the intellectual understanding, can be measured is the body (rūpa) and can't be measured is the mind (nāma). For the four mind aggregates have to contemplate the most prominent one. (e.g., if feeling—vedanā is prominent, and then contemplate vedanā, etc.)

Mind and body are arising together. If form arises, contemplate form (rūpa), and if mind arises, contemplate mind. Contemplate the most prominent one. For example, in a pot of soup, salt, oil, sweet, etc. are in there respectively. If the salt is prominent, you feel the salt more than the others. If form arises, know it as form. If mind arises, know it as mind.

For example, if you put your foot down, paṭhavī—earth element is prominent and you feel the heaviness. If you lift it, air element is prominent and you feel lightness. If you are discerning anicca, it's developing into insight. It's tīraṇa pariññā—full understanding by

contemplation. This knowledge is the most important. You have to know it thoroughly with the practice.

In this way contemplative knowledge become success. First it's discerning of arising and passing way, and then dissolution. After that, it develops into disenchantment. At that time don’t stop at it. If you stop it, knowledge will go down.

I am urging you to concentrate in the contemplation with the disenchantment. After that, you will develop the knowledge of watching it like an alien (i.e., saṅkhār'upekkhā ñāṇa—knowledge of equanimity towards formations).

At that time watching it like an alien. It’ll appear as watching your own practical knowledge. These are knowledge of right seeing. It’s dukkha sacca—the truth of disgusting and useless. With continue contemplation and affection on the khandha with the self-view, falls away in a blip. From behind clinging and action with wrong views are cut off. Why?

Because of knowing dukkha sacca, khandha disappears and are left behind with the contemplative mind (ñāṇa). And you do not see dukkha anymore. Just only see dukkha nirodho—the cessation of dukkha. The cessation of dukkha is nirodha sacca. The Path Knowledge is called pahāna pariññā—abandoning with full understanding.

After the Path Knowledge ceases, two or three Fruition Knowledge arise. After they cease and reviewing knowledge arises.

Reviewing as there is no dukkha anymore. This is reviewing dukkha, as not there. All the Path Knowledge, Fruition Knowledge, and Reviewing Knowledge are seeing no dukkha.

If you see it in line (serially) and enter the stream (become sotāpanna). So these three knowledge are seeing Nibbāna. Because of their powers, the doors to painful births are closed (i.e., Apāya bhūmi).

Wrong View, Dukkha and Nibbāna

10th October 1960

Whatever arising in the khandha, for example, form (rūpa) arising is dukkha arising. Form passing away is dukkha ceasing. Feeling (vedanā) arising is dukkha arising. Feeling passing away is dukkha ceasing. If you are doing this, a person or a being disappears. In this way, free from wrong view.

(Sayadaw continued to talk about the eight causes for wrong views to arise.)

① Not knowing khandha arising has wrong views, or not knowing about the khandhas. ② Avijjā—ignorance: with wrong knowing, wrong knowledge causes wrong views to arise. ③ Because of contact (phassa) ④ With wrong perception ⑤ With wrong thinking ⑥ With unwise attention ⑦ With wrong companions ⑧ Listening to wrong teachings.

These are the eight causes for wrong views to arise. We must kill all these with the knowledge of seeing impermanence. Before meeting a good teacher, it's in the mind. After meeting a good teacher, it falls away from the mind (with the intellectual knowledge + practical knowledge).

Because of the causes, we experience the result, and with this we are free from wrong view. Regarding with the kammic result; if you do it and you'll get it—is wrong view. The kammic energy or power is following but not the khandhas because it's arising here and vanishing here. With the eight causes of wrong views, beings go to painful births.

As long as khandhas exist, it's arising and vanishing. And then you are free from the eight causes of wrong views. Not a person or a being is following behind. With the causes as condition, result appears. For example, it's like a stamp and the mark it produces it.

(It's a very good simile to understand cause and effect without a permanent entity. Stamp and its mark are not the same nor different. This is the Buddha's Middle Way).

If you still not get Nibbāna yet, the result will follow you. The human khandha perishes here and the heavenly khandha arises there. The human khandha is ceasing here and the new heavenly khandha arises there. This human khandha is not following there. If it's really following there, they must have the same khandha. How can a human khandha become a devata khandha? Don't accept to what other people say. If you take it, becomes wrong view.

You have to accept what the khandha is telling you or showing you. This khandha is only telling you as dukkha arising and dukkha ceasing—which is dukkhakhandhassa samudayo hoti; dukkhakhandhassa nirodho hoti. Therefore, any realm of wherever you have been, there only existence of dukkha arising and dukkha ceasing.

Does anything exist in Nibbāna? It exists as without any dukkha. Dhamma with dukkha exists is mind and body—the five khandhas. Therefore, Nibbāna exists, not with dukkha nature but as sukha nature. (So the Buddha said that Nibbāna is the Supreme Happiness).

Someone thinking and taking dukkha as me and mine will never realize Nibbāna. Someone not thinking and taking dukkha as me and mine will realize Nibbāna. What is Nibbāna? Our khandhas are for many lives time is dukkha sacca. A person thoroughly penetrates dukkha sacca and not wanting it and will not live with this khandha. Living with dukkha is living with mind and body. Not living with dukkha is Nibbāna.

Someone will appreciate Nibbāna only he falls off wrong view. Otherwise, he will appreciate it only by hearing from others. Therefore, you have to observe dukkha arising and ceasing in your own khandha. However, you observe and it is only dukkha sacca.

It can't exist as stability because it's arising moment to moment and dying moment to moment. Moment to moment, only deaths are arising. Only without it and have stability. Their total cessation is dukkha nirodho nibbānaṁ—the cessation of dukkha is Nibbāna. So Nibbāna appears.

Therefore, only someone is seeing dukkha and Nibbāna can arise. If not, never arises (i.e., not practice and only with vows and prayers). People are clinging to dukkha as, "It's mine. It's mine." If dukkha the heavy load falls off, is the happiness of Nibbāna.

Not knowing dukkha is the cause of wrong view. Knowing dukkha is right view. Sammādiṭṭhi knows it. Therefore, it’s important to know the real dukkha. Since the day you know about it, you don’t want it.

Importance of the Truth of Dukkha

11th December 1960

We start from truth of dukkha—dukkha sacca, mind and body. After that dukkha develop. Become a human, a deity, etc. are only in speech. And only dukkha is increasing, taking this in mind as a truth. It only exists as dukkha arises and dukkha passes away. (Sayadaw mentioned about human's dukkha starting from a mother's womb. Later comes out and growth).

It really exists that only dukkha arising and dukkha passing away. If not, you'll confuse with it as man and woman etc., and then follow with sorrow and lamentation because you lost your dukkha sacca.

(It is interesting to reflect. Actually human embryo starts from a very tiny spot of mind and matter process without human form. After become mature and has a human form. After born and get lost in concept).

When we are alive and substitute with mind and body process. When we die mind and body perishes. It was starting with the truth of dukkha. After born and lost dukkha sacca. Therefore, if something happening to us and we have to cry for it. We should make the decision that except dukkha sacca there is nothing about it.

In the beginning starts with dukkha, in the middle lives with dukkha, and in the ends also end with dukkha. Except these, no other things exist. You all have lost three of them. Not aware of them as arising and passing dukkha sacca. You are lost the original thing.

By knowing them as in the beginning, in the middle, and in the end is only dukkha. It will only tell its dukkha nature when someone is sick and dying. It's telling you its dukkha nature. Originally it's loathsome nature (loathsome, foulness). So at dying, only tell its loathsomeness. If you say why it happens to me, then you lost the principle.

Crying for it is not important, but will arrive to painful births. Because crying is dosa and smiling is lobha. If you lost the principle of dukkha sacca will arrive to the painful births. Originally it's truth of dukkha.

Therefore, start with dukkha sacca, and then mature with dukkha, in the end lost with dukkha. If you not lost the principle, sorrow and lamentation will not arise. If you lost the principle, that means you want to cry. If we don't lose the principle or arising and vanishing dukkha, we will arrive Nibbāna. Not knowing the principle is tears and hell. Having lost the principle is also tears and hell.

You must remember these two points. With losing the principle, the four woeful planes are not safety for us. Every time you have to know it as truth of dukkha with your own knowledge. When this knowing comes to an end, Path Knowledge will arise.

I am telling you the reality. You have to practice accordingly with the reality and the knowing together. If you know in this way, the dhamma leading towards crying is no more in your mind. From becoming sotāpanna to Buddha, each one's reality and knowing have to be the same (i.e., when arising, knowing the arising; when vanishing, knowing its vanishing).

From the beginning to the end, don't get lost the dukkha principle. Reality and the knowing have to be the same or fit in together (i.e., anicca and ñāṇa). When the Path Knowledge arises, sorrow and lamentation will extinguish. That's Nibbāna. This also mentioned in the Satipaṭṭhāna Sutta.

From Ignorance to Knowledge

12th December 1960

[This talk is important. Sayadaw explained how anicca ñāṇa or vipassanā ñāṇas destroyed ignorance—avijjā which is the source of khandha processes. The twelve links in the D. A. process which represent of past, present and future is the right one as explained in the sutta.

Sayadaw explained this point in this talk also supported it. Some Asian and Western scholars cannot see it clearly and taking the three periods as wrong interpretation.]

paṭicca-samuppāda is the cause and Paṭicca-samuppanna is the result. Someone not practices taking the khandha as a man or a woman, me or him, etc. Someone practices not thinking in this way. A person without knowing it, ignorance is latent in the mind. Then ignorance arises. This is paṭicca-samuppāda arising.

After that, with speech and body actions make volitional formation—saṅkhāra. At the time of not contemplating with impermanence is living with ignorance and making saṅkhāra. With saṅkhāra and consciousness—viññāṇaṁ arises. For example, with eyes seeing a person and hate this person with anger (dosa) and worry with sorrow arise (for unwholesome dhamma).

Unwholesome dhamma arises and continues to unwholesomeness. In accordance with the sīla standard this is not unwholesome. But in the mind this becomes unwholesome. Without any practice, the whole day all these things arise in turn. All arising is with ignorance—avijjā and returning to avijjā →saṅkhāra.

Therefore, the circles turning around in whole day are uncountable. So we are running in circle. Starting from ignorance and come back to ignorance. We are making dukkha sacca that the results of khandha dukkha sacca will arise in circle. Born and die born and die and etc. Khandha processes never stop. (It's quite frightening).

Someone contemplates impermanence and next khandha not arises. If you live idly, khandhas are continuously arising. It becomes knowledge—(vijjā) with the contemplation of impermanence. The dhammas will follow it are cut off, and ignorance before it also cut off.

[Here Sayadaw emphasized two points. ① Stop section 1 (i.e., avijjā → saṅkhāra) ② Stop section three and four (i.e., taṇhā → upādāna → kamma → jāti)]

③ The cessation of the beginning, i.e., point ① and the cutting off behind, i.e., point ②.

Therefore, vipassanā is cutting off one's bad causes by oneself. This dhamma is showing the cutting off avijjā. With contemplation, become knowledge—(vijjā), ignorance conditions volitional formation not arises—avijjā paccaya saṅkhāra. Avijjā becomes knowledge which cuts off one's own root cause.

For example, Tin Hla has a cough because of the cold. Giving heat to the body, the cold disappears, no cough anymore (Daw Tin Hla was U Kyaw Thein's wife. Both were Sayadaw's close disciples). Present khandhas continue to arise are the causes of avijjā, saṅkhāra, taṇhā, upādāna, kamma of the past life.

With the vipassanā contemplation to these continuous arising khandha and not let the causes, taṇhā, upādāna, and kamma, for the future khandhas to arise. I am asking you to cut off the causes (the past and the present causes). The past causes are section of avijjā, saṅkhāra. The present causes for future are section of taṇhā, upādāna, and kamma.

The knowledge of contemplation of impermanence kills the causes. You are ending your own kamma. This is for someone who knows it, called a knowledgeable person. For someone not know is running in circle—an ignorant person. Making avijjā to become vijjā—ignorance becomes knowledge.

Therefore, vipassanā practice is cutting the beginning of D. A. process. (i.e., avijjā → saṅkhāra → viññāṇa) People don't know the causes of dukkha and how to cut off. Not knowing impermanence is ignorance and dukkha arises because of it. Digging out the root of ignorance and no poison tree exists and not bears poison fruit.

Contemplation of vipassanā is for the knowledge of four noble truths. Impermanence is dukkha sacca and knowing of it is magga sacca. Not knowing the truth is ignorance—avijjā and knowing it is

knowledge—vijjā. By killing the beginning of the cause (avijjā) and khandha can’t arise.

People not practice and connecting dukkha one by one in infinity. Vipassanā means the job of digging out the root of ignorance. (By listening many talks on D. A. process of Mogok Sayadaw, and understand some profound and subtle meanings hidden in it.)

Part 10

The Middle Way

13th December 1960

(Sayadaw reminded yogis to observe their internal phenomena, when they see the external phenomena. In this way many realized Dhamma in the past. There were some Theras' and Theris' gathas mentioned these experiences.

A bhikkhunī saw a candle flame was extinguished and another saw the water flowed into the earth and disappeared were attaining enlightenments.

Sayadaw said one important point in the observation. He gave an example, a candle continuously burning is not arising and changing into something but it's arising and perishing, arising and disappearing, etc. at the same spot.

If it's changing into something and become a sassata view (It's similar to a soul view). The reality is one flame disappears and substitutes with a new flame. In this way, it's free from wrong views.)

An intelligent person saw a tree leaf fell from the tree and got enlightenment. A leaf drying up from green to yellow colors and fell

off from the tree (This referred to an interesting and famous jataka story nearly every Buddhist knew. Sonaka, a minister son sat under a tree and saw a tree leaf falling down to him.

This incidence with the contemplation of his khandhas and he became a Paccekabuddha. After some years passed by he went to the palace and taught dhamma to his friend the king—the Bodhisatta. One of the well-known story he taught was a silly crow and a dead elephant floating in the ocean.

Nowadays human beings are sillier than this crow. We can know this from the current human societies on earth). It's a form (rūpa), will be changed and fallen. All forms contacting with heat will change. Contacting with cold is in change. Every mind is changing. For example, a small child is crying.

The mother becomes anxious with what happen to the child. After knowing nothing happens and she becomes glad. From the anxious mind and changes into gladdened mind. Therefore mind and form are changing with their causes.

Does change (here the Pali word vipariṇāma) mean after arising and changing into something or after vanishing and substitutes with something? Don't take it as changing but as vanishing with substitution. It becomes view of eternalism (sassata diṭṭhi) if taking it as changing.

Vanishing is anicca ñāṇa—knowledge of seeing impermanence. Changing is wrong view (diṭṭhi) and taking it as vanishing and free

from diṭṭhi. For example, moving the cup here to this place is changing. Vanishing means at here disappears and at here (at the same spot) a new substitution.

Therefore changing and vanishing are different. Disbanding its own nature is vanishing. If you see the outside things are vanishing and turning inwards of one's khandha. The preceding mind not exists and the new following mind arises. By turning the mind inwards and seeing the same as like the outwards things and D. A. is cutting off.

Because with the knowledge of seeing, the vanishing comes in. The external and internal phenomena become the same and will get the Path Knowledge (Sayadaw gave the story of a woman, by frying vegetables and seeing the changes of it. And at the same time turning inside her with contemplation and became a sotāpanna).

Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent—external and internal phenomena are impermanent. In this way taṇhā connects internal with the external dies away. There are only the internal and the external existences.

Therefore the Buddha taught to contemplate the external and internal in the Satipaṭṭhāna Sutta. It is also enough if you only see the internal vanishing (This point is supported by some yogis' practice with Mahasi System. Most of the systems only teach to contemplate one's own khandha).

The Buddha from the monastery instructed the woman to turn inwardly and contemplate her khandha. By following with the

contemplation of impermanence, ñāṇa develops and becomes mature. The whole khandha is full of impermanences that even you can't put in a tip of a needle inside them.

After that you penetrate dukkha thoroughly and if dukkha ceases and will see Nibbāna. If dukkha not ceases can't see Nibbāna yet. After seeing dukkha and not wanting and it ceases. Seeing dukkha ceases is the Path Knowledge. You will be free from the eight faults and the doors to woeful births are closed.

(The eight faults for living beings were mentioned in the Aṅguttara Nikāya. These are:

The three woeful planes: 1. Hells, 2. Animals, 3. Ghosts. The commentary divided ghosts (petas) to two types; petas with sufferings only and vimānika petas with half sufferings and half bliss.

Arūpa Brahma gods (with mind only) and Asaññā Brahma gods (with body only),

Human beings, born with three unwholesome roots (greed, hatred and delusion)

(Being born at) The places where the Buddha's Teachings can't reach out; for example, border areas, hill tribes, etc.

People have wrong views,

The time when a Buddha is not arising, so the Dhamma does not exist.)

You have to practice for seeing the cessation of dukkha. There are no other things to do. If diṭṭhi-taṇhā still exist and it's not finished yet. If you can decide this is not me, not I am and not mine and it

ceases. [There was an interesting story of a yogi. An Italian man had an interview with his teacher.

He said that every time was seeing emptiness (i.e., impermanence) and he wanted jumping into it, but couldn't do it. (Here wrong view came in and hindered the practice.) Then he asked himself, who wanted jumping into it? "There is no I and no me, who can jump (Here he dispelled his wrong view with practice).

As soon as he contemplated not-self—anatta, the whole khandha disappeared with an explosion. This yogi's experience supported what Mogok Sayadaw always emphasized strongly for, first dispelling wrong view with intellectual knowledge before the practice.

Wrong views were very deep rooted strongly in living beings from undiscoverable saṁsāra. Some bhikkhus' stories in the time of the Buddha also supported it; for example, Ven. Channa, Ven.Yamaka and Ven. Anurādha.

This Italian yogi overcame it because his teacher was also a Mogok yogi. He taught him before, using the law of D. A. process to dispel his wrong view. Even though, wrong view still crept in. You see how strong self-view is! Therefore, anatta doctrine is difficult to understand and accept. Except a Buddha no one can teach about it. Therefore the Buddha said without the Noble Eight-fold Path no one could become ariya].

If it's still not mature, it'll becomes maturity with the continuous contemplation. And slowly it will mature. This is not a tiresome task

because it is the middle way. Making money for sensuality is very tiresome. It's the same with the practices of torturing oneself.

Contemplation of impermanence is the middle way. If you can't put your feet on the middle way and you are changing yourself between the two extremes. The hedonists (especially modern man) who always follow sensuality do have dukkha and search for dukkha (quite silly). This path should not go. The path of torturing oneself is directly to painful births.

Only meeting with a good teacher can walk on the middle path. The path of sensuality is the way which father and mother teach you. They can do this only. (Sayadaw mentioned about the Bodhisatta's extreme practices).

The path of contemplation of one's khandhas is to know the truth of the khandha. And it becomes right disenchantment. After not wanting it, the khandha comes to an end. The ending of the khandha is Nibbāna.

Correct One's Mistakes in Time

18th December 1960

The Buddha said, one could know in two ways for one's wholesome and unwholesome kammas one had done before. These were doing kammas still alive and near death mental signs arose. If you want to correct them at present is the best way. Before death it can be done. Near death some can do it and some can't correct them. Near death people generally can't make the corrections.

Now, you still can do it if you want to correct them. In this way and at near death you don't need it. In the Aṅguttara Nikāya, the Buddha warned us that we should not take it as I had done unwholesome kamma and nobody knew it. At least you know it yourself. You have to correct them quickly.

If you die before, even though it has the 5000 years of Buddha Sāsana, and your own sāsana is disappeared (Buddhists should take this point seriously). Don't count the Buddha Sāsana with years. Make the counting with your own death. Man, only has the life span of one mind. If one of the breathing in and out mind is not arising and becomes dead. What already has passed is nothing to do with you. Next year is also nothing to do with you.

Sāsana depends on your life span. Only you can cut off the D. A. process and seeing impermanent is your own sāsana. If you are choosing time for tomorrow or the day after tomorrow is a fool.

Today I have no time and not doing it. I will do it tomorrow is sassata diṭṭhi. Sassata here is tomorrow I will still alive. It means it doesn't die. Choosing days and hours is by sassata. If you are glad with the forbidden dhamma which send beings to painful births and then you'll finish. Forbidden the Path Knowledge is wrong view. In the whole of saṁsāra beings are hindered by it.

We were climbing up from the four woeful planes with difficulties (Some Buddhists might think we had good times in saṁsāra. We should go and have a check with the suttas in the Pali Nikāya, what the Buddha had said about it). Now, you know that diṭṭhi is the biggest enemy.

(Sayadaw told a story in the Majjhima Nikāya, how diṭṭhi-taṇhā hindered a man for realization. In the Kassapa Buddha's time, a layman named Peya because of diṭṭhi-taṇhā missed the chance for Path and Fruition Knowledge. If he continued to listen for sometimes would enter the stream. But he had to wait until the Gautama Buddha's time for realization. It was quite a very long period of time for the chance to arise.)

The Buddha taught three principles for the sure realization. (Sayadaw talked about the Governing Principles (adhipati) from the Aṅguttara Nikāya.

1. Self as a governing principle (attadhipati)
2. Cosmos as a governing principle (lokadhipati)
3. Dhamma as a governing principle (dhammadhipati)

Taking oneself as a governing principle. 2. Taking others as a governing principle. 3. Taking the qualities of Dhamma as a governing principle.

I am neither practicing for the sake of the four requisites nor for the fortunes of future births; but to be freed from the dangers of birth, ageing, sickness and death, etc. We can't realize it with the practice for the desire of sensuality and becoming—bhavataṇhā. You should not have your own desire in the practice. You can't practice with desire.

If kilesa comes in or many thoughts arise and admonish oneself. And contemplate the impermanence of whatever mind state arises. Admonish oneself as there are unseen beings watching at me (e.g., devatas, monks have psychic abilities, etc.).

During the practice if worldly mental states come in and contemplate the Qualities of Dhamma, admonish oneself with it. (Sayadaw talked about the Dhamma is calling at you and also passes away. Therefore if you go with the calling and you are seeing death. The calling is arising, with the going and not seeing it is vanishing.

Anyone going with the calling will find out its impermanence. There are also wrong goings. For example, mosquito bites and going with the hand (bang!) This is going with anger (dosa). Therefore you must go with knowledge. It's sure that it'll become non-temporal—akāliko.

Are You a Fool?

18th December 1960

The Buddha said, the five khandhas, wife, children and wealth were like the things in dreams. Dreams are not stable, if you wake up and can't find it. The nature of the khandha is also last momentary. Wealth and belongings are also not stable. Again the khandha is also like borrowed things. It'll return back to the owner. Aging and death will take back the khandha.

Therefore the five khandhas have nothing of me and mine. Also you can't find any of me and mine. If you can see it as arising momentarily and passing away, will know that it's like a dream and borrowed things. Therefore, it never has stability and control.

If you know this, taṇhā (craving), upādāna (clinging) and kamma (action) fall away. If you think the khandha has stability is like the foolish lion (The lion died by its shadow in the mirror.). We are taking the shadow of the khandha as stable. And also are thinking them as beings.

You are making fortunes is like a blind man pouring water. However much you are searching for them can never fulfill it. The six senses-doors are like the six oceans. If you are filling them with taṇhā water can never fill it up. The ocean water still can be dried up, when doomsday arrives.

Therefore, by filling the six senses-doors and you will never satisfy with it. For them in saṁsāra you were over tired. Not knowing is avijjā and filling with taṇhā water is saṅkhāra. You are wasting time with avijjā and saṅkhāra.

If you have the six oceans and can never finish with it. Therefore, it'll finish if you can make them disappear. So, you will arrive to happiness if khandha disappears. Filling the khandha ocean is like filling holes with a pot in it because it'll never fill up. We don't know about the khandha with clinging and affection. By looking after it is like a blind man filling a vessel with holes. For the khandha to disappear must do vipassanā for seeing impermanence.

Our Murderers

25th December 1960

I'll teach you the contemplation of feeling. If you want to become a noble person, you should know these seven points on feeling.

① To know how many feelings there are? (You also have to know with these seven points for other khandhas.)

② To know the cause of feeling.
③ To know the cessation of feeling.
④ To know the practice leading to the cessation of feeling.
⑤ To know the gratification (assāda) on feeling when it arises.
⑥ To know the danger (ādīnava) of feeling.
⑦ To know the escape (nissaraṇa) from feeling.

You should have to know these things before.

① To know six kinds of feeling (Feelings arise from the six senses-doors. Here Sayadaw mentioned 13 types of feeling which are arising from the six senses-doors according to his teaching on the contemplation of feeling).

② All these feelings arise from contact (phassa). Phassa paccaya vedanā—contact conditions feeling.

③ With the cessation of contact and feeling also ceases. Because it caused by contact

④ Practice with the five path factors. The yogi has to know the arising and passing away. Knowing is maggaṅga (path factors). This is to know the cessation of feeling. If all feelings come to the cessation and what'll leave behind? This is the cessation of dukkha sacca. Have to practice up to this point.

⑤ if you don't practice in this way, because of feeling and gratification arises (assāda). Taking them with pleasure arises. For example, it's pleasant to see it. With pleasure arises and following behind are craving, clinging and action. I am worrying about craving arising and telling you practice for the cessation.

Is it not sure, if pleasure arises and dukkha will follow? Taking no. ④ as a main point for practice. What I am teaching is also focus on no. ④. (That is true. With research on Sayadaw's talks and find out that mostly he concentrated on this point).

⑥ If pleasure arises and you'll fall into the danger of dukkha (ādīnava). And then taṇhā, upādāna, kamma and jāti will follow. If gratification arises (assāda) and these things will follow behind (i.e., craving, clinging, action and birth). So, it's impossible not to contemplate (i.e., must have to do it).

⑦ If you want to know the escape from feeling, practice with no. ④. And then, it'll become the eight path factors (i.e., escape from

feeling or dukkha). This dhamma was showing the process of the practice (by the Buddha). ④ First, contemplate with the five maggaṅga. If you succeed, you will fulfill the eight path factors.

⑥ Feeling is under the fault of three characteristics, such as impermanence, suffering and not-self. Doing the contemplation is to understand the fault or danger. Know these two faults of the khandha with the contemplation.

First, with the contemplation, know the fault of khandha with the three characteristics. Second, know that the khandha dukkha processes are following someone without the contemplation. We are always under the fault of three characteristics.

Can you destroy it? You will escape from it if we know under the fault of three characteristics. Do you still want it? You will not get it if you don't want. Not getting it, you become free. I'll talk about another way of without the contemplation how dangers arise (the connection of D. A. process).

I'll talk only regarding to seeing. The fish in the water dies on land. You may ask the fish in the water should die in the water. It dies on land because of encountering danger. There are also men die in water (fishermen). They die for feeling. If there are no feelings, do they need to die? The fish in the water is seeing the bait with the hook. Just seeing, it is neither pleasant nor unpleasant feeling, it is neutral feeling (upekkha vedanā). After seeing and wanting to eat, pleasant feeling arises (somanassa vedanā or taṇhā). And it eats the bait and is

pierced its mouth with the hook. Then it arrives on land and is beaten by a stick and dies with painful feeling. (dukkha vedanā).

Neutral feeling is the showman. Pleasant feeling is the gulper or swallower. And painful feeling is the killer. These are showing the danger of feeling. Which type of feeling is your friend? All three feelings are the messengers of death. They all are enemies. We can't overcome these three feelings and always living with death.

Therefore, you can't leave feelings on its own (Sayadaw continued to explain about feeling connects with the five other sense-doors in the daily life). These three feelings exist in your khandha and will kill you together. You are also living with these three feelings.

Therefore the Buddha said: vedanā māro—feeling is the murderer, or killer. The messenger of death has to be contemplated in this way. Without them only, you are free from death. Therefore, have to contemplate until it extinct. If not, they'll kill you. They are the most fearful things.

We are living together with the messenger of death. Don't want to contemplate feeling and prefer them is still wanting to die. By hearing about heaven is good and prefer heaven. We are taking the Brahma world also in the same way. Wherever you'll be and will be killed by them.

Tonight I am talking about feeling very clear. Whatever life you are praying and asking for feeling, it is the same as I may meet the murderers. May I live with them together? Without knowing them and

it happens in foolish ways. Therefore there are only murderers in the 31 realms of existence.

You have to practice to escape from feeling. See impermanence of feeling; and then its disenchantment and not wanting it. Then you'll not get the aggregate of feeling. Not getting it, you'll be free from death. And then you are separating from the murderers.

Today talk is emphasizing on practice. And also it includes sense of urgency (saṁvega). You are out of your mind, if you make friends with the three murderers. If you can contemplate to see impermanent, disenchantment and not wanting it and the eight factors will complete. With the khandha disappears and no khandha for dying anymore. No khandha for dying is Nibbāna.

The Four Noble Truths

6th to 25th December 1957

[Sayadaw gave the extensive talks on the four Noble Truths with their 16 meanings. Each truth has four meanings. These were delivered in Mandalay City. Some disciples transcribed into books and had two volumes. I had made these notes from the tapes directly. It was not complete translation and just for personal use.

Every Buddhist should know the four Noble Truths to become a true Buddhist, especially on the meanings of dukkha sacca because in some suttas the Buddha himself mentioned that all Buddhas had arisen in the world (also for the future Buddhas) to teach dukkha and the ending of dukkha.

Understanding of dukkha intellectually is also very important. We have to use it in everyday life for contemplation; for the development of love and compassion for oneself and others; to have sense of urgency (saṁvega) for transcending dukkha.

Another important point I want to clear about is Sayadaw's teaching on wrong views. Actually, every true Buddhist teaching was the Buddha's teaching and not our own. In one of his talks even Sayadaw emphasized it. He said his teachings were not his views and ideas. If they were then they became adhamma, which meant not the

teachings of the Buddha. It misrepresented the Buddha that the results of them were not good.

All wrong views come out form the identity view—sakkāya diṭṭhi. Some are serious ones and some not, for example, the fixed wrong views (niyata micchā-diṭṭhi). (Here "fixed" means the results of these wrong views are rebirths in hells.). These are: akiriya diṭṭhi—non-action, ahetuka diṭṭhi—non-cause and natthika diṭṭhi—non-causes and non- effects.

People believe in the law of kamma have the basic right view. But they also have identity view. It’s a type of wrong view hinder wisdom development. People have identity view can commit the five heavy kammas which leading to hells. Have identity view but also believe in kamma and doing wholesome kamma can take rebirths in the planes of bliss (sugati).

So people have identity view and believe in law of kamma can create wholesome and unwholesome kammas which can lead beings to the rebirths in bliss and misery. Here Sayadaw emphasized to destroy sakkāya diṭṭhi which is the seed of rebirths, both bliss and misery. It depends on what kinds of kamma we create. At least becoming a Buddhist should have basic right view—believe in the law of kamma.]

1. Dukkha Sacca—The Noble Truth of Dukkha.

Pīḷanāṭṭha (Pīḷana-aṭṭha)—Oppressive

[The first meaning of the truth of suffering is pīḷanāṭṭha which is oppressive. The mind and body oppress, torture and torment the owner who attaches to them. For discerning of their nature the Buddha gave the analogy of a mother gave birth to a twin to represent the mind and the body. The mind baby was without hands and legs, and also with mental disability like a lunatic. So the baby was physically and mentally handicapped. The Buddha was very skillful in using metaphors, analogies and similes to teach people.

The body baby was with blind eyes and had the disease of stomach problem. Why the Buddha gave these analogies? These twins were very similar to the mind and body. The mind cannot move by itself and has to depend on the body. So it had to be without hands and feet. The mind is also polluted with defilements and becomes abnormal. This is a crazy mind and like a lunatic.

The body cannot see without the mind. So it was blind. It had to depend on the mind. The physical body was made up by rūpa—form or matter. Rūpa means rūppati—to be deformed or afflicted, disturbed, oppressed, broken. Rūpa is so called because it undergoes and imposes alternation owing to adverse physical conditions. It is deformed by cold, heat, hunger, thirst, flies, mosquitoes, wind, sunburn, etc. So it is like a disease. Therefore the body baby had stomach disease.

For a mother, there are a lot of sufferings and difficulties to look after these two children all the time. Here the mother is someone who had and owned the mind-body (beings). Outside the Buddha's teachings, hermits or spiritual people were practising jhānas, both material and immaterial jhānas. Some disgusted with the mind born as

non-percipient beings that had only body and no mind. Some disgusted with the body born as beings without the body and only mind. Both groups missed the point and could not transcend dukkha. Nowadays human beings are with over greed and selfishness and polluting the physical world including one's own body and the environments. Therefore the oppressive nature of mind and body become more evident. These are oppressive dukkha created by human beings un-necessarily. Human beings are becoming so crazy that take it as a pleasure and enjoyment (so silly).

In this talk Mogok Sayadaw mentioned about the whole picture with humour. By contemplating the oppressive nature of mind-body process in daily life can lead to strong saṁvega with the khandha.]

There are two knowledge: anubodha ñāṇa and pativedha ñāṇa. By listening dhamma talks and study books—the suttas, and practice in accordance with the knowledge from the study and seeing impermanence. This is anubodha ñāṇa. Pativedha is penetrating the truth of dukkha. (Sayadaw talked about the analogy of the twin babies to elaborate the meaning of pīḷanāṭṭha.)

Saṅkhatāṭṭha (Saṅkhata-aṭṭha)—Conditions by Craving—Taṇhā

Mind and body are conditioning by taṇhā. Both of them are oppressed by taṇhā, the carpenter—the builder of the khandhas. In the beginning Sayadaw mentioned two qualities for enlightenment. These are listening to the sacca dhamma and wise attention (yoniso).

By listening sacca dhamma and kilesas become dry out. It's like after drying out a wet log in the sun and burning it. After listening to dhamma talk and practicing with right attention, kilesas were brunt up. At the time of seeing impermanence is with the five factors of contemplative knowledge. At the time of seeing the ending of dukkha is with the eight path factors.

This is seeing Nibbāna. (Sayadaw referred these points to Paṭṭhāna Pali). Saṅkhāre vipassanti and Nibbānaṁ maggassa phalassa —seeing the formation with insight and seeing Nibbāna with the Path and Fruition Knowledge.

Pīḷanāṭṭha is mind and body which oppress the owner (The active part). Saṅkhatāṭṭha is mind and body which are oppressed by taṇhā (The passive part). Beings get the khandhas are conditioned and controlled by taṇhā. (Sayadaw gave a very good example of the ball player and the ball. Taṇhā is like the ball player and the ball is the khandha).

Santāpāṭṭha (Santāpa-aṭṭha)—Burning with Taṇhā Fire

[Khandhas are always burning with the fire of taṇhā. This was a very uplifting talk. Sayadaw emphasized that enlightenment was not difficult. Only need to listen sacca dhamma, wise attention (yoniso) and bhāvetabba—observe anicca continuously.

He already sent disciples on the half way. The other half was the duties of the disciples. Now was the opportunity for enlightenment. Therefore, they should not waste the chances here. If they missed it, and it would never come back again for them. Sayadaw's emphasis on

this point was very important and had profound meaning in itself. To have a human birth is quite difficult because most beings are wandering in the painful existences (apāyabhūmi). Even if the merits of wholesome dhamma could bring beings back to the human world, it is very difficult to have such a rare opportunity again.

Bhāvetabba—Developing means, for example, of the four satipaṭṭhāna you can contemplate any one of them. Only seeing the kāya—body, vedanā—feeling, etc. is not developing yet. Seeing their both arising and passing away is called bhāvetabba. It's not tīraṇa pariññā if only seeing kāya, vedanā, etc.; it's only ñāta pariññā. It is not yet tīraṇa pariññā by only seeing that much with contemplation.

You have to discern impermanence. The real existence is only impermanence. (Here Sayadaw mentioned how to listen Dhamma. In the time of the Buddha, people got enlightenments by listening to the talks and at the same time observing the khandhas; and they realized Nibbāna at the end of the talks.) You shouldn’t underestimate yourselves because many Buddhas had arisen in the past before. (i.e., we had met with some of the Buddhas.)

Now you are born as human beings in a Buddhist country, and also have the chances to listen sacca dhamma. You only need the development by contemplation. Now is the best chance for ending dukkha. If you miss this chance will like a pebble has been fallen into the water and never comes out or rises up again. Also it’s like food come near to one’s mouth and suddenly falls to the ground.

The nature of the khandha is to torture and for torture (active and passive). For these purposes we all have it. The khandha is always burning with fire (santāpāṭṭha). It's the fuel and 1500 kilesas are fire. Eradicate kilesa is like extinguishing the fire of kilesa.

Extinguished kilesa is Sa-upādisesa nibbānadhātu—Nibbāna element with residue or kilesa parinibbāna—the quenching of defilement. The arahant after dies is like the fuel become finished. After consuming of the fuel (both fire and fuel) is anupādisesa nibbānadhātu—khandha parinibbāna—the quenching of the continuance of aggregates.

(Sayadaw gave the example of mind/body process were like fire and fuel, burning and substituting again and again never end)

It's more evident in hell beings. They are suffering by burning and disappearing, reappearing and burning again and again until their unwholesome kammas are finished. (Sayadaw in one of his talks mentioned some petas (hungry ghosts) had a very tiny hole of mouth and always in thirst. But they never die until their kammas were finished. They were alive with kamma-āhāra—foods of kamma.

So, kamma is one of the acinteyya dhamma—inconceivable. Four inconceivable dhammas were mentioned by the Buddha.

1. The Buddha range of the Buddhas
2. The jhana range a person in jhana
3. The mechanism and precise working results of kamma.
4. Conjecture about the origin, etc. of the world.

Later some Buddhists (may be philosophers and scholars) were thinking about the origin of the world; instead of practicing for the transcending of dukkha, they became philosophers. They mixed the Buddha Dhamma with worldly matters)

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—Changing Dukkha

Torture by changing from ageing, sickness and death. The five khandhas have the nature of change. Starting from the beginning of getting the khandha and ageing and death come with it. It always has these two nooses of ropes to hang us.

Whatever khandha you get has these two nooses. Another example is in the timber factory. The ageing of the iron chain (jara) pulls the timber trunk (khandha) on the death of saw machine (maraṇa) and cuts it into pieces.

(Sayadaw continued to talk about the process of the practice with sacca ñāṇa, kicca ñāṇa and kata ñāṇa). When arriving at kata ñāṇa, dukkha is ended, and no khandha is left behind. It's not nothingness. No dukkha left but sukha exists.

The Buddha in the Udāna Pali said that Nibbāna was atthi—presence or really existed. (Sayadaw gave the example of an ulcer. It's cured with treatment. First, it is painful / dukkha with the ulcer; and after, it is happiness/sukha without it. So it's not nothingness but has sukha.). Another example is fire and heat. Fire is like kilesa and heat is

dukkha without fire and heat is not nothingness. It becomes cool and peaceful.

2. Samudaya Sacca—The Noble Truth of the Cause of Dukkha.

Āyūhanāṭṭha (Āyūhana-aṭṭha)—Creating or Generating Dukkha.

(This is a penetrative talk on taṇhā (samudaya). It gives someone fearful and disenchantment on taṇhā. Taṇhā is the culprit keeping all the results of kamma in saṁsāra to give vipakavattas (resultant round of existence). In the Sutta Nipāta the Buddha said, by not understanding on taṇhā and beings were roaming in the round of rebirths. If penetrate taṇhā will realize Nibbāna.)

(Sayadaw said, for someone the Buddha had arisen for him or not have to know in the following way). According to the D. A. process, vedanā paccaya taṇhā—feeling conditions craving. This is so someone is not in practice that the Buddha had not arisen for him. Vedanā nirodha taṇhā nirodho—craving ceases with the cessation of feeling. This is so someone with the practice that the Buddha had arisen for him The differences between faith (saddhā) and wisdom (paññā) are here. The Buddha said, in all of the dhamma wisdom was the best because it could penetrate everything.

I have to talk about the evil things of taṇhā. With this and not wanting it will arise. We are educating for taṇhā to arise in worldly matters. From parents to children are in this way.

(Sayadaw called human beings as the species pushing down someone over the cliff. If we observe the world today, the power of taṇhā is stronger than ever. They are always talking about money and sensual pleasures in all media; never talking about moral issues which make human really a human).

Human begins are always making companion with taṇhā; sometimes with greed (lobha), sometimes with hatred (dosa) and sometimes with delusion (moha). Someone who does not practice always takes taṇhā as companion.

Āyūhanāṭṭha (Āyūhana-aṭṭha) means taṇhā always making arrangements for living beings not to separate forever from dukkha objects and matters. You will wander in saṁsāra if you don't know about taṇhā. You will realize Nibbāna if you know it. Even spreading loving kindness (metta bhavana), taṇhā can come in for making trouble.

Nidānāṭṭha (Nidāna-aṭṭha)—taṇhā is the Cause of Dukkha.

It'll give every kind of dukkha to living beings who accept taṇhā. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases. Seeing feeling not exists and craving not arises. This is the arising of the five path factors.

Taṇhā does not arise because of maggaṅga arise; and vipassanā is the cessation of taṇhā by which is not arising. The five path factors are

called the forerunner of knowledge (pubbabhāga magga). The last knowledge is called the supramundane path knowledge and it completes with the eight path factors.

Saṁyogāṭṭha (Saṁyoga-aṭṭha)—Fetters or Yokes

Taṇhā (samudaya) is entering a person to fetter or yoke him with dukkha like an ox. Taking anyone of the khandhas with clinging as I, I am and mine becomes identity view—sakkāya diṭṭhi. [Sayadaw talked about the vipassanā processes and vipassanā ñāṇa (seeing anicca) effect on kilesas.]

Vipassanā ñāṇa only suppress the coarse and mild defilements like the jhāna samādhi. Only the Path Knowledge eradicates the latent defilments—anusaya. Taṇhā yokes the person with heavy loads like an ox. (Sayadaw talked about how taṇhā effects human begins in society with humour.)

Palibodhāṭṭha (Palibodha-aṭṭha)—Hinder or Disturb

Taṇhā samudaya hinders or disturbs a person to free from dukkha. In the beginning Sayadaw talked to people not to cling to the five khandhas as this is me, this I am and this is mine. Mind/body are arising by conditions and causes. Contemplate oneself and other things as suññāta (emptiness) and then you'll get the suññāta ñāṇa. He based on the sutta from Sutta Nipāta, Mogharāja's Question to Buddha, and it was about suññāta. Palibodha means hinder the path to Nibbāna.

Taṇhā prefers the birth, ageing and death of saṁsāra. And it hinders path and fruit. In the Dhammapada, the Buddha compared taṇhā to a mother and avijjā to a father. (This analogy by the Buddha was profound and penetrative with contemplation.)

3. Nirodha Sacca—The Noble Truth of the Cessation of Dukkha.

Nissaraṇāṭṭha (Nissaraṇa-aṭṭha)—Escaping from Dukkha.

Escape from the three rounds of existence—vattas. These are: kilesa, kamma and vipāka vattas. Sayadaw gave a very strong saṁvega talk, and sometimes it was humorous. It is a place frees from the three rounds of existence.

Only we understand beings are revolving around the three vattas and wanting to escape from them. Therefore first, I'll show how beings are in the endless cycle around the three vatta. Vatta—means a circle, revolving like a ball is called vatta.

(Sayadaw in a talk gave a simile of a ball player and a ball represented taṇhā and khandha. He explained the three vattas by using D. A. process. His demonstration of a being tortured and oppressed by three vatts was quite interesting).

Beings have to suffer until their kilesas and kammas vattas are finished. I'll talk the benefits of escaping from vattas. Living beings

are running around in circle, becoming nausea and dizziness. But they are not tired and happy about with it.

After beings are dying and dying and changing heads to heads (He gave some stories of changing heads. Some people only know about the evolution but not de-evolution. They taught us that men developed from monkeys. But they don't know men also can be in de-evolution or degenerate into monkeys. Both are including in the law of kamma. Now human beings are at the point of de-evolution stage).

People don't want to be free from dukkha. There are three crazy types for those three vattas: rāgāumattaka—lunatics of lust, dosāunmattaka—lunatics of ager and mohāumattaka—lunatics of delusion.

Vivekāṭṭha (Viveka-aṭṭha)—Seclusion

It has the secluded nature. They are in disturbances with the impermanence if you look at mind and body with ñāṇa eyes. It will be very clear about them with the practice (i.e., saṅkhata and asankhatā or mind/body and Nibbāna).

If you practice with the contemplation of feeling and it includes cittānupassanā and dhammānupassanā. The life span of a feeling is only ① and ②. At ① is arising and at ② is vanishing. It's during the one mind moment.

Contemplation of feeling arises in the body and the contemplative mind (ñāṇa) arises at manāyatana (mind base). At the time of

contemplation will see its non-existence. Vipassanā has to be made effort. You have to think and to be mindful. It needs a lot of effort in the practice to see impermanence.

Therefore, you have to work hard and persevere in the matter of seeing Nibbāna. When in Nibbāna it’s not tired. At the time of seeing anicca is seeing disturbances. Free from disturbances is Nibbāna. With vipassanā knowledge (ñāṇa) becoming more mature, you see anicca in details with more disturbances.

Don’t say about seeing and knowing Nibbāna. If you don’t see the disturbances of impermanence even can’t speculate about it (i.e., nibbāna). It’s better to see a lot of impermanence and have strong disenchantment with it. With these and rise up to the knowledge of not wanting it. At the time, if you can make the decision—as it’s real dukkha, all the impermanences come to an end with a blip!

Because of the disappearance of defilements and impermanences also disappear. The Path Knowledge is seeing the no disturbances. It is not the mind cutting off kilesas. It’s the eight Path Factors doing the job. The mind is including as co-nascence conditions—sahajātapaccayo.

Don’t take Nibbāna as seeing the nothingness. The Nibbāna—death of kilesa, has the nature of good looking at it. The nature of good staying only comes with the passing away of the arahant (i.e., parinibbāna;we should not take it literally. Although the arahant's mind is pure, he still has the burdened body. Parinibbāna is the complete cessation of the five burdened kandha with complete freedom.) If you

are looking at whichever place of the 31 realms of existence, you will only find disturbances with anicca.

These are the causes of defilements (kilesas). It's free from the disturbances of kilesa that Nibbāna is clear away of all other things. In Nibbāna there is not the mind and body as we have. If you ask; "It is the mind or the body?"

The answer is mind dhamma (nāma dhamma). It's not the kind of nāma (mind) dhamma which has the arising, presence and dissolution (uppāda, ṭhiti and bhaṅga).

It's the place where the enlightened yogis are frequently taking enjoyment in it. This is the place where the dhamma of Nibbāna is leading there. These dhammas have to incline towards it. Our mind (nāma) has to incline towards the objects (i.e., the worldly mind). The other minds (i.e., supramundane mind or fruitions) have to incline towards Nibbānic mind (nāma).

Someone entering into the attainment of cessation—nirodha samāpatti or cessation of perception and feeling—saññāvedayitanirodha can incline his/her mind to Nibbāna for seven days. The nāma dhamma of Nibbāna and the fruition knowledge are arising together without separation. (Sayadaw gave the following example).

In the center of Mandalay Zay-cho Bazzar there is a big clock tower. All the cars come from whichever directions have to look at the clock there. It's like this clock. In the same way yogis experienced

Nibbāna and it was impossible for them not to see it again. It’s the best of the best. All ariyas if they have free of time and always inclining towards it.

Why is that? Because it gives you comfort. Therefore you can call it happiness—sukha (The Buddha defined it as the Supreme Happiness. Transcend all worldly happiness including jhāna). All worldly matters give you dukkha but Nibbāna has the characteristic of happiness, peace and joy.

Is Nibbāna has the body or not? If, it has the body must has to be changed and perished. If without the body and how can it stays put? It has no body, no form, no shape and no image. By looking at it is happy and peaceful. This is someone still has the body (still alive with the body).

It is a very special place. Nibbāna is the noblest thing. The worldlings also ought to like it that is without dukkha It’s the best thing for the Buddha. Therefore there are no other things better than that.

Asaṅkhatāṭṭha (Asaṅkhata-aṭṭha)—Unconditioned.

(Sayadaw explained saṅkhata dukkha and asaṅkhata Nibbāna in a very skillful way. He could talk about conditioned dhamma in worldly life with penetration. So, we can see the foolishness and stupidity of human beings. Conditioned phenomena are really dukkha. But all living beings are like a blind elephant pushing blindly through the very thick and dangerous forest. It’s quite a tragedy.)

Nibbāna is free from continuous conditioning, and originally stable nature. Everything under the conditioning ends up with dissolution. Only you understand the conditioned nature and prefer the unconditioned. The five khandhas survive and arise with the conditions of kamma, citta, utu and āhāra (action, mind, temperature and food).

Therefore the conditions are masters and the five khandhas are slaves. Someone can clear away saṅkhata dhamma will see asaṅkhata. This is looking at its nature. Nibbāna has the nature of peacefulness. The Path factors look at it also peaceful because it has no kilesas. This is arriving at Nibbāna with inclining. The real arriving is only becoming an arahant and passing away.

At once time the Buddha with a monk ascended on a mountain and both of them were looking down to the very deep cliff. The monk exclaimed as it was very terrifying. But the Buddha responded to him as not knowing the truth was more terrifying than that. This only died once but if you didn't know the truth would die again and again.

(And then Sayadaw explained about many different types of khandha dukkha came from the conditioning. Every Buddhist should understand about dukkha intellectually and reflect on it very often. If not our knowledge on dukkha is still on the animal level.

Understand rightly on dukkha develop love, compassion and wisdom. In the commentary mentioned three kinds of dukkha. There only took saṅkhāra dukkha as paramattha dukkha. Except dukkha-

dukkhatā, the other two—saṅkhāra-dukkhatā and viparinama-dukkhatā can be used as conventional and ultimate dukkhas.

Here Sayadaw was using the saṅkhāra dukkha as the conventional dukkha to explain many things in life. It gives the sense of strong saṁvega.)

This body is not good, so we have to make correction of it. Every day we have to condition it in many different ways. Even we take these things as a pleasure (the power of ignorance). Today I'll talk about the quenching—nibbuta, nature of Nirodha Sacca. (He gave the example from the Aggivaccha Sutta)

Nibbāna dhamma is like the fuels finished and the fire extinguished. No khandhas left behind (both mind and body). It's only staying with quenching. The cycle of saṁsāra is with fuels and fire going together. Therefore the nature of Nibbāna is quenching and clear (Because of no aggregates). Jhānas are peaceful but has body, so not clear away with things.

Amatāṭṭha (Amata-aṭṭha)—Deathless

With the khandhas every living being brings with them ageing, sickness and death. They are like torturers and the khandhas are sufferers. Beings are always burning with eleven kinds of fire: lobha, dosa, moha, ageing, sickness, death, soka, parideva, dukkha, domanassa and upāyāsa. Nibbāna has no ageing and death, and always exists.

Khandhas are like a poisonous tree. The nature of ageing and death poisons exists together with the khandhas. The oppressed khandhas and the oppressive dhammas are going together. (Here Sayadaw talked about feelings in an extensive way).

Living beings are sinking in the pleasant feelings (Like the ants are sinking and sticking in honey). Everyday beings are doing things for enjoying in pleasant feelings. Feeling is like the poison and a murderer. If you looking at the D. A. process and will find that because of feeling and taṇhā, upādāna and kamma come to be.

(Sayadaw ended his talk with the contemplation of feeling). Seeing impermanence of feeling is seeing your own death. After comes disenchantment, its ending and escape from death. It's the deathless of Nibbāna—Amatāṭṭha.

4. Magga Sacca—The Truth of the Path

Niyyātāṭṭha (Niyyāti-aṭṭha)—Escape from the three Vattas, and leading to Nibbāna.

Dhamma carries someone from the three vattas towards Nibbāna. For this purpose Sayadaw was using Vedanānupassanā in practice.

Contemplate to see impermanence every time when feeling arises. It's free from the three vattas while seeing impermanence every time. The contemplative mind (maggaṅga) arises at the mind base (manāyatana). Taṇhā (craving) is a mental factor (cetasika). Also it arises

at the mind base. Every time ñāṇa comes in and taṇhā can't arise and free from the vattas.

First, seeing impermanence is a cūḷa-sotāpanna and will be safe from one life to the planes of misery. But at near death still āsanna kamma (death proximate kamma) can come in. So near death if you can contemplate impermanence is not a problem.

(So, near death still can maintain the power of anicca is not becoming a problem for dying. For the maintenance of anicca we need a regular practice. Therefore, Sayadaw encouraged disciples to practice until its safety, i.e., becoming a sotāpanna.)

Continue the contemplation to become disenchantment. Defilements die away if the knowledge of not wanting arises. With the cessation of feeling kilesa vatta disappears.

Sayadaw gave the example of cutting a tree. Yathābhūta Ñāṇa cuts the tree at the top points, Nibbida Ñāṇa near the base. And the Path Knowledge is digging out the root.

Hetu-aṭṭha—Straight towards Nibbāna

Magga Sacca is the straight forwards dhamma and Samudaya Sacca (taṇhā is the crooked dhamma. With the comparison of both will understand them. With the straight forwards dhamma and going straightly will arrive to the place. With the crooked dhamma can't arrive there. By knowing the straight forwards one and can let go of the crooked one.

(Sayadaw using the monkey trap to express the cunning of taṇhā). A monkey out of greed was taking the foods in a trap. It was set up by a hunter with pitch inside. Because of that the monkey's two hands, two legs and the head were sticking with the pitch, inside the trap. In the same way the five khandhas are sticking with the pitch of taṇhā.

Dassanāṭṭha (Dassana-aṭṭha)—Vision

The path leads to the vision of Nibbāna and penetrate the four Noble Truths (Sayadaw dispelled wrong view and unclosed the vision of Nibbāna with the Naked Ascetic Kassapa Sutta). I'll explain the vision of Nibbāna. If become knowledge—vijjā, it is not only seeing Nibbāna, but also the Four Noble Truth at the same time. Sammādiṭṭhi—The eyes of knowledge is better than the eyes of the Brahma gods.

For seeing the four Noble Truths is very difficult. Brahma gods can see things clearly with their divine eyes although they can't penetrate it. If the practice not becomes the vision of Nibbāna (dassanāṭṭha) and it can still fall into the dangers of misery. (Sayadaw gave some examples of these dangers and urged his disciples to practice hard).

After it becomes vision—dassanāṭṭha and will has stability without changes. You are only going upwardly without falling down again.

Adhipateyyāṭṭha (Adhipateyya-aṭṭha)—Predominance, Governing

Unshakable—after enlightenments; sīla, samādhi and paññā become adhisīla, adhisamādhi and adhipaññā (higher virtuous behavior, higher concentration and wisdom). Nobody can comes and destroy it. There were many stories in the time of the Buddha, Mara—the evil one had tested his disciples and never succeeded. It will become adhipateyyāṭṭha only by seeing Nibbāna which is the ending of dukkha. It still can be fallen apart with ordinary sīla, samādhi and paññā when encountering with the coarse objects.

(For the adhisamādhi Sayadaw gave the example with Devadatta) He had jhāna samādhi and psychic power but not sammā samādhi (adhisamādhi) or paññā samādhi. So he ended up in ruin. (Sayadaw continued to talk about the influence of taṇhā by using the Nadi Sutta).

Living beings with taṇhā and clinging to things which are unstable and unreliable. Devedatta was a good example. Even jhāna and abhiññā are unreliable and no need to talk about the worldly pleasures. (Sayadaw continued to talk on cittānupassanā).

Whatever mind arises contemplate impermanence. After that, continue to contemplate its disenchantment (Nibbidā Ñāṇa) to arise. From the knowledge of impermanence to the knowledge of disenchantment is not easy. It takes a very long time to develop. But someone mature in pāramitā it doesn’t take very long.

Pay Your Debts with Knowledge

28th December 1960

Only vipassanā is the real refuge.

(Sayadaw told the story of Milakkha Tissa, the hunter. Because of working many years as a hunter, his unwholesome kamma ripened even in this life. Later with saṁvega and fright he ordained as a monk and practiced. But a lot of hindrances (restless and worry) appeared in his practice and then he wanted to give up and back to lay life.

Before disrobing, his teacher the arahant gave him a duty to collect some wet woods and burn it down. He was not in success because it was so wet. The arahant with his supernormal power showed him the hell, went there and fetched the hell fire of the size of a firefly. And then put it on the wet woods and it burnt down instantly into ashes. Tissa was very frightened.

Instead of disrobing he worked very hard in practice and became a non-returner. All his kammic debts for hells were paid with knowledge.)

Hells are not ordinary and very severe and frightening. You have to pay your debts in hells with khandhas (for unwholesome kammas) if you don’t practice.

Among you everyone had been there before because you are always living with greed, hatred, delusion, envy and avarice. Then, how do you protect yourselves? Protect with the Dhamma.

For someone, he has not these debts and no need to teach him. But for someone, who has these debts must practice very hard. It’s not important for someone without debts and in sleep. For someone has the hell debts should not be in sleep. You have to pay your debts with the khandhas if death comes to you earlier. If you pay them with knowledge (ñāṇa) and you will be free from debts. Paying with khandhas will never be free from it.

Nibbāna is the matter of knowledge. The whole day a lot of lobha, dosa and moha are arising within you.

(Sayadaw continued to talk on cittānupassanā system) Insight knowledge prevents the kammas not arising yet. And also it prevents kammas already had arisen. People had committed the five heavy kammas and the path factors will not arise.

The path factors can cut off wholesome and unwholesome kammas had already done. It's not good to be in sleep for you if you have debts. And then borrow again these debts are not good. (i.e., without the practice and unwholesome mental states arise).

If you discern impermanence and half of the debts are paid. At last, if you die with impermanence and will arrive heaven and become a sotāpanna there. Dāna, sīla, samatha only prevent unwholesome

kammas to be done. But they can’t destroy unwholesome kammas that already had been done. (i.e., not let the result arise for some time.)

There are two kinds of medicine; preventive and cure. Dāna, sīla and samatha are like the preventive medicines and vipassanā is the medicine for cure. Therefore don’t let go off the preventing medicine. And also have to drink the medicine for cure. This oral medicine can exist only during the Buddha Sāsana.

Protecting Your Mind

31st December 1960

A jackal saw a tortoise, came near and wanted to eat him. But the tortoise knew it and inserted his five body parts of head, hands and legs inside the hard shell.

The jackal waited for sometimes and knew that it's impossible to eat him and left the place. The jackal is king of the death. The five parts of the body; the head, hands and legs are representing eyes, ears, nose, tongue and the body.

If the eye see something and wanting it (taṇhā), clinging to it (upādāna) and acting to get it (kamma) and leading to birth, ageing and death.

It comes out and leads to death from the eyes. It's also the same and meets with the death of the jackal from the ears. They don't know how to use them and how to come out. It's over using them and over reaching the boundary.

You will arrive to the kingdom of death if you want to come out from the five sense-doors as much as you like. The Buddha said, "Someone who is practicing has to behave like a tortoise."

Contemplate the impermanence of seeing (seeing consciousness or the form (object) if you see something. And then it becomes the path factors (magga). It becomes anicca and magga that not over-reaching the boundary.

It's not leading to the kingdom of death. It'll lead to Nibbāna which is free from dangers. This simile came from Saṁyutta Nikāya. Protect the five sense-doors under the path factors that free from dangers.

We all never had done this before in saṁsāra and ended up under the king of death. We have to contemplate one of the impermanence, form or seeing, sound or hearing etc. Don't give up yourself to any birth and becoming. It's the same as giving your body for death to them. In everyday life, you are afraid of sickness, pain and suffering.

Therefore always take care of the body. In the same way if you take care of the practice and will be free from the king of death.

By taking care of the body can't free from it. You all are always taking care of which you can't protect. But you don't take care of which you can protect. (Sayadaw talked about people; in every day taking care and conditioning for the body) You are doing saṅkhāra dukkha with satisfaction. Taking care of the body is not free from dukkha.

But you are not caring for the mind which can be free from dukkha. (We should think about this point seriously). All of you are difficult people. Aren't you? There is a lot of taking care in matters

which you can’t prevent them. But you have no mindfulness in things which you can prevent them.

Therefore yogis must practice like the tortoise. If not, you’ll become the food for the jackal—the king of death. Have to contemplate for catching any one of them, the seeing or the form, etc.

The Creator: The Deceitful Mind

1st to 5th January 1961

(Sayadaw gave five talks on the mind. It's very important to understand one's own mind than any other things because it's the creator of suffering and happiness to all of us. Without understanding the mind that human beings create a lot of problems, chaos and sufferings from the family level to international level.)

T1

Nāma dhamma is the mind. No mind arises on its own. Except Nibbāna Dhātu; no other dhamma is free from the causes and effect relationship. Because of eyes and form, seeing consciousness arises. If you ask me to say it in the complete causes; there are four causes: eyes, form, the light and attention to see (manasikāra).

Therefore it's not right to say I see and my mind because it's nothing to do with you. I am helping you to dispel wrong view. Do the "I" and "me" can really come into the process? You can say I see it but nothing to do with the "I" and belong to the "I". Saying about it one thing and knowing about it is the other. It's quite different.

So can you say this is me, this I am and this is mine? Seeing consciousness is only seeing consciousness. This is a mind arising by

four causes. If one of the causes ceases and it also ceases (e.g., the eyes damage, no object, no light and no attention). The eyes are made by kamma.

Form and light are made by temperature (utu). Attention is made by the mind (nāma). If you know that this is not me, not I am and not mine and free from taṇhā, māna and diṭṭhi. And no kamma arises to connect with them and next birth will not arise. So you don't encounter with ageing, sickness and death. You know it as mind arises by four causes; wrong view and doubt die away.

This die away is with the intellectual knowing and not by contemplation. It's called cūḷa-sotāpanna. With this knowledge it's free from falling into the planes of misery for one life. Contemplate the impermanence of the seeing, its disenchantment and then its ending.

After with these process, you'll be free completely from the planes of misery. With intellectual knowledge, you'll be free from it for one life. And then with the contemplation of to the ending is free for the whole saṁsāra. Therefore you should not forget about this.

With the contemplation of impermanence taṇhā, māna and diṭṭhi die and free from saṁsāra. After you know it and become easy. (Important of teacher) You will die with taṇhā, māna and diṭṭhi if you don't know. Seeing consciousness is arising very fast and if you can't contemplate it, contemplate the color of the object. All of them are can be contemplated.

(continued to hearing consciousness). Hearing arises by four causes; sound, ear-base, air, attention. You can contemplate hearing consciousness (or) the sound (or) the type of sound (perception). Hearing consciousness is contemplating the internal. Sound is external and the type of sound is internal. Have to contemplate to catch on anyone of them. Then you'll be safe from the four planes of misery. No need to worry about them.

T2

(Continued the previous talk). Today I'll start from the nose door. You'll be a cūḷa-sotāpanna if you know smelling-consciousness arises by four causes. And you'll be safe from one life to the planes of misery. Why is that? I smell it and it make me feeling good, etc. and having wrong view with it.

Smelling consciousness arises in the nose. It's arising and vanishing. This is looking at the dead with the living. Anicca is dead and magga is alive. Every time with the arising and contemplate it. This is alive with the nose-consciousness.

If you don't know this and don't know what's happening to you. You don't know your own mind. Not knowing is ignorance; and then turning towards volitional formation (saṅkhāra) and birth (avijjā → saṅkhāra → viññāṇa). Paying attention to the in and out breaths and breathing in and out arise (one of the causes, i.e., attention). Knowing with the analytical knowledge of cause and effect is penetrating with the not-self (anatta).

The causes cease and the result also ceases, it means it is not perished by it's own. Arising and vanishing by itself has wrong view in it. Not contemplate this one only but also whatever arising of seeing, hearing, smelling, etc.

Whenever it’s arising with the contemplation and you will see impermanence. This is magga (the path factors). Magga means cutting off saṁsāra. Saṁsāra is the arising of khandha dukkha. It’s cutting off all these dukkha.

You get magga with the contemplation. Contemplate the smell or fragrance / smelly (i.e., perception) if you can’t contemplate the smelling consciousness. Contemplate to catch the impermanence of anyone of them. This is seeing the dead with the living.

This is knowing anicca with magga (the dead is anicca and the living is magga). Anicca is before and magga is after. Therefore you are seeing the already passing away with the non-perishing.

(This is not saying that the contemplative mind is permanent. Two minds can’t arise at the same moment. Sayadaw was very skillful in explaining dhamma in many different ways. This kind of qualities was very rare in teachers).

Dhamma will arise from the six senses-doors accordingly. There are three points which can be contemplated. If you contemplate the smell is external (i.e., nose-consciousness) then breathing in and out consciousness are internal (mind consciousness at the heart base)

(Note: Knowing all the external objects are arising at two places. The five sense-doors; i.e., eyes, ears, nose, tongue and body doors and the mind-door/base). All dhammas arising in the khandha are anicca. Therefore, it's the contemplation of anicca.

(Sayadaw continued to talk on the tongue-door) tasting consciousness arises by four causes; foods, tongue-base, saliva and attention. Contemplate impermanence if you want to become Mahā-sotāpanna. By knowing intellectually is cūḷa-sotāpanna.

(It seems to be, a cūḷa-sotāpanna is someone who has the knowledge of khandha, āyatana, dhātu, D. A. process, suññatā dhamma and discerning impermanence. Some teachers, including Mogok Sayadaw said at least someone had the knowledge of mind and body-purification of view and knowledge of the conditions of mind and body-purification of overcoming doubt).

By seeing impermanence, its disenchantment and its ending and becomes Mahā-sotāpanna. Can you say as all the minds are me, I am and mine? By knowing that they all are arising and vanishing, then taṇhā and diṭṭhi will fall away. Seeing impermanence is cutting of the dhamma connect with saṁsāra. Saṁsāra refers to the dangers of ageing, sickness and death.

You have to know taṇhā as connects this life to next life, i.e., to birth. Also it connects kamma to the result. And it connects to dukkha. Therefore taṇhā has three connections and like a tailor. It's the

connector of what is not good. It'll do the connection of jobs until it dies out.

Now, you catch the culprit which connects saṁsāra. You all are worshipping taṇhā as a master (mentioned some of them). Taṇhā is asking you whatever he wants and after you die sends you to the planes of misery. You are not in pair with taṇhā, because of not knowing. Not knowing is Ignorance. Therefore you don't know that taṇhā is controlling you.

(Continued to mention about taṇhā in daily life).

T3

A dead body only has the matters of origination from temperature (utusamuṭṭhānarūpa). It doesn't have the matters of origination from kamma. Therefore no mind arises in the dead body. Body consciousness (kāya viññāna) has four causes to make it arises.

The tangible elements (objects)—phoṭṭhabba dhātu, are earth, water, fire and air elements (paṭhavī, āpo, tejo and vāyo dhātu) + body sensitivity (body-base) + matters originating from kamma (kammasamuṭṭhānarūpa) + attention. Because of these four causes, pleasant and unpleasant body consciousness can arise.

This body consciousness is not made by me or other. Knowing as only by causes and doubt falls away. It's not a person nor a being and only body consciousness and wrong view dies. This knowledge does

not lead to painful birth for one life. Intellectual knowing is not enough yet and must practice.

Every time it arises, contemplate as anicca, dukkha, anatta and asubha. (with one of them) By watching and contemplating them as (perishing and vanishing). Contemplate it until to know its unstable nature. Contemplate it until you can disband the perception of its stable nature. If you can contemplate its finished point and all feelings disappear.

This is the medicine of the Buddha. Anger and displeasure (dosa and domanassa) will follow if you don't contemplate and take it as painful. And it will connect to the saṁsāra. Why is that? This is your failure of can't contemplate the pain until it disappears. If you can contemplate with magga and it must disappear. Each contemplation is magga. (Here the importance of sati is clear).

Without taṇhā arising, whoever could contemplate the ending of feeling would realize Nibbāna. (For this point, Sayadaw recited the Pali in the Khandhavagga Saṁyutta).

Taṇhā will arise and continue the D. A. process if you can't contemplate painful feeling and want it to go away. If you don't contemplate; avijjā and saṅkhāra arise (by losing sati). If you want it to go away; and taṇhā upādāna arises.

Then, there is no security for the body and you have to go to the planes of misery. At anytime, you can do vipassanā if you can

contemplate whatever arising. It becomes medicine if you know how to use it. Whereas it’s for dangers if you don’t. (It becomes poison.)

(This was one of the Burmese Sayings. It’s a very important point for human to contemplate. Mostly human beings are using their bodies for creating unwholesome kammas all the times. We can see these things a lot in nowadays media. Mind pollutions and environmental pollutions are going together. Using it doing wholesome kammas for oneself and others are quite rare. No need to say about transcending it.)

Khandha is always in the state of impermanence and dukkha sacca. How can it be a good fortune for us? However and whatever looking after your body, it's not free from dukkha sacca. One may go to the planes of misery from the body-door. But he also can close the doors to the planes of misery. It's not difficult if you are staying with the contemplation.

You don’t know how to use it and encounter with dangers. With the body-door there are a lot of sufferings going on and on (Sayadaw mentioned some of them. Most of the saṅkhāra dukkha are connection with the body). Only without it that you’ll live with true happiness. True happiness is Nibbāna.

You are not only concern for your body door but also for your wife and children. Does it appear to you the oppression come from the body door? Which one of the doors you have to spend most of the money? Does it still not appear to you the oppression of the body?

If you can’t close your body door and it’ll torment you wherever you are. You have to look after it and still have to fall into the planes of misery. People suffer in hell because they have the bodies. People are hungry because of the body. The sufferings coming from the body door are incalculable and no ending about it.

Whoever can make this body not exists is truly happy. People are doing merits for long life, healthy and fortunes in next life but not including of the realization of Nibbāna. They are just for the sake of the physical body. They are still not having enough for the oppression in this life.

Therefore they are looking for more oppression in next life. Isn’t it too much? You don’t understand the body very well. If you can contemplate the body as anicca, dukkha, anatta and asubha a lot, and do you still have the body to torment you? And you’ll be in peace and happiness. What I am talking about the body door is still little.

T4

Mind base (manāyatana) exists in the heart base (hadayavatthu).

[The Buddha used mind base as vatthu. Hadayavatthu was used by Ven. Buddhagosa. It only used as vatthu in the Abhidhamma Paṭṭhāna. Hadaya sometimes used as heart, sometimes referred to as mind.

The mind base is in the blood of the heart (neither the heart nor the blood). The Buddha not mentioned a specific place for it. One teacher had suggested two possibilities; the heart area and the brain. We feel it at the heart if we have emotions. We are scratching the head if we think something]

There are three causes for mind consciousness arise; mind base, the mirror of mano dvara turning towards mental objects and then thoughts can arise. Thoughts can arise by three causes: mental object (dhammarammana) + mind base + attention.

If you turn the mind base towards the past, present and future mental objects and thoughts arise. If you are turning it towards the objects in the safe even can't see it and still will appear to you. Therefore mind consciousness is the sharpest one.

If you turn the mind base towards gladden things and the gladden mind arises. If you are turning it towards unpleasant things and the unpleasant mind arises. If you are turning it towards the Buddha and the thought on the Buddha arises.

Why you all are happy and suffered? Because you all are turning the clear mirror of the mind towards the wrong directions. If you are turning towards impermanence and seeing impermanence arises. Turing your mind towards wife and children, sorrow, lamentation follow behind thoughts.

You don't turn it towards good directions; mostly turning towards the bad directions. The shadows appear in the mirror are like

thoughts. You are like a psychotic person who gets a mirror. After getting a mirror, turn it towards everywhere.

And then look into the mirror and smile (laughing), frown, and (crying). Does it appear by itself? Or turning towards wrong direction? If you are turning toward dukkha sacca and knowing dukkha sacca arises.

Don’t turn towards the wrong directions. If not, you’ll shed tears; even no one is beating you. All are turning towards not good, such as worries, concerns, etc. You should turn towards happiness if you want so.

Or turn it towards of knowing anicca, dukkha and anatta. Turning the mirror wrongly that all are in sufferings. You will become a good person if you know this one very well. For the Buddha; if someone had the potentiality of liberation and he would appear in his mirror.

If you are turning your mind to this tree which you heard as having ghost in it and frightening mind arises. This one mind is tormenting all living beings. For example, having a family may be good. So people were turning towards it and after the married life increasing more dukkha. This was making a big mistake.

Is it the cause of kamma or the mirror? Without listening to this kind of talk old man and woman are dying with turning the mirrors to wrong directions, such as worries and displeasure. Is it the past kamma or turning towards the wrong directions? The shadows in the mirror are tormenting them. It’s more painful than beaten with a stick.

(Sayadaw talked about how Ven. Ānanda became a sotāpanna. Ven. Punna taught to the monks by using the simile of the shadow in the mirror).

From today onwards turning your mind towards impermanent dukkha sacca and maggan will arise. Therefore don't turn it towards the wrong directions.

T5

Mind base contact with thought object, also including attention (adverting—āvajjana) and then thoughts arise. So there are three causes for thought arises. The Buddha also had thoughts. There are two kinds of thought; good to think and not good to think. If you are turning towards worry and worrying mind arises.

These minds arising are not done by you. It arises by three causes. Then your doubt falls away. With a blip it arises from nowhere. After that it vanishes to nowhere. Arising by causes and vanishing by causes, it has the nature of impermanence.

Can you say that the perishing and vanishing nature is me and mine? The arts are made by this mind. Making the world beautiful or ugly is this mind. Cittena niyatiloko—the mind constructs the world. It's the builder of the world. It is also this mind if you don't want anything, only for Nibbāna.

Then you have to contemplate impermanence. It's also this mind if you want to end the world or to expand it. Go and have a look at the puppies. Their different forms are by this mind.

Kamma can make mind and body only. Different kinds of forms and decoration are made by the mind. The mind is leading everything by pulling the strings behind. If the mind is wanting the heavenly mansions to appear and it will appear.

The evil mind constructs hell woks and hell fire. You'll suffer accordingly with its arrangements if you are turning the mirror in the wrong directions. All living beings happen in accordance with the mind. All birds lay eggs. But hen egg becomes chick. Duck egg becomes duckling.

Eggs are the same, but because of the chicken mind and it becomes chick. Kamma only gives the mind and body. It happens accordingly, to the parents' form because of the mind. It's not created by any God. It happens in accordance with the mind, the weather and the temperature.

The white and dark skins are in accordance with temperature. Different forms are in accordance with the mind. Therefore you have to make wholesome minds arise. If you are turning towards unwholesome and D. A. process continues. The wholesome mind arises if it's not turning towards wrongly.

Therefore how to turn the mind is the main point. If you are turning the mind wrongly and it'll make arrangement for you this way.

(This point is very important. What we think and what we are. Always has to check in one's own mind. Mind one's own business and not to others).

Turning on the mind is number one. Next, the mind making arrangement is number two. For example, because of the frightening mind and the body is sweating. (Sayadaw continued to give some of the examples.)

Human beings are like a psychotic who gets a mirror, always turning it towards things which are not good. (Therefore most living beings create unwholesome kammas. Most people are taking it as normal and even enjoying it.)

Wars are going on by turning the mind in the wrong directions. Therefore number one is important. The Buddha said that we had to turn our minds. Without sense objects and minds can't arise.

(The Doctrine of mind is the only reality was not mentioned by Him. The Law of Dependent Origination also not supported this point.)

If you are not turning it and minds can't arise. If you have no mind and you are dead. Using your mind is number two. What do you think who make the 31 realms of existence? Your mind builds your own hell.

If you want arriving to Nibbāna and turning your mind towards impermanent dukkha sacca. But now, you want to be in heaven and

doing things to be there. Even forest, mountain and earth were made by the mind.

(He talked about how human beings effect the natural environments. Nowadays we see these things very clear; pollution, climate change, etc. We also know that how morality and immorality effect human life span and the environments—the natural world in some of the suttas.)

Saṁsāra is becoming a very extensive matter for people who can't control their minds. Can you ever finish by running along the 31 realms of existence to and fro? Mind consciousness is very extensive (Sayadaw talked about things caused by science and technology).

Kamma is mysterious and so is the mind. With the mysterious mind and the result is also mysterious. So kamma and mind are mixed together. Without kamma and mind, the mystery will cease. Therefore has to practice insight on the mind. Whatever arising of good or bad minds, have to contemplate its impermanence.

It needs to contemplate to overcome it. And then continue to its disenchantment and ending. After that kamma can't make arrangement and the mind can't control anymore. There is no other refuge except the contemplation of mind. Husband and wife become disharmony is this mind. And making them in harmony is also this mind (mentioned the family life).

It's called loka—the world, because of the arising and vanishing. The world made by the mind is always impermanence. With it and

you’ll shed tears. Mind is anicca, and whatever its makings are also anicca. Whatever made by anicca is becoming anicca. In this way you’ll never come out from the province of anicca.

Therefore, there is no mind and no form made by it in Nibbāna. Without the mind and body is transcending the world. Mind is the cause of dukkha. Dukkha made by it is the result of dukkha. The happiness without them is NIBBĀNA.

Wise Attention and Effort

9th January 1961

With wise attention (yoniso) and effort, wisdom (paññā) becomes sharp. Knowledge—ñāṇa cut off defilements of the mind if wise attention is good. With not good attention, you can't see impermanence, and ñāṇa does not cut off kilesa.

You have to remember that including with both of wise attention and ñāṇa, kilesas will be cut off. Then, good yoniso is the helper of knowledge. With only ñāṇa it can't do anything. With wise attention and ñāṇa becomes sharp. With the wise attention of anicca and ñāṇa is cutting kilesas.

With the wise attention of dukkha and anatta are also in the same way. With asubha and dukkha sacca are also the same. With wrong attention, ñāṇa doesn't have the chances to come in. These points were the Buddha taught to Ven. Potthila (told the story of Potthila). An iguana was hiding in an earth mound with the six outlets. If you want to catch it, close the five outlets and waiting and watching at the opened one. In the same way close the eyes, ears, nose, tongue, and body, the five outlets. And then contemplate whatever arising from the mind outlet (mano).

"From the mind door contemplate of impermanence with good attention." The Buddha taught to Ven. Potthila from the monastery. If

you have right attention and wisdom develops. Wisdom dries up with wrong attention.

(These two points are very important for development of wisdom. In everyday life we should use the Buddha's Teachings wisely to contemplate our experiences. Then we'll see ourselves become wiser and wiser. Not just sitting there for meditation only. If we are watching the polluted media everyday for many hours or unwholesome educations and our mind becomes more defiled).

Anicca, dukkha, anatta, asubha and dukkha sacca; these are the five right attentions. It's like cutting the rice plants. Wise attention is like the left hand collecting and grasping at the rice plants. And knowledge (ñāṇa) is like the right hand holding the sickle and cutting the rice plants in the left hand (a simile from the Milinda Pañha).

Different kinds of vedanā are arising in the body. Ñāṇa cuts off kilesas if you can contemplate impermanence of them. With wrong attention and taints—āsava arise. Remember these opposites; the results of wise and unwise attentions.

For example, seeing a flower and not contemplate it as anicca. And instead contemplate it as beautiful and desire (lobha) arises. It's wrong attention and following with anger if you are looking at a person as disgusting.

(All these kinds of things are important in daily life. We built characters and habits by how we behave or react to the sensual worlds).

Taint of ignorance follows with wrong attention. With ignorance and lobha/dosa arise. Have to remember that, if taints arise and you're far away from Nibbāna. If smell arises should not has wrong attention.

Contemplate it as impermanence and the D. A. process is cutting off there. If not, it will follow with anger. You all must remember is making effort with right attention and will cut off kilesas. It's like holding the sickle firmly and cutting off the rice plants with force.

Therefore, there are two helpers for knowledge (ñāṇa); with right attention and practice with effort and ñāṇa will become sharp. For example, if you put down a sharp knife and it can cut things off by itself? These words are important, and have to remember it.

Ven. Potthila became arahant with these two points. Ñāṇa can't be sharp if the mind is straying away to here and there with wrong attention. Contemplate them as not me, nor a person and not a being, only anicca if feelings are arising in the body.

After that, continue the contemplation as dukkha sacca. Rice plants are kilesas, the left-hand collecting and grasping the plant is right attention, right hand holding the sickle is effort and the sickle is knowledge/ñāṇa).

Rust Corrodes the Iron

10th January 1961

Like the rust corrodes the iron, the properties we have collected can destroy us. We consume and use our properties and become craving, clinging and action (taṇhā, upādāna and kamma). Then, we are suffered with our own properties.

Why is it? Because we don't know how to use it. If we are using these things for the sake of practice and not become a fault to us.

Using these things without contemplation and not contemplate the impermanence of the consuming mind. And our properties are like the rust corrodes the iron will send us to the four planes of misery. Contemplate the things we use andthe mind will fulfill our desire and leading to realization.

(Sayadaw also mentioned for the contemplation of the other requisites; clothing, dwelling and medicine).

The Buddha gave this talk connected with Tissa Bhikkhu (mentioned the story from the Dhammapada). Near death he didn't contemplate anicca, dukkha and anatta to the robe and died with attachment. And then reborn as louse inside the robe.

It’s called tiracchāna—animal because it far away from Path and Fruit Knowledge. After human beings die and offering dāna and sharing the merits with them.

They can’t receive it if they reborn in hell, or as animals and deities. They have their own foods. They can receive it if they reborn as petas near homes and villages. They eat excrements, urine and other dirty things. They can get the merits.

Therefore you have to make effort in your practice. You'll encounter great suffering with one mistake. At near death contemplate the impermanence of feeling, mind, etc. If you can’t contemplate it and with right attention and reflect them as asubha or dukkha sacca.

You can attach to anything if you don’t. Now, you have the time, so making the preparation for it. At near death you can’t do it. In this talk you have to remember is your own properties are tormenting you (because of the attachment).

At near death, except the knowledge of Impermanence—anicca ñāṇa and there is no other refuge. Therefore must practise for the discerning of impermanence.

To Nibbāna with One Dhamma

11th January 1961

If you contemplate one dhamma and can finish the practice. For example, mind or feeling, if you can contemplate its impermanence and finish the practice. In the body a pleasant feeling arises and contemplate it as impermanent dhamma. Is it still a feeling or not? Or is it the cessation of feeling?

It becomes vedanā nirodha and taṇhā nirodho—with the cessation of feeling and craving also ceases. Craving dies away if you discern impermanence. It arrives to Nibbāna if craving dies. Ñāṇa must see the cessation or vanishing. Seeing is magga.

It becomes taṇhā nirodho nibbānaṁ—the cessation of craving is Nibbāna. Not with many dhammas, but with only one dhamma will realize Nibbāna.

(We can see this answer in the Saṁyutta Nikāya, Kinsupama Sutta. The four arahants mentioned their respective practices; six āyatanas, five khandhas, four great elements and anicca. There were also many evidences from the 20th century living teachers of Burma. For example, Sun Loon Sayadaw, The-Inn Gu Sayadaw, We-bu Sayadaw, etc.)

The last arahant of the sutta mentioned only one dhamma, i.e., anicca. The three Burmese teachers mentioned only one dhamma, (i.e., ānāpāna). This is eko-dhammo—one dhamma. There are three kinds of feeling. By condensing them and become one (i.e., only feeling and only anicca).

Pleasant, painful or neutral feelings (sukha, dukkha, and upekkhā), whichever one arises contemplate to discern its impermanence. Pleasant, unpleasant metal feelings (somanassa, domanassa vedanā) are also in the same way. Where did this teaching come from?

(Sayadaw told the story of Kundalakesi. She was the only daughter of a rich man and fallen in love with a criminal. Later married him and nearly escaped from his attempted murder.

After becoming a female wanderer—paribbājaka, she challenged everyone with her 1000 questions. Later met with Ven. Sariputta and couldn't answer to his one question, "What's the one Dhamma to Nibbāna?".)

Ven. Sāriputta questioned to her; "Answer me to Nibbāna with one dhamma?" She couldn't answer it and Sāriputta gave her the answer, "With the one dhamma of feeling can arrive to Nibbāna." (Ven. Sāriputta himself became arahant with the contemplation of vedanā by listening to the Buddha's talk.)

Therefore it needs only learn a system from a good teacher and practice. You are sure to realize it if you can contemplate rightly to see

impermanence. Nibbāna can't be searched for. You only can discover it with contemplation (e.g., see the Rohitassa devata's story). If taṇhā dies and Nibbāna. It's quite easy.

(The Buddha's Teachings were simple and profound. But with the practice it needs a lot of perseverance. No elaboration like the later Buddhist teachings.)

(Sayadaw gave instruction on Vedanānupassanā). You at last only see impermanence if you contemplate the arising of feeling. This is eko-dhammo—one dhamma. If it's becoming anicca and magga; is there still has any kilesa comes in?"

Later Kundalakesī became an arahant, and the monk surprised about it. Then the Buddha told them; "If you have a lot of knowledge and not practice for it, it becomes useless. Even with one dhamma and extinguish kilesa becomes precious."

Its disenchantment and its ending will be sure to reach Nibbāna if you only contemplate feelings and discern impermanence. And then The Buddha said to the monks; "It is not a hero if you can conquer 100,000 enemies. It is a real hero that only you can conquer the kilesa enemy."

Note:

There were some self-study western Buddhists rejected some meditation systems as invalid. According to them, they made this conclusion because it could not be found in the Pāḷi Nikāyas. If the

Buddha had to teach everything in details and included everything, even 10 Pāḷi Nikāyas also not enough (we have 5 Nikāyas). These people should go and study all the well-established systems thoroughly with the Nikāyas is the right way to do. Here I am not saying that all systems you could find in media are authentic. I can give some examples, the Mahasi System and Saya Thet Gyi (U Ba Khin's teacher) Systems are well established for nearly a century now. There were many yogis who had benefited from it (e.g., Sayagyi S. N. Goenka). This talk here is good for reflection on already well-established systems.

To Nibbāna with Stopping

12th January 1961

[According to Sayadaw, in the whole sutta pitaka, with the stopping method and realized Nibbāna were only two persons, Bāhiya Dārucīriya and Ven. Mālunkyāputta. He gave his view on this stopping method in the following talk. Sayadaw himself was quite a well know teacher in Abhidhamma during his time.

His view on the stopping method was also could be had some connections with his understanding of Abhidhamma teaching. It was not only came from his understanding of the suttas but also well experience in his own practice.

He also taught his disciples to sit for samādhi. But in his many talks he didn't mention much about it. In this talk he himself supported the Mahasi Sayadaw's system as right practice.]

Visible form is the sense object (ārammaṇa). Seeing is the eyes. And the knowing is in the heart. Seeing the visible form and the knowing, these can't connect to the D. A. process. Knowing the visible form as white color, red colour, etc. and can stop there is no fault for us.

Hearing a sound and then know it. It is not a fault with the knowing of just hearing. After knowing, have pleasure in it, or

disappointment. It becomes a fault if these things arise. For example, you are riding in a car and seeing trees and knowing it. It's not a fault. No kilesa comes into your mind.

This is also a way to Nibbāna. Practice with smelling and knowing, eating (tasting) and knowing etc. There is no fault about them if you know only as sweet, sour, etc.. You have fault if you disappoint with it. You feel the clothes. It’s rough or coarse and I don’t want to wear it and then it becomes fault.

It's no fault only knowing its coarseness. It's also no fault if you can stop at thinking and knowing it. But now, you all are over passing it (can’t stop at just knowing). You are over passing with greed, hatred, delusion, envy, conceit, etc.

The Buddha said that if you could stop at just knowing and could reach Nibbāna. Then you’ll ask there is no insight in the stopping (vipassanā). Taṇhā—craving thinning out is vipassanā. We are concerning of following behind with the unwholesome dhamma.

This is called abandoning with knowing. This is for the contemplation during the daily life activities. At the sitting meditation, you have to contemplate impermanence. (Sayadaw's suggestion here is very important for yogi's developement and in accordance with the Satipaṭṭhāna Suttta)

This dhamma was taught to Bāhiya Dārucīriya by the Buddha (Told the Story of Bāhiya, including his past life at the time of the

Kassapa Buddha's Sāsana). People didn't have any right knowledge and took him as an arahant (During the time as a bark-cloth ascetic).

They gave up their lives for the practice in their past lives (i.e., Bāhiya and his other six companion monks). You all also have to die. Therefore, you have to try hard for the realization. Bāhiya instantly became an arahant after listening to the Buddha's very short discourse.

And it let the monks difficult to believe it. Can stop at just knowing and no kilesa arises is also a practice. If you can practice for no kilesas arise is a practice. Contemplate impermanence also make kilesas not arise. In the suttas, practicing with the stopping were only Bāhiya and Mālunkyāputta.

Some meditation centers are giving this instruction of seeing as just seeing, hearing and just hearing etc. (At that time, Mahasi Sayadaw's satipaṭṭhāna meditation centers were teaching this method). Don't take it as wrong. Why I don't give you this meditation? Among you, no one can stop like them. (i.e., Bāhiya and Mālunkyāputta did not refer to others.)

Therefore I ask you to contemplate the impermanence of whichever dhamma you prefer (i.e., one of the four satipaṭṭhāna). You all can't stop at there only with the seeing. You can't stop, so I ask you to contemplate impermanence. It is not easy for you. If you can stop, it is all right and it is not right if you can't stop. Not the method is not right, but yourself is not right. During the Buddha 45 years of teaching with this stopping method and gained the realizations were only these two persons. All the others were practicing with impermanence.

Impermanence is relating to the majority of people. So don’t take it as wrong. You can do it if you can control your mind. They didn’t include anicca, dukkha and anatta. They could stop and taṇhā died away.

Ven. Sāriputta and others developed their practices with impermanence. I’ll explain you only on seeing. You see a form, black or white. And nothing is happening to you yet. If, it’s a man or a woman with good looking and ugly come in. Then it’s not only a form/ visual object anymore. You all are deceiving by the later cognitive mind process.

After the just knowing mind and follow behind with the later cognitive mind process. Normally you were taught with lies. (i.e., with concepts in daily life) All of you not only can’t stop, but also deceive by them.

True Refuge

14th January 1961

When someone is in drowning and the ship or the boat has already sunk. At that moment whom you have to rely on? You have to rely on yourself. Here you all are carrying away by taṇhā water; being asked by taṇhā and busy with the family and business matters.

You will reach to the four planes of misery if you're sinking there. By wasting your time with these things and you must sink in the kilesa water. If you are looking at this house and that houses, all are carrying away by kilesa water. Yet they have nothing to rely on.

There is a maggan raft (path factors raft) to depend on. You even don't get the five maggaṅga if you don't contemplate (practice); still far away from the eight path factors. Someone is carrying away by water will end up in sinking. You will never appear again if you have sunk. Here yourself means the maggan (the path, the Dhamma).

You have to cross the water with your own maggan raft and will realize own Nibbāna. You can't get it with dāna and sīla. It doesn't mean not to rely on them (not enough). You must have your own maggan raft. Why I am urging you too much? Because you are now empty handed.

Every human business matter is carrying away in taṇhā water. You are in loss with stupidity. You are sending here by dhamma. There are three types of dhamma; wholesome, unwholesome and maggaṅga.

Wholesome dhamma sends beings to blissful destinations (sugati). Unwholesome dhamma sends beings to woeful destinations (dugati). Path factors send beings to Nibbāna. Therefore, beings are sending by dhamma to anywhere.

Dhamma is fixed order—niyama. Fixed order means, after winter and summer comes. It's moving in accordance with the fixed order. Not by the wishes of human beings. This is the fixed order of temperature—utuniyama. The fixed order of kamma—kammaniyama means beings are taking rebirths in accordance with kamma.

Nothing is with your own power; therefore, you have to rely on the dhamma. After death beings have to go with the arrangements of dhamma. Human beings have differences are due to dhamma. All these things are fixed order of dhamma—dhamma-niyama.

What the Buddha said of attahi attanonatho—rely on yourself, it didn't mean this body. He referred it to the Dhamma. But you all are using it wrongly in society. Such as, I have to rely on myself. This body is not-self—anatta. Who owns it? I'll refer this to a story. Because I am worrying that you'll take the wrong refuge.

(Sayadaw told the story of Ven. Kumāra—Kassapa's mother in the Dhammapada; Verse 160—One indeed is one's own refuge; how

can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge, which is so difficult to attain.)

When you’re still alive contemplate impermanence. At the time of near death also contemplate impermanence. The cessation of impermanence is here and the path factors will lead to Nibbāna.

The Diseased Body

15 January 1961

This body is never free from diseases. For example, wanting to stretch and bend the body, wanting to drink water, etc. Whatever you're doing and all are the appearing of diseases. Therefore, it has to be always in the state of conditioning and making adjustments for it. (This saṅkhāra dukkha may be the biggest problem for human beings in their lives).

With the ariyan eyes and observe will see the body as never free from diseases at anytime, such as wanting to excrete, urinate are diseases. Changing postures are also disease. If, it's free from diseases you don't need to make adjustments for it. Making for adjustments are diseases. Always torment and oppress with diseases that it is dukkha sacca.

The Buddha also said about the body as disease—rogato. It always appears to the knowledge as suffering and you know the truth. This suffering arises and that suffering disappears. It goes on and on like this. With the khandha exists and suffering never ends. In the worldlings (puthujjana), craving (taṇhā) follows behind suffering all the times.

The three water roots of craving, clinging and action appear with them. In worldling every time disease arises and gets back disease

again. It’s the disease if the next khandha arises. The worldling eyes and the ariyan eyes are a great different. With the ariyan eyes and it becomes dukkha sacca and magga sacca.

If disease arises for him and it’s cured. Therefore with the practice and it cures the disease. If not, if you have the disease and with the increasing of it. If you don’t have any knowledge about it and diseases are increasing.

Without vipassanā is the increasing of disease. With the existing of the khandha and getting back the khandha is like having a disease and more diseases appear. It happens because not knowing the cause of ending the disease. Every time disease arises and knowing behind as dukkha sacca.

If you know the disease as disease and it’s the task of ending disease. You have the khandha and oppress by the khandha. Nobody comes and oppressing you. At that time dukkha sacca appears to you. Whatever arises from the khandha and remember it as disease appears. You have to make this decision.

The disease is dukkha sacca and making decision is magga sacca. Ending dukkha is a wise person. Connecting dukkha is a foolish person. Another way is; doing vipassanā is a wise person and not doing is a foolish person. It’s very rare to find a person who can end the cause of disease.

For vipassanā practice, no need to choose a place. Disease arises is dukkha sacca, knowing is magga sacca, the ending of the cause is

samudaya sacca and no more diseases arise is nirodha sacca. (i.e., the four Noble Truth in practice)

Importance of Samādhi

16th January 1961

[Here Sayadaw gave a talk on the importance of samādhi for wisdom development. If we don't listen to many talks left behind by Sayadaw, sometimes we can misinterpret some of his teachings, samādhi is one of them. Sayadaw gave many talks on practice and talked extensively about it.

He stayed in a cave for practice from 1942 to 1945 during the war periods. At that time the worldlings of the world killed each other as enemies; but Sayadaw killed his inner enemies, the Mara and its hordes—defilements.

A man may conquer a million men in battle, but who conquers himself is, indeed the greatest of conquerors. After the war, he came out and started to teach mind development. Before the war he taught Abhidhamma to monks and novices. Sometimes gave Abhidhamma talks to lay people.

From 1945 to 1953, the nine years of his talks were not recorded. In 1954 it was started to record his talks. Without the skill of recording and preserving most of the talks were damaged. Only in 1955 onwards recordings were successful.

Once time, Sayadaw mentioned on the recording of dhamma talks to a lay man. He said to him; “Maung Tun Tin, it’s now with the development of science and sound can be recorded. It can lead to Nibbāna if we know how to use it. But if we don’t know how to use it and leading into the woks (Hell Cauldrons). Sayadaw’s words were like a prediction on science and technology. We can see a lot of mind and environmental pollutions going on by misusing them.]

The Buddha said; “Samādhiṁ bhikkhave bhavetha—Let us develop samādhi before.” Samādhi means concentrate on an object and the mind not running away from it. It is not only on the ānāpāna practice (mindfulness of the breathing).

You are looking at an object and concentrate on it. And you get samādhi if the mind not running away to anywhere. If you don’t have samādhi, the intention is one place and the mind falls upon is at another place. Therefore we have to take samādhi first.

People don’t have any experience in the practice, just know the in and out breaths, when it is coming in and going out. For about 15, 20, 30 minutes, it can say as you have samādhi if the mind not going anywhere.

(in most of his talks to general audience he asked them to establish samādhi for sometimes with the breathing. But for yogis came to his place for practice under his guidance, he asked them to establish strong enough samādhi for insight practice.)

Let the mind stays at the entrance of the tip of the nostril. Knowing the air comes in and goes out. This is knowing the in breath and out breath. Breathing in and out normally; if the mind not running away after 15, 20, 30 minutes, then you are overcome your mind.

Why the Buddha taught us to do this? With the rope of sati and binds the wild bull of the mind. It is binding at the post of the air. You have to use this mind. If, it's running away and how can you use it. You can't use it for the contemplation of the impermanence.

Having samādhi and what'll happen? Samadhito yathabhūtaṁ pajanati—A person with samādhi, knows what's happening in the khandha rightly with knowledge. Knowing it clearly as there are impermanences in the khandha.

Why we don't know it? Because you need samādhi. Not practicing samādhi and don't know what's happening in the khandha. Therefore you have to develop samādhi.

Whatever happening in the khandha and you know all of them. Every time whatever arising you know all of them as mind, mental states, etc., e.g., the arising and passing away of form. You know how feeling is arising and passing away, in the khandha.

So you know the impermanence of the five khandha. If still not discern anicca, dukkha and anatta and should go back to samādhi. (Some people think if you are developing insight shouldn't go back to samādhi.)

Re-establish samādhi again. Give you an example, at midnight even a small lizard falls from a ceiling and the sound is quite clear. Why is that?

Because it's too quiet. You know a little itching. You also know a medium and a big itching. Mind of lobha and dosa arise and you also know it because you have samādhi. Why you can't see impermanence? Because you haven't samādhi yet.

First develop samādhi, and after that using knowledge. Turn the mind at the entrance of the nostril towards the khandha. It is becoming clear that after the samādhi practice and to do the paññā. Let samādhi to be number one, and paññā as number two. There are a lot of benefits if you have samādhi.

You know about yourself. Knowing the anicca khandha as anicca khandha is quite valuable. Seeing of everything with the eyes is visual form. With the seeing comes as pleasant and clinging in it will arise. After kamma arises and birth, ageing and death, all of them will follow.

Why is that? Because no samādhi and not knowing about the arising and passing away of them. So these things are following us. It becomes clear that uncountable dukkha are coming to us. If not coming now and it'll be after death because the sec ③ of D. A. process (i.e., taṇhā, upādāna and kamma → jāti) will follow.

A person with samādhi comes to anicca/magga, and taṇhā, upādāna and kamma cease to arise. Knowing rightly is magga.

Someone having no samādhi sees only feeling, but don’t know rightly as anicca. So he follows with taṇhā, upādāna and kamma, and saṁsāra becomes long because he does not have samādhi and paññā.

It is not knowing rightly without samādhi, and will be sent by kamma to rebirth. Arriving into the cow dung, it became a dung beetle. Queen Upari didn’t understand this kind of dhamma; she died and became a dung beetle. Kamma sent her there because it was following with taṇhā, upādāna and kamma.

Isn’t frightening? (Also mentioned about the monk Tissa became a louse and told the story of Queen Upari reborn as a dung beetle) Your affection to wife and children is like a dung beetle.

(After Queen Upari died and the king had strong attachment to her and couldn’t discard the dead body. But the female dung beetle (i.e., Queen Upari) was very happy with her new partner the male dung beetle)

You don’t know where you came from; therefore, you are happy like a dung beetle. You’re happy wherever you are. Even before death you are clinging to the nearest person. Not realization of the Path everything can be happened.

Without taṇhā, upādāna and kamma will not become dung beetle and louse. Except the Path there is no other refuge. By developing anicca/magga and supramundane knowledge arises. Don’t think as I’ll practice it later for the Dhamma which ends dukkha.

You know that the wound will grow out. Shouldn’t you do the thing which can prevent it? You rely on husband, money and wealth. (This talk was to Daw Tin Hla, a lay woman). These things can’t prevent you becoming a louse, a dung beetle and falls into hell. If you rely on them, and it means you want to cry and go to the woeful plane.

Craving and Suffering

21st January 1961

During the Contemplation and you will see the impermanence of the arising dhamma. The arising dhamma is dukkha sacca, by itself is without any knowledge. Also take the contemplative mind as dukkha sacca, by itself is with knowledge.

The contemplative mind is dukkha because of its impermanence. Therefore, impermanent dhamma observes the impermanent dhamma. This is dukkha dhamma observes dukkha dhamma. So, dukkha with knowledge (i.e., contemplative mind) can end dukkha of without knowledge (i.e., objects).

Why is that? Because the D. A. process is cutting off. Dukkha sacca means: duk—disgusting, kha—useless, sacca—truth; the truth of disgusting and useless. Therefore it’s dukkha sacca. What’s the power of dukkha? It's oppressing without any concern to the person with prayers for the khandha.

It’s happening not with misfortune but it appears by taṇhā. There are two kinds of oppression: Oppression with still having the body (i.e., the arising phenomenon); Oppression with until the body disappears. (i.e., the passing away of phenomenon).

Only the body disappears that knowing the real dukkha (i.e., impermanent dukkha).There are two kinds of dukkha; dukkha with khandha not disappears and dukkha with khandha disappears. Dukkha with khandha disappears is the real dukkha. Put the kind of dukkha with the khandha not disappears in the maraṇa dukkha (dukkha of death).

Dukkha with khandha disappears is dukkha sacca—the truth of dukkha. Marana dukkha supports the samatha practice. Dukkha sacca supports vipassanā practice. These are paññatti dukkha and paramattha dukkha—conceptual and ultimate dukkhas. Marana death is close to dukkha sacca.

It's easy to realize Nibbāna if you have strong perception of death. It's easy to discern dukkha sacca for a person with strong maraṇa, listening to sacca dhamma. Why is that? Because it’s a decisive support—upanisaya paccayo to dukkha sacca. You have few dukkha if you have few affection. Therefore before vipassanā practice reflection on death—maraṇanusati has great benefit.

Dukkha sacca is oppressing more for someone with more craving (taṇhā, samudaya). Someone with few craving has few dukkha. There are two kinds of oppression: bodily suffering and mental suffering—kayika and cetasika dukkhas. At first, it's torment with body suffering and then with mental suffering.

The oppression is with their companions; such as 96 kinds of diseases, 25 kinds of dangers, etc. Wanting to change the bodily

postures very often is bodily dukkha. From impermanence to arrive at dukkha sacca you must contemplate a lot.

In this way will arrive to the end. Why? Impermanence is still at anicca, dukkha, and anatta. Still not yet arrive to the stage of oppression. In this way taṇhā is becoming thinner; with more knowing and become thinner. Today I am talking about the differences between seeing anicca and sacca.

The differences are; kilesa is momentarily thinning—out and uprooting. Arriving at kicca ñāṇa and the knowledge becomes sharp. Why? Because you know the oppressive nature. You will suffer like this if you have the khandha, and then kilesa thins out.

Only arriving at kata ñāṇa and you will see Nibbāna. Asking you to contemplate impermanence is for the developing of kicca ñāṇa and kata ñāṇa respectively (i.e., to know dukkha sacca and seeing the end of dukkha sacca).

At the time of seeing anicca, kilesa is not very thinning out yet. Only at the time of seeing dukkha and kilesa becomes very thin (at the time of seeing the oppressive nature). At the time of seeing anicca, dukkha is still bearable because it is seeing dukkha momentarily.

Kilesa dies out only by seeing the oppressive nature. You can see the developing of dukkha sacca only by seeing anicca. Knowing sacca is sacca ñāṇa. Knowing the oppressive nature is kicca ñāṇa.

With the maturity of kicca ñāṇa and will arrive to the kata ñāṇa (the ending of dukkha.) These are the three knowledge. If sacca ñāṇa becomes mature and will arrive to kicca ñāṇa. Seeing the impermanence of dukkha is sacca ñāṇa.

After kilesa thins out continue with the practice and the knowledge of not wanting arises. It becomes kata ñāṇa with its cessation. The teacher is wrong if he can't teach these stages. The disciple has not yet discerned that these three stages are also not Nibbāna.

How many kinds of kicca ñāṇa? In the four meanings of dukkha sacca:

Pīḷanāṭṭha (Pīḷana-aṭṭha)—oppressive nature, mind/body oppress and torment the person. It's the active part.

Saṅkhatāṭṭha (Saṅkhata-aṭṭha)—conditioning by taṇhā—craving. It is the passive part.

Santāpāṭṭha (Santāpa-aṭṭha)—khandha is always burning with kilesa fire.

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—khandha always has the changing nature.

The builder of the khandha is taṇhā. For example, taṇhā is like a manager (employer). And kamma is like an employee. So kamma is working for taṇhā. Who is the more fearful one? Therefore taṇhā is more

fearful than kamma (Human beings are in the opposite and worshipping taṇhā)

Taṇhā is saṅkhārakkhandha. Even it arises and ceases, its power (energy) is leaving behind. Therefore the Buddha called it taṇhā—the carpenter, the builder and not referred to kamma as such. Kamma can't reject it as—I don't want to do it if taṇhā is still existing. So the Buddha used it as taṇhā samudaya sacca and not kamma samudaya sacca.

[In one of his talks; Sayadaw mentioned that the Bodhisatta's perfections were coming from the over four incalculable aeons—asankheyyakappa of cultivation. Therefore, his kammic energy is also incalculable. The Buddha's power is one of the inconceivable. But after no more taṇhā and everything was finished for him. If he could come back again and again means still have taṇhā]

With the cessation of taṇhā, Nibbāna arises. Kamma is naturally going with it if taṇhā ceases. Even though taṇhā arises and ceases, its energy is leaving behind. Therefore, beings suffer with its arrangements (Gave the example of foot baller and the ball).

You're going along the direction sent by taṇhā without your wishes. Until taṇhā not dies, it'll never discard its power (gave another example of a tailor). Someone with latent taṇhā and it'll connect only dukkha. Someone has a lot of inversion (vipallāsa) and think it as connection with happiness (sukha).

It'll never connect to sukha but only dukkha. But we are talking about it as good kamma from death to connect with birth. After that

comes bhavaṅga citta—life continuum mind. It's dukkha sacca. Anantara paccayo—proximity condition, the result is without delay (no intermediate stage). This is giving dukkha without gap between them. Don't take the cause and effect connection, but as dukkha connects to dukkha.

Taṇhā is ordering kamma; "Go and connect like this, connect like this." There is not any good point in kamma. After birth with consciousness and bhavaṅga citta, after that adverting mind (āvajjana) arises. Taṇhā connects the mind with proximity condition—anantara paccayo, (without any gap).

Therefore whatever mind arises only dukkha sacca arises. Every mind arises and disappears. Put on the right thought glasses—sammā-saṅkappa on the right view eyes—sammā-diṭṭhi and will see clear. It is only dukkha continues.

Therefore the nature of taṇhā is like a tailor having the power of conditioning. It's saṅkhata dukkha sacca. It arises with the condition of taṇhā and saṅkhata dhamma. It controls the 31 realms of existence. Your thought on taṇhā is as an ordinary small thing (So, all worldlings do not take it seriously and they suffer.).

It connects with dukkha and not sukha. Connection by impermanence and only impermanence arises. Eating is dukkha, bathing is dukkha, excreting and urinating is dukkha, etc. Its power is going up to the worlds of Brahma gods. There is no other thing except this connection of dukkha sacca. Therefore the Buddha said that I only taught dukkha and the cessation of dukkha.

[Sayadaw continued to talk about taṇhā with kāmāsava and bhavāsava—taints of sensuality and becoming. Both of them are taṇhā. The differences are with the types of person who creates them: the one with big and the other with small taṇhās.

Kāmāsava created the realms below the Brahma gods, and bhavāsava creates the worlds of the Brahma gods' worlds. From sotāpanna to anāgāmin, they destroy kāmāsava by stages, and arahants destroy bhavāsava.]

Always reflect as all dukkha come from taṇhā. During the observing don't reflect. What'll happen if you reflect? And it becomes cintayamāna ñāṇa and not bhāvanāmaya ñāṇa (Reflection and Observing). They are different. Don't be mixed up.

What are the differences between cintayamāna ñāṇa and bhāvanāmaya ñāṇa? With cintayamāna ñāṇa more bhavaṅga cittas arise and in bhāvanāmaya ñāṇa less bhavaṅga cittas. Bhavaṅga cittas take the objects of the past. Cintayamāna is thinking, planning, reflecting.

Let a time for the reflection. And let a time for observing. In this way it becomes quicker in the practice. It's cintayamāna to reflect on one's own khandha with truths. Contemplation of impermanence is bhāvanāmaya. With these two practices kilesas not easily come in between the practice.

What're the differences between less and more bhavaṅga cittas? It is a dukkha pati-pada person (pracitce with difficulties) with more

bhavaṅga cittas. It has connection with kilesas. Contemplation without reflection and the realization is slow.

[How to use cintayamāna and bhāvanāmaya ñāṇa? Sayadaw said cintayamāna was helpful to stop kilesas coming in during vipassanā. He encouraged yogis as before sitting should reflect dukkha or the dangers of taṇhā (i.e., cintayamāna and then sit for bhāvanāmaya. More bhavaṅga citta means with more kilesas or dukkha pati-pada person.]

Taṇhā connects to kamma, to consciousness, to mind/body, etc. Except magga paccayo—path condition, everything is made and connected by taṇhā. Making it into a cycle and is called oghā—floods. Without thoughts and ñāṇa is not right. Including the Bodhisatta and wise people were also using it.

Taṇhā is tormenting someone with the prayers for the khandha. Connection of dukkha without breaks is also taṇhā. Vipassanā is looking at the injuries afflicting by taṇhā. It's oppressive and conditioned in different ways that dukkha sacca.

Let the conditions be; "Do you want to be oppressed?" We have to think about these two points. Oppressed means for the passive side. Accept everything to come. Oppressive means the active side. The mind oppresses the mind and form oppresses form.

These are the two points of pīḷanāṭṭha—oppression. Saṅkhatāṭṭha (Saṅkhata-aṭṭha)—knowing that it's happening according to one's desire (i.e., desire for the khandha.).

Fulfilling One's Duty

27th May 1961

Someone is wasting the chance of Path and Fruit (Magga and Phala) if he can't catch up to the point of truth (sacca). The person who is listening to the teaching but not following to the end is also not getting the Path Knowledge.

(To support these two points. Sayadaw told the stories of Ven. Sāriputta and Dhānañjāni brahman; and laymen Pesa of the Buddha Kassapa's time. Sāriputta taught the brahman the samatha dhamma and he was reborn in the Brahma world.

But he had the potentiality for enlightenment. Later Sāriputta went there again and taught him vipassanā dhamma. Pesa's story had been mentioned before).

Even someone has the pāramīs, these two points are important. Teacher and student, if each person is lacking one of these points will lose the chance for realization. A person can be checked with the following five points whether he has the pāramīs or not. These are:

① Encounter with the Buddha's sāsana.

② Meeting with those who can teach the sacca dhamma, that is the Buddha or the disciples of the Buddha.

③ Able to listen and understand the sacca dhamma.

④ Can practice in accordance with the Dhamma (Here Sayadaw emphasized the discerning of impermanence.)

⑤ Repay the gratitude to the teacher with the successful practice.

If you complete with ①, ② and ③ points and have the pāramīs. If you can complete ④ and ⑤ with the practice and fulfill the goal.

The sutta discourses were the khandha records. Entering the Path has to look at the khandha. (Giving the Dhammapada story of two monks; one was a scholar and the other was a yogi. The scholar couldn't answer the practical questions put by the Buddha. But the yogi could answer them.)

We can perform the sāsana duty with learning (pariyatti) and practical knowledge (patipatti). The real learning knowledge comes from the practical knowledge of the khandha. Don't know the khandha directly and only from the books can be bitten by taṇhā, māna and diṭṭhi.

One can realize Path and Fruit if knowledge (ñāṇa) is in accordance with the reality. One thing you have to remember is, if kilesas come in and it takes longer. Therefore it is important not let kilesas come in between the reality and knowledge. Practice in the morning and it can be realized in the evening. Practice in the evening and it can be realized in the morning (half day).

A wanderer asked Ven. Sāriputta; “What is the most difficult thing in loka—the world?” Ven. Sāriputta’s answers were; Free from businesses (activities) for the practice; live in seclusion for the practice; and seeing anicca. Not included the pāramīs in these three points. One will realize the Dhamma if practice with these three points.

You will get it (discerning anicca) if you succeed with the no. ③. The Buddha and Sayadaw mentioned the importance of anicca in practice in their suttas and talks)

(Sayadaw continued to talk on the hindrances from the Saṅgārava Sutta, Aṅguttara Nikāya. The reason of having impermanence (conditioned dhamma) and can’t discern it is covering by hindrances. Then, how to solve it? For example, lobha arises and it will cover up impermanence. First, you have to contemplate the impermanence of lobha mind. After that continue the contemplation whatever the khandha shows you. Because of these hindrances that can’t realize Path and Fruit.

Impermanent and Taintless

30th May 1960

A person with the contemplation of impermanence and knowing of Impermanence is becoming taintless. With this, affection to the khandha of taint of sensuality (kāmāsava) not arises. Thinking of it as it's me; the taint of wrong view (diṭṭhi-āsava) also not arises. Not knowing, the taint of ignorance (avijjāsava) also not arises.

Someone is doing the task of contemplating impermanence and knowing of impermanence becomes taintless. Become taintless means seeing the impermanence of one's own khandha and others' khandhas. Discerning of dukkha and anatta are in the same way.

Why is that? Because it only becomes anicca and magga, anicca and magga, etc. in the process and āsavas can't come in between them (Sayadaw explained as it was impossible by prayer and rely on outside power with the simile of the hen and her eggs).

If you not contemplate, and then like the baby chicks die in the darkness of inside the eggs. It was like living in the darkness and dying in the darkness. Someone is discerning the beginning of the impermanence and continues the contemplation āsava will come to an end.

It’s like the hen and you must do the three jobs of anicca, dukkha, and anatta. Seeing impermanence is fulfilling the task of anicca, dukkha and anatta. The Buddha also taught anicca vata saṅkhāra—conditioned phenomena are truly impermanent. Maybe you’ll complain as you’re still with the seeing of impermanence.

In this same sutta the Buddha gave another simile, i.e., the simile of adze. Ñāṇa is slowly eroding the kilesas if you are contemplating impermanence. Each day erodes a little bit, etc. and lobha, dosa and diṭṭhi are becoming fewer than before. If you continue the practice, it thins out slowly and at last disappears.

Don’t think about it as no benefit. When will it finish (if you ask me)? It’ll finish if the impermanence ended.

Dukkha and Nibbāna

24th June 1960

In the Udana Pali Text, the Buddha said that Nibbāna did exist. If you ask; “How does it exist?” It does not exist for everyone. King Milinda asked Ven. Nāgasena; “What kinds of people have Nibbāna (realize)?”

Someone is developing the practice and knowing what should be known will get it. If you thoroughly penetrate DUKKHA will get it. You must remember this one (This point is very important. No one realizes Nibbāna by prayers and outside power without practice. Realization never happens without the practice of the four Noble Truths).

Someone thoroughly penetrates it as only impermanent dukkha sacca and will know that there is no sukha at all. Someone doesn’t penetrate dukkha sacca will not abandon samudaya sacca (i.e., taṇhā) and, not develop magga sacca (the Eight-fold Path). With the continuation of the dependent origination process will never realize it.

I am asking you to contemplate feeling (vedanā). And you’ll ask me; “Why seeing the arising and vanishing of it?” The reason is; after the feeling arises and before the contemplative mind (ñāṇa) comes in, there are a lot of bhavaṅga cittas (life continuum minds) arise between them (i.e., between feeling and ñāṇa).

(This is the cognitive mind process mentioned in the Abhidhamma). At the time ñāṇa comes in and seeing that the arising feeling is not there anymore. It is arising and vanishing and you only see that. And you'll ask; "Isn't contemplate the non-existence?" Non-existence is the concept of not really exist.

If you contemplate the not existing, and it'll become contemplate the concept. In the text it also mentioned that vipassanā had to contemplate the present moment. Mind dhammas (nāma dhamma) are arising and vanishing in the rate of hundred thousand billions times within a wink of an eye. Therefore it's sure that you'll find it not there anymore.

When you come in for the contemplation, the arising feeling has appeared for sometime already. Therefore vipassanā means contemplate the not existing. There are two kinds of not existing: totally not existing and from existence to non-existence. Totally not existing is concept. From existence to non-existence is not concept.

(Sayadaw gave an example of an elephant. An elephant came to the compound of a house, roundabout at midnight. It slept there and left some droppings and went away in the very early morning. People of the house waking up in the morning saw the elephant's foot prints and the droppings.

But at that time the elephant was not there anymore. Although the people knew that the elephant was sleeping here last night. You should know anicca in this way).

Feeling exists as the paramattha dhamma. Not existing is anicca (disbanding) which the contemplative mind sees it not there. It's the knowledge of knowing the existence to non-existence. It's not knowing the totally not existing. It becomes permanent (nicca) if you contemplate the existing.

It becomes concept (paññatti) if you contemplate the non-existence. It becomes the real vipassanā knowledge if you can catch on the existence to non-existence with the contemplation. Feeling is arising and also disappearing. You only find this.

It's the contemplation of the dukkha of the vedanā. Magga only sees dukkha arising and dukkha ceasing. Vedanā's anicca is dukkha sacca, knowing it is magga sacca, taṇhā-upādāna-kamma not arising is samudaya sacca and jāti-jara-maraṇa not arising is nirodha sacca.

By doing one and finish the four truths. Thoroughly penetrate dukkha sacca is your task. You can contemplate anyone which you appreciate (i.e., body feeling, mind and dhamma). If you see arising dukkha and ceasing dukkha and it's right.

(Sayadaw continued to talk on Channovada Sutta, about Ven. Channa who committed suicide, MN.144 Channovādasuttaṃ). Someone succeeded with the practice of seeing impermanence, and at the time of death could change the rebirth sign.

(Here Ven. Channa became an arahant before passed away). It was becoming a habitual kamma—āciṇṇaka-kamma for him that with the practice he could change the rebirth sign.

How to Think?

1st July 1960

Worldlings have two kinds of thinking. With thinking that sorrow, lamentation, pain and grief arise. There is also with thinking sorrow, lamentation, pain and grief not arise or can extinguish them. At what time sorrow and grief arise?

We are thinking about this and that when we are staying alone. At the times of sleep and waking up, we are thinking about family and business matters. It's like looking for one's own dukkha. (Many human beings are like this). We are thinking about things which are not good and follow with sorrow, lamentation and grief.

One's own thoughts are tormenting oneself. One's khandha and others' khandhas are not-self. Not self becomes self and you can't - sleep. Also you are thinking on suffering (dukkha) as happiness (sukha). You are thinking about the impossible so that pain and grief arise. (Here we can see the super-stupidity of human beings with their super-taṇhā.)

The Buddha taught us how to think (from the Saṁyutta Nikāya). All thoughts come from wrong views (diṭṭhi). For example, if I am old it's quite difficult for me. This is thinking with diṭṭhi. You're going to the apāya (woeful plane) from the sleeping bed. With thinking and not-self becomes self is thought of wrong view. In the Saṁyutta, the

Buddha taught us to think for Nibbāna and not to think for apāyas (painful births).

Start with thinking: Where do ageing and death (jarā, maraṇa) come from? Where do these two dukkhas come from? Then, it becomes right view (sammādiṭṭhi). The ageing and death are dukkha sacca and thinking is becoming magga sacca.

It comes with right thought. This is thinking what is existing and not with what is not existing. Ageing and death arise by birth (jāti). Here jāti becomes samudaya sacca (the cause of dukkha). Again; where is birth coming from? Birth is dukkha sacca and thinking is magga sacca.

And then if you ask; “Is thinking a practice?” my answer is, if kilesas not arise, it’s a practice. Diṭṭhi / taṇhā, upādāna not arise. It becomes magga sammā-diṭṭhi (path factors right view). Birth also ceases. And it’s knowing nirodha sacca.

In the future you must think in this way. With this D. A. process is sure to cut off. Because no kilesas come in. Why does it not include anicca, dukkha and anatta? You have to note it as the contemplation of the mind—cittānupassanā.

Where is kamma (dukkha sacca) coming from? Kamma is dukkha sacca and thinking is magga sacca. Diṭṭhi/taṇhā samudaya not arise. It’s killing diṭṭhi and taṇhā. It’s practicing to know sacca, developing the truths (bhāvetabba). You should note it as practice with developing —bhāvetabba.

(Here Sayadaw taught how to use the twelve links of D. A. process for thinking. We have to contemplate the whole series in the same way.)

This method is reflecting the D. A. process in the reverse order (paṭiloma) and getting the path factors. Where is taṇhā coming from? It's from feeling. Feeling can't arise by itself. It is arising together with the other four khandhas. Feeling arises depending on the body.

Therefore if you can contemplate feeling to the extinction (i.e., the ending of feeling) and dukkha totally ceases. With thinking in backwardly and the object of contemplation appears to us. With the contemplation of feeling is seeing its impermanence, its disenchantment and its ending become the eight path factors.

And then feeling ceases and Nibbāna arises. With the contemplation, the cessation of feeling comes; it's called uppāda nirodho—the cessation of the arising dhamma. The cessation of taṇhā, upādāna, kamma and jāti without arising is called anuppāda nirodho.

Therefore these are the cessation of the khandha and kilesa. (Vedanā and jāti are khandhas; taṇhā, upādāna and kamma are kilesas). The Buddha gave the example of firing a clay pot. During firing the pot and it's hot. After finish and put it outside become cooling down.

Here also the same. The pot in the fire stove with heat is like the khandha with kilesa heat. After outside the stove and cooling down is

like the khandha without kilesa. This is saupādisesa Nibbāna—Nibbāna with the khandha, but without kilesa.

Even though still has the khandha the yogi sees Nibbāna, with the cessation of kilesa. This is called Nibbāna element with the khandha.

Four Nibbānas

1st July 1960

There are four Nibbānas: sotāpanna Nibbāna, sakatāgāmi Nibbāna, anāgāmi Nibbāna and arahant Nibbāna. There are four abandonments with four Nibbānas. To become a sotāpanna have to kill diṭṭhi—wrong view. To become sakatāgāmi, anāgāmi and arahant have to kill taṇhā.

Now, you are worldlings—puthujjana and must kill diṭṭhi. By killing diṭṭhi and the coarser taṇhā with it also gone. Taṇhā is not a leading factor here, instead diṭṭhi is the leader. If you ask which taṇhā dies with diṭṭhi? This is the coarser taṇhā leading to woeful planes. By killing diṭṭhi, this taṇhā dies with it.

The cup is also with it if you are taking water. Diṭṭhi is sticking in the khandha. The eyes contact with visual form is phassa. With phassa good or bad vedanā arises.

The I (self) concepts on phassa and vedanā are falling away if you know in this way because it is only the paramattha dhamma arising. Whatever dhamma arises and follow with knowledge and diṭṭhi falls away. It dispels diṭṭhi because we don't want birth to arise. (Sayadaw explained up to kamma-bhāva on dispelling diṭṭhi)

If you know the present moment D. A. process and diṭṭhi is falling away. In all day, the D. A. processes are going on from the six senses-doors. The assemblages of dukkha are going on in turn. These are going on until before death. For birth you have to go after death.

From the six senses-doors whatever arising is only dukkhakkhandhassa—the assemblage of dukkha because every time it arises and not knowing is wrong view (taking the experiences as me and mine). It becomes satipaṭṭhāna—mindfulness if you know it.

At the time of sleep, no diṭṭhi is with it and only the bhavaṅga cittas are arising with sleep. These minds (i.e., bhavaṅga cittas) can't give the bad or good results. The mind is doing the natural breathing.

(Sayadaw said that each day the actions of the D. A. process are arising in uncountable numbers. Therefore the results are also uncountable. It's quite terrifying. Therefore to understand the Buddha's Teachings rightly and correctly, it needs to understand the D. A.

We shouldn't interpret the Buddha's Teachings with our own views and philosophy. It was quite clear why the Buddha only taught dukkha and the end of dukkha. The Buddha own enlightenment could not separate from it).

The wholesome merits you have made are insignificant, if comparison with the diṭṭhi kammas. These you are creating in the whole day from the six senses-doors. (Just think about your whole life) How much terrifying it's? (Even wholewsome actions, they are diṭṭhi kamma if doing them with identity views—sakkāya diṭṭhi.)

(Therefore the Buddha warned us that our frequent homes were the four apāya-bhūmis—woeful planes.) D. A. processes are at rest is only in the sleeping time. In dispelling diṭṭhi you have to know the arising dhamma. If you know the arising dhamma will also know the vanishing dhamma.

For example, looking at the lightning; after a bright light and it instantly disappears. Why? It's too fast. Diṭṭhi falls off if you know the arising, and knowing the vanishing becomes vipassanā. It's easy, and not difficult at all. Diṭṭhi becomes thinning out with taṇhā if you contemplate a lot. With the knowing and ignorance also thins out.

(continued to talk about Ven. Anurādha.) The Buddha was a doctor and only gave the medicines. It can cure only by taking it. Therefore, we have to extinguish our own hell fire. There are only these two dukkhas: dukkha arising and dukkha ceasing in the world (loka).

No person, no beings exist. Only the arising dukkha and the vanishing dukkha exist. After that comes Nibbāna—the permanent extinction of dukkha. A person not knows dukkha and only looking for dukkha. Not knowing the arising is looking for dukkha.

Because of not knowing the truth (sacca) and saṁsāra is becoming very long. Only can penetrate dukkha sacca and dukkha will cease.

On Insight Knowledge

27th November 1960

[Here Sayadaw delivered an interesting talk on insight knowledge. Usually he didn't mention ten or 16 knowledge as mentioned in the commentary on Abhidhamma. He only followed or talked about them which were mentioned in the suttas.]

(Told the story of Ven. Susīma, who came in and ordained for the purpose of stealing the teachings)

Contemplation of impermanence is including samatha and vipassanā, because it has the five path factors (i.e., three samādhi factors + two wisdom factors). Insight knowledge come before and then followed after with The Path Knowledge.

In the Buddha's Teachings samatha practices were not the main point. With insight realize Nibbāna. In the Paṭisambhidā Magga; bhāvetabba—developing was referring to lokiya magga—mundane knowledge or insight knowledge.

It's the five path factors. In the five path factors are not including the sīla factors. Because the sīla are not stable, coming in and out.

Between the last insight knowledge (vipassanā magga) and the Path knowledge (lokuttara magga), even no bhavaṅga citta comes in.

it’s anantarapaccayo—proximity condition. Up to gotrabu ñāṇa—change of lineage (from a worldling to become an ariyan) are the five path factors because all of them are with the impermanence.

It completed with the eight path factors (five path factors + three sīla factors) only at the Path Knowledge because sīla becomes stable at that time. All the insight knowledge are only changing the views step by step. But the process is only with the five path factors.

There were only two stages of knowledge (i.e., insight knowledge and the Path Knowledge) what the Buddha taught Ven. Susīma. In the Anattalakkhana Sutta (SN.22.59 Anattalakkhaṇasuttaṃ)—The Discourse on the Universal three characteristics, taught three stages of knowledge; i.e., discerning impermanence, its disenchantment and the ending of it.

In reality the knowledge is not changing but the views are. All insight knowledge are with impermanences, but the views are as danger, fear, disenchantment, not wanting, etc. You just doing the practice and kilesas will become thin out (told the simile of the handle of an adze).

You’ll have the Path Knowledge if kilesas are gone. Changing of views are taking as changing knowledge. I am concerning that you may taking it as your knowledge not develops (Because only just seeing impermanence). Kilesas become thinner means the development of knowledge.

Whatever view is changing and your duty is contemplating the impermanence of the saṅkhāra dhamma. After the knowledge becomes mature and it disappears in a blip and substitutes with the Path Knowledge. We just do the contemplation whatever the object is showing.

For example, could Suramutta (a drunkard layman) know the insight knowledge? Suppabuddha the leper was also in the same situation. The insight knowledge were related to Ven. Sāriputta because he had the sharp knowledge (second after the Buddha, but later Buddhists had looked down on him).

Nobody knows the process of the knowledge. Whatever object is showing only impermanence exists. (Sayadaw compare Ven. Sāriputta with Ven. Mahā-moggallāna) Ven. Sāriputta took two weeks for full enlightenment and Ven. Mahā-moggallāna only seven days. Why was that? Ven. Sāriputta had many records. He was analyzing the knowledge and it took longer time.

In the questions and answers between Ven. Sāriputta and Ven. Mahā- koṭṭhita; Start with impermanence (also, up to arahantship.) if you want to become a sotāpanna. Therefore you shouldn’t have many teachers and many ñāṇas processes. People will have no shame and fear (hiri-ottappa) for wrong doing if he has ignorance—avijjā.

[The Buddha said hiri-ottappa dhammas were the protective Dhamma of the world (lokapāla dhamma). If we observe today modern world, human beings are going the way of no shame and fear of wrong doing.]

Only without ignorance (become knowledge—vijjā) has shame and fear of wrong doing (Sayadaw gave the story of Ven. Patācārā Therī. Here we can see the importance of wholesome education, including all media)

The main point is reaching the top of the mountain. It's not the main point whether you are ascending there with two or three knowledge. Ven. Sāriputta said that he was the only one and should not follow him (in regarding with the 16 knowledge).

Part 11

No Free Time Is for Sufferings

4th February 1961

D. A. is one's own khandha process and it's going on every day. Don't take them separately as different. This time it's arising and this time it has to be cut off. That'll not make it continues. If you don't cut it off is collecting unwholesome kammas. You have to be very careful on this point.

For example, on the body pleasant feeling arises. This is the arising of the D. A. of the khandha. After that the appreciation of taṇhā, saṅkhārakkhandha continues to arise. One khandha ceases and another khandha continues to arise. Let's look at its cause and effect connection.

Vedanā paccaya taṇhā—feeling conditions craving, khandha continues to arise. This will continue to upādāna and kamma, so saṅkhārakkhandha are continuing to arise. One khandha ceases and another khandha arises. Vedanā and kamma are this life (vedanā→taṇhā→upādāna→kamma). Kamma paccaya jāti—action conditions birth.

These are the birth of the five khandhas will arise in next life. And then jarā and maraṇa (ageing and death) khandhas continue. It is doing the job of connection of two lives. It has no demerits but looking for dukkha. Everyday these kammas are uncountable. These kammas are also anicca.

So why shouldn't it disappear? Because these taṇhā, upādāna are not yet abandon with the Path Knowledge. So, they are always as latent disposition in the mind. They are keeping all these kammas for not to disappear (Taṇhā is storing these kammic energy with it).

If one of the kammic energy has finished and it sending out another one, etc. Then if you fall to the plane of misery can you come out again? There are many uncountable kammas of this life and past lives are in its storage.

Therefore, the Buddha said that there were no time limits of lifespan in the hells. If you're making one mistake; "Do you have the chance to come out again?" Therefore, let us look for a refuge. It's necessary to look for a dhamma making these kammas become fruitless.

If not only dukkha sacca will arise. With the realization of sotāpatti magga (stream entry knowledge), the storage of many past lives and this present life unwholesome kammas become fruitless. If you are heedless and lazy, you are only coming to this human world for a visit (just wasting time).

And you will go to painful planes of existence if you die. You have debts (and) shouldn't be in a relaxed mood. No contemplation of vedanā with insight that taṇhā and upādāna are storing the kammas. They release it one by one and do you have any freedom? Don't be afraid of the results but the causes.

Contemplate the impermanence of vedanā. If you not pay attention for them and it will do the connections. This is dhamma niyama—fixed order of the dhamma. Vedanā → taṇhā, upādāna and kamma → jāti continues. (mentioned about vedanā in the Sakka Pañha Sutta)

Contemplate the three feelings. If you not forget them and vedanā paccaya paññā—feeling conditions wisdom (with practice). And if you forget them, and vedanā paccaya taṇhā—feeling conditions craving. Forgetfulness is ignorance. If you are in a more relaxed way and it make more connections.

The fault of heedlessness is very great indeed. Why it becomes vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases? Because magga arises (path factors) and feeling ceases, so taṇhā can't arise. You have no free time means connecting the D. A. processes.

You are working for feelings that connecting with taṇhā and upādāna. The fault of no free time is very great indeed. The cessation of taṇhā means it's not arising. Instead at the place of taṇhā, magga arises. Taṇhā, māna and diṭṭhi will cease (i.e., Nibbāna) if you can contemplate to the ending (or cessation) of vedanā.

Who is Your Creator?

16th February 1961

(From the beginning, Sayadaw explained the D. A. process of the tongue door.) Vedanā paccaya taṇhā—Feeling conditions craving. Feeling is paṭiccasamuppāda—the cause and craving is paṭiccasamuppanna—the result, cause and effect process. Taṇhā and upādāna are called taints—āsava. It's including all āsava; these are: kāmāsava, bhavāsava, diṭṭhi-āsava and avijjāsava—taints of sensuality, becoming, wrong view and ignorance. During the eating, contemplate the impermanence of taste consciousness. With this, the feeling not connects with the action (i.e., vedanā to kamma), and the four āsava are cutting off.

Directly cutting off are; kāmāsava, bhavāsava and diṭṭhi-āsava. Avijjāsava includes as sahajāta—conascence. If jāti, jarā and maraṇa—birth, ageing and death are not arising and then āsava ends.

If the Buddha had not arisen or if you not contemplate them birth, ageing and death arise. Births will uncountable to arise, because of not ending the āsava. Kammas have to do the jobs for āsava.

Who made the taste consciousness? Only someone has the āsava and it'll arise. There are not these things in Nibbāna. Do you know that it was made by the āsava of past life? All the objects of contemplation

are made by the āsava. (This point is interesting for contemplation and has some hidden meanings.)

The things made by āsava are anicca and the contemplation is magga. Āsava of the past made dukkha sacca. All these things are anicca, dukkha, anatta, asubha and dukkha sacca. We have been found out the injuries made by the āsava. It's better to know them profoundly and contemplate.

Let you to know with the contemplation that the things made by the past āsava are not right. In the past you didn't have the sāsana eye (i.e., Dhamma eyes). So, it happened randomly. Vipassanā dhamma is the nearest to Nibbāna for the ending of āsava.

If not, your prayers for Nibbāna are only in a traditional way (We can see this mentality in some Buddhists, only rely on prayers and vows with outside power).

The whole body is made by āsava. In the Buddha's First Discourse (Dhammacakka-pavattana Sutta) said, upādānakkhandhapi dukkha—the five khandhas subject to clinging (āsava) are dukkha sacca. In the process of ending āsava, with the contemplation of impermanence and magga arises.

Only with magga arises and āsava will end. Your own defiled things are āsava dhamma. Āsava creates the khandhas and it's not kamma. If you want to clear on this point; after his enlightenment, the Buddha made this exclamation; "Taṇhā man, the carpenter, you can't

make the khandhas again for me.” It means as I had no more āsava (taṇhā) for a new khandha.

What is the Most Important Thing?

19th March 1961

[In this talk, Sayadaw used his own verses on the Four Noble Truths to explain the practice. These verses are:

① Every formation (i.e., conditioned phenomenon) is impermanent; remember as dukkha sacca.
② Taking the impermanence as me; remember as the cause (samudaya) of affection
③ The ending of all the mind and matter; remember their cessation as Nibbāna.
④ The knowledge of the cessation; remember as the Path Knowledge]

It's important to know the truth. It's like a stick throwing up to the sky and falling down again in a random way if you don't know. Your destination of rebirth is random and without stability. Therefore, you have to practice and know the truth until your bones and skin are worn out.

At the time of encountering the sāsana and you must work hard. As the khandha is dukkha sacca and it needs to discern their oppressive nature. (pīḷanāṭṭha). (continued the story of naked ascetic Kassapa). Avijjā—ignorance is not knowing the truth (told some stories of the people fell into hells, animal realms, etc.).

Now, you can smile and also have to cry in the future. The practice of satipaṭṭhāna is the task of knowing the truth. For knowing the truth, avijjā—ignorance must become vijjā—knowledge. Only looking after the mind and body, when'll you have the free time? It oppresses mercilessly to someone has affection for it. (It oppresses like the twin of blind and handicapped babies i.e., body and mind to the mother).

People didn't have any affections were all in Nibbāna now. Except the task of becoming a noble person (ariya), all the other things are oppressing you. You must know that the khandha is the oppressive dukkha sacca. With more affection to it and more oppressive it'll become.

If you are treating it well and do you still have free time? You must see its oppressive nature with knowledge. Observe the five khandhas with the five path factors.

① Every formation is impermanent; remember as dukkha sacca. If you're discerning the impermanence of conditioned dhamma and seeing dukkha sacca. Arising is dukkha and vanishing is dukkha. In the khandha only the impermanence will arise. Pay more attention to discern impermanence than family and business matters.

Because in the Saṁyutta Nikāya, the Buddha was urging as if we had the chance for listening the truth (for enlightenment), even we should accept the spear inflicting on us.

(Every day in the morning time 300 spears, in mid-day for 300 spears and in the evening for 300 spears, respectively. Even though we may die for once only; we will die for many lives to come if we don't know the truth. Also, many uncountable sufferings are waiting for us, such as in hells, as animals, as hungry ghosts, etc.)

Seeing, hearing, smelling, etc., whatever arises; they vanishes with change. With the blind and handicapped (i.e., body and mind) combine together, seeing, hearing, smelling, etc. are arising. After the arising, both are vanishing (mind and form). The mind is quicker and the form a little slower. Because of the changing and vanishing that it is dukkha sacca.

Contemplate form if you prefer kāya (form); contemplate mind if you prefer mind. You'll end up with the knowing of dukkha sacca by seeing impermanence. Whatever you are contemplating only seeing impermanence, and knowing the truth (sacca).

② Taking the impermanence as me; remember as the cause of affection. If you not contemplate and become diṭṭhi/taṇhā and continue the saṁsāra. Beings are falling down randomly and it's not good for happening. And it needs to abandon them. "I think Therefore, I am" is attaching to wrong views and arising everyday quite a lot.

You have to do this task very quickly as going towards the cemetery because you're going towards death (i.e., closer to death every second). The saying of your becoming older means it's closer to the cemetery. ① is for contemplation (i.e., saṅkhāra dhamma, the five khandhas). ② is for abandoning (diṭṭhi/taṇhā). What is Nibbāna? With

the contemplation of impermanence, it becomes mature and with a blip mind, body disappears (even if you're contemplating the mind). This knowledge (ñāṇa) is in contemplating but under the knowledge these are disappeared.

③ The ending of all the mind and matter; remember their cessation, as Nibbāna. Your destinations are becoming stable if you realize it (Will never fall back into the planes of misery). You will sure to realize it if your practice is also right with viriya (right effort) and you're a tihetuka person (born with three wholesome roots of non-greed, non-hatred and non-delusion).

Here only ① and ③ verses are important. It's like you get the train ticket at Mandalay Railway station and arriving at Rangoon (Yangon) Railway Station (compared to the 1.and 3. verses). You're passing through the knowledge between them. (From impermanence to Nibbāna; it's also the same as from Mandalay to Rgn. It will pass through other stations on the way.)

④ The knowledge of the cessation, remember as the Path Knowledge. After the lokuttara magga arises, ① and ② maggas cease (① is arising and ② is vanishing). After the Path Knowledge and Fruition Knowledge arises. And then you are becoming a sotāpanna.

After the Path Knowledge ceases and the Fruition Knowledge arises is akāliko—non-temporal/immediate. (This point was not accepted by some scholars. But the yogis know what they are talking about).

Don’t lose these four verses. These are the processes of the practice. Don’t mix up the vibrations of impermanence with me (self). If the hungry mind arises and don’t let it become I am hungry. Watch and observe, it’ll disappear. If contemplating this way, do you still think as the saṅkhāra is me?

Wanting to sleep as me, wanting to eat also me and saṅkhāra will continue. Is it not terrible? Therefore, before the contemplation, it’s important to dispel sassata and uccheda diṭṭhi first. Are these saṅkhāra dhammas arisen by you or by others? Or by you and others (both)? Not at all.

It is arisen by avijjā and saṅkhāra. After dispelling diṭṭhi and practice with no. ① (i.e., the objects of contemplation or khandhas) then no.③ (i.e., Nibbāna) will arise. Then you’ll get no.④ (i.e., the Path Knowledge).

The Process of Existing and Not-Existing

16th August 1961

Why aren't we starting from nāmarūpapariggaha ñāṇa and paccaya-pariggaha ñāṇa (knowledge of discernment of mind/matter and discernment of conditions)? Because you had already known about them. You can differentiate or analyze mind/body and relate to cause and effect.

Therefore, today we start from the insight knowledge. (continued to talk about cittānupassanā) The five path factors—maggaṅga are neither black nor white kammas (unwholesome and wholesome). Mind arises and vanishes at the same place.

It becomes the five path factors if you're discerning the arising and vanishing. I'll explain the meaning of discernment. Seeing (discerning) is knowing it as not-existing (in the same moment). By contemplating the mind, you're knowing that the mind is not-existing anymore. Not-existing is anicca / knowing is magga.

I am not teaching for good to hear about them, but teaching you how to practice. In the whole saṁsāra you had not found these things before. Now, you are free as a blind and crazy worldling. Why? Because, now you know which is not-existing as not-existing and know which is existing as existing. (not becoming deluded).

Before it’s existing and with the contemplating is not-existing. So you know it as existing and not-existing. You know its impermanence. How did you live your life before also become clear? You were living like a blind and crazy person.

You must ask "How does knowledge (ñāṇa) develop with the continued contemplation?". At first, you’re alive with the seeing mind; after that it dies (passes away). After that you’re passing away (die). Alive with the wanting mind and passing away with the wanting mind. So you’ll see your own death.

For example, you see your own corpse and someone’s corpse. Which one is more disenchanting for you? It’s developing into the knowledge of disenchantment. Before that it develops from the knowledge of rise and fall (udayabbaya ñāṇa) and knowledge of dissolution (bhaṅga ñāṇa).

If you see your own death, it develops into nibbidā ñāṇa (knowledge of disenchantment). Mind and body are can’t separate and arising together. How knowledge arises in the disenchanted person? I only get these deaths wherever I’ll be.

It’s maraṇaṁpi dukkha saccaṁ—death is dukkha sacca. So he knows it as dukkha sacca. It’s clear for him as all are dukkha sacca. By thoroughly knowing dukkha the contemplative mind which seeing from dukkha existing to dukkha not-existing.

This is knowledge changing, changing to amoha—non-delusion. At first, it only turns towards dukkha existing; then turning towards

dukkha not-existing. Dukkha not-existing is Nibbāna. The contemplative mind becomes the Path Knowledge.

After that, Fruition and Reviewing Knowledge arise. The important point is to contemplate. Knowledge will turn towards Nibbāna by itself. And then become a sotāpanna.

With the really disenchanting; it becomes really not wanting it and the mind really turns towards Nibbāna. All three types of kammas are cut off (i.e., black, white, and mixed kammas). Therefore, firstly to see impermanence is our matter. Secondly disenchantment, and thirdly contemplate to know dukkha sacca thoroughly are our matter.

After that knowledge will turn towards no impermanence by itself. All these came from Milinda Pañha. Without the dawn period, the sun'll not arise. Without the dawn period of knowledge of impermanence and disenchantment, and the sun of the Path Knowledge will not arise.

Without including these two knowledge (impermanence and its disenchantment) and the Path Knowledge will not arise. Today I explain with cittānupassanā and tomorrow with vedanānupassanā.

The End of the World (B)

28th October 1961

(Told the story of Rohitassa Devata who had searched the end of the world in his past life as a hermit). The end of the world means Nibbāna. Someone will arrive there only by going with knowledge (ñāṇa); anyone can't go there by other ways. The world (loka) is saṅkhāra loka—the conditioned world—the five khandhas.

Saṅkhāra loka is the khandhas arise by conditioning. Arising and vanishing moment to moment is loka. You'll not arrive to Nibbāna with good kamma but with good knowledge. So it's clear that Nibbāna is ñāṇa path. Kam path is to the 31 realms of existence.

There are three paths: kam path jhan path and ñāṇa path (Some short Burmese words came from the Pali language—kam=kamma, jhan=jhāna, ñāṇa=ñāṇa, etc). Kam path is the far cause. Jhan path is the near cause. Ñāṇa path is the direct path, the cause of sending there. (Kamma and jhāna are supporting cause and ñāṇa is producing cause to Nibbāna).

Human life span is short (now human life span is around 75 years. It will be degenerated to 10yrs in the far future; see the Cakkavatti Sīhanāda Sutta of Digha Nikāya, DN.26 Cakkavattisuttaṃ). You have to follow the ñāṇa path if you want to be quicker.

Within this two armed length body observe with maggan ñāṇa. Follow with any one of the four satipaṭṭhāna in according to your preference. Practice with vedanā if vedanā is distinct for your knowledge; if mind then with the mind, etc. Follow with ñāṇa whatever the arising. It is vipassanā to follow the impermanent saṅkhāra loka with ñāṇa.

The Buddha taught that the four truths exist in the khandha. Except lobha, mind and form are dukkha sacca. If taṇhā not exists is nirodha sacca. Sometimes I am asking you; “Do the khandhas disappear?” is loka nirodha sacca. The ariya sāvaka eye is magga sacca.

(Here we can see Sayadaw’s skill in using dhamma language. Loka nirodho is the cessation of mind and body. The ariya sāvaka eye is contemplative knowledge). With the observation, loka will tell you as I am dukkha sacca.

This khandha will tell you, anicca, dukkha and nirodha. (Here nirodha is the cessation of the khandha). Khandha is the teller and ñāṇa is the observer. Whatever has to say and it’ll tell you. If, it has nothing left to say and will not tell you anymore.

Then the observer will see the ending of it. The ending of the khandhas is Nibbāna. Birth and death are loka. Arising and vanishing are loka. Arising dukkha and vanishing dukkha are loka. You have to make a decision that there is no happiness in the 31 realms of existence.

If you ask: “How long has it to be contemplated?” It’s right to say as it’s difficult and also easy to say. It takes longer time if you have thick kilesa. If your kilesa is thin; practicing in the morning, you even can realize it in the evening. Don’t take it on the pāramitā. What is happening to me, it's my pāramī? Don’t think about it. You only need to invigorate your faith—saddhā and effort—viriya.

Take it as seeing the truth if you discerning impermanence. After listening to the sacca dhamma, observe to see it. With more analyzing about it, take more time for the practice (And then talked about vedanā in practice).

There is no time without vedanā. During the pregnancy is dukkha. After birth is also dukkha. Dying is dukkha. Nothing exists except dukkha arising and dukkha ceasing. You’ll surely find out as only dukkha. Dukkha also disappears if the khandha disappears. It disappears under the contemplative mind.

Nibbāna exists at the end of the khandha. Just following it and will arrive to the end. Contemplation with bhāvetabba and will see Nibbāna. By waiting with good kamma and it will never arise. Only waiting with ñāṇa and it’ll arise. The end of loka means your own loka (one’s khandhas) with the knowledge of not wanting arise and it will end.

Why So Many Corpses?

29th December 1961

I am old now. I'll die very soon. Think yourself with these things. Where are ageing and death coming from? It is from birth (jāti). Aging and death are dukkha sacca—the result. Birth is samudaya sacca —the cause.

Thinking about the khandha and these things appear. Then you know about truths (sacca). Again where is jāti coming from? From kamma-bhāva—the producing of kamma for becoming. Kammabhava is the cause—samudaya. And jāti is the result—dukkha.

It becomes nirodha sacca if both of them cease. The practice of their cessation is magga sacca. Therefore you have to practice magga sacca. Thinking in this way is knowing about the truths. You're afraid of kamma (here, black or unwholesome ones).

Why is that? Because it makes jāti—birth (painful births). It makes dukkha sacca. But also you're expecting good kamma (for blissful rebirths and enjoying the fruits). This also will give you dukkha sacca. By thinking backwardly (the reverse order—paṭiloma of D. A. process) and will find the five khandhas as the cause.

Because of the five khandhas that taṇhā arises. From the khandha and taṇhā arises is not knowing about it. This is not knowing it as the five

khandhas (with ignorance and have diṭṭhi/taṇhā). The Buddha said that taṇhā came from upadhi (acquisition); it means khandha.

With affection to one's own khandha and others' khandhas that taṇhā arises. If you have affection to the khandha means you want to die. (According to the D. A. process; section② → section③ → section④ = the five khandha → taṇhā, upādāna, kamma → jarā, maraṇa).

It is wanting to die whatever khandha you have affection. With the affection to the khandha, you have to die wherever you'll be. All your corpses were piling up (like mountains). Don't say that it's kamma. It's the cause of affection to the khandha (taṇhā). Affection means foolishness for deaths. The D. A. process is telling you that you have to die because of affection.

Khandha is section ②, affection is sec.③ and death is sec.④. Having to die again and again are tormenting by affection. In the many kinds of death which one do you like? (Sayadaw mentioned some of them) If you contemplate the impermanence of your khandha and you have no affection for it. No affection is magga. It's non-greed (alobha).

This khandha is like a kind of liquor mixed with poison. You have to die if you drink it. In the same way, you also have to die if you have affection to the khandha. The poisonous liquor is like the khandha (In one of the sutta, the Buddha compared it with the four poisonous snakes). The foolish worldling is the person clinging to it; the one who drinks the poisonous liquor. No affection arises if you contemplate the impermanence of the khandha. You will not die again if you are without affection for it.

Dāna and Nibbāna

5th December 1961

[A talk on dāna offering. U Kyaw Thein and Daw Tin Hla (a couple) offered a Dhamma Hall for practice. Sayadaw explained to them how to make dāna for a decisive support—upanissaya for Nibbāna.]

Dāna gives the rebirth-linking result (paṭisandhi) and present life result (pavatti). Pavatti result means to encounter with a good teacher and helping a decisive support for the cause of the path. It is leading to the path condition (magga paccayo).

To encounter a good teacher is the power of decisive support. Dāna is also a decisive support for the path condition. To arrive human world and encounter with the Buddha's Teachings are upanissaya. Without upanissaya and having the ñāṇa ear to listen sacca dhamma is impossible.

The Buddha himself said that upanissaya helped the path condition and could let Path and Fruition Knowledge to arise. (Sayadaw talked about the five results coming from the offering of monastery buildings in the Aṅguttara Nikāya These are: Āyu, vaṇṇa, sukha, paññā and bala—long life, good looking, happiness, wisdom and power).

Wealth and properties can be changed at any time before death. It can be met with the five dangers of water, fire, king, thieves and one's own family members. It can be also misused and spending them with one's kilesa. Therefore, dāna offering is like taking things out from a house on fire. You can't take it with you if you die, you have to leave behind.

(People who do not do dāna, merits and wholesome things are foolish indeed because human world is the most important place for living beings to cultivate goodness and practice for transcending dukkha. Instead most human beings are wasting their precious time and chances with sensual pleasure and unwholesome dhamma).

Dāna offerings are like taking things out from the burning house and save it as one's own properties. You should not think it as reducing or spending your wealth. The thirty-one realms of existence are kilesa fire. So, they are burning with the fire of dukkha. The Buddha was admonishing us for not taking out things from the burning fire."

(Even most people don't know as these are burning with fire. And it's worth to do it. Here Sayadaw mentioned a current news happened in Rangoon (Yan-gon) where a man was robbed and killed by robbers). His khandha and properties are burned down with fire.

(Again, Sayadaw talked about the last day of the Buddha. The Buddha laid down his burdened khandha at the sal-grove in Kusinārā. Because of the saṅkhāra dhamma and nothing was left there nowadays. All the grandeur was gone. It was quite a saṁvega story. It was not more than a dream).

By performing dāna and it finished with anicca. It is also the same nature if you don’t perform. Dāna offerings with the enriching of wisdom finished the same. But it is following with non-greed, loving kindness and wisdom (alobha, adosa and amoha). It follows with lobha, dosa and moha if you let it finishing by itself. The differences are one ends dukkha; and the other connecting dukkha. (We should think about this point seriously).

(Sayadaw talked about the six wholesome and unwholesome minds mentioned about with the D. A. process.) Offering dāna with alobha, adosa and amoha (paññā) is not connecting saṁsāra. Offering with seeing dukkha sacca and can’t connect dukkha. Not wanting is magga—alobha. Not wanting the khandha and properties are offering with magga. (He instructed the couple how to have right attention).

The khandha is always burning with eleven kinds of fire. To have the khandha is becoming fuels. Therefore, wanting to end the fuels (khandha) and extinguishing the fire (kilesa) that we are performing dāna. A dāna combines with truth (sacca) and volition (cetanā). Cetanā (kamma) has to follow behind knowledge.

(Sayadaw gave an example with the Buddha) The Bodhisatta (Buddha to-be), for many past lives (incalculable) had done a lot of great dāna pāramīs (perfection for givings), but only with the knowledge of becoming a Buddha. If his volitions (cetanā/kamma) had to follow him would not become a Buddha.

But only let cetanā following behind knowledge (ñāṇa) that became a Buddha, and attained Nibbāna. Ñāṇa as a predominant quality is seeing dukkha. Ñāṇa is as a leader, whereas cetanā as a follower. The kammic power becomes blunted even though ñāṇa is still making the kammic power. Therefore, it's the dhamma cutting off kamma.

Practicing for Dying

11th to 12th August 1962

T1

[Here Sayadaw gave two talks on vedanā and how to deal with them, especially near dying. We shouldn't waste our precious life as a human being by doing useless things and leading to painful rebirths. We should observe and study on people near dying.

Even we ourselves had experienced more or less these things with our family members or friends; it was quite painful to see people died painfully and in tragic ways. Their ways of dying were expressing their painful rebirths.

The flood water of ageing, sickness and death are waiting for us as arising. We need to prepare the maggin raft to cross over the ocean of saṁsāra to a safety place. He taught vedanānupassanā for dealing with taṇhā. And he already had taught cittānupassanā for dealing with diṭṭhi.

Taṇhā is sharper than diṭṭhi, and avijjā is powerful than taṇhā. Eradication of kilesa is from diṭṭhi to taṇhā and taṇhā to avijjā successively. Diṭṭhi constructs the lower khandha of painful births. And taṇhā constructs higher khandha of human to arūpa brahma worlds.

Vedanā can appear on the body and in the heart area (hadaya vatthu). It's important to observe at the right places. It's ñāta pariññā—theoretical knowledge and without this, it can't do tīraṇa pariññā—development with contemplation.

There're three kinds of vedanā: sukha, dukkha, upekkhā appear internally and externally of the body. Usually we only use sukha and dukkha in our daily life language, and not including upekkhā. In vipassanā contemplation if not observing at the right places and Nibbāna not arises. It will be impossible if the objects and mind (ñāṇa) are not in accordance with each other. It can't cut off D. A. process.

Sayadaw explained the vipassanā process very simple and clear. He placed serially five small betel nuts on the table in front of him. The first to the third nuts were representing mundane path knowledge (all are discerning anicca; udayabbaya, bhaṅga and nibbidā ñāṇa.

The fourth is the Path Knowledge (not seeing anicca anymore and instead their ending or Nibbāna). It can't kill kilesa perfectly yet (anusaya). It's only the seed of ariya. The first to third knowledge are still the worldling mind. The fourth knowledge is ariya mind. From ① to ④ are ceasing successively, and complete with the eight path factors.

The knowledge following after the ④ are also seeing Nibbāna. The 5th is seeing Nibbāna and also killing taṇhā (i.e., the Fruition Knowledge kills anusaya). The knowledge of ① to ③ are very important, because it has connection with development—bhāvetabba.

The fourth and fifth knowledge are arising naturally (the outcome of 1, 2 and 3 knowledge)]

The one with the ordinary dāna and sīla is a sleeping person. It is in sleep without preparing the maggin raft and doing things in accordance with taṇhā. This is sleeping with avijjā and taṇhā. Taṇhā is sharper than diṭṭhi. Avijjā is sharper than taṇhā. During the time of vedanā paccaya taṇhā (feeling conditions of craving), he was still a bodhisatta.

Wanting to become a Buddha, the bodhisatta was contemplating vedanā until it became ending. (Gave instruction on Vedanā). Vedanā arises on the body and also in the mind. Contemplate it at the arising place. As an example, on the body sukha vedanā arises and in the mind also happiness arises.

If arising on the body, then contemplate on the body; in the mind also in the same way. It can't attain Nibbāna if the contemplation is not at the right place. It means the object of contemplation and contemplative mind are not at the same place. It also means D. A. process can't be cut off.

Three insight knowledge must arise: ① udayabbaya ñāṇa—knowledge of rise and fall, ② bhaṅga ñāṇa—knowledge of dissolution, ③ nibbidā ñāṇa—knowledge of disenchantment. All three of them are contemplating of impermanence. ① to ③ are the knowledge of a worldling. All are the path factors of a worldling (5 maggan); known as all are in dissolution.

After ③ ceasing, one does not see the dissolution. At the ending of them, see Nibbāna arising. It's the no.④ mind, i.e., the Path Knowledge. It is seeing Nibbāna, but still can't kill kilesa yet. The fourth not see impermanence but still can't kill the latent kilesa. The fourth is the seed of ariya. From ① to ④ can't cut off kilesa are the same and only different in views.

After that maggin raft will appear. ④ arises for the cutting off the worldling status, not for the kilesa. After the ④ ceases and the eight path factors appear. It's no.⑤ and also sees Nibbāna. It needs to ask who shows Nibbāna to him. ④ showing it and ⑤ seeing it. ④ is the cause and ⑤ is the result.

⑤ is seeing Nibbāna and killing taṇhā. ④ only seeing it and can't kill taṇhā. ① to ③ are seeing anicca but taṇhā not dies. ④ is seeing Nibbāna and taṇhā also not dies. ⑤ seeing Nibbāna and taṇhā dies. If ① arises must leading to ⑤ and it's sure. The task is finished with these five points. (The Buddha Dhamma is clear-cut and in details, and not like other teachings with uncertainty and walking in the darkness.)

T2

Death and birth (cuti and paṭisandhi) are only far away from each other in realms of existence (e.g., dies as human and reborn as devata. As dhamma they are very close to each other. After death and hell birth arises (as an example for painful birth).

This dying kamma is near to death. This near kamma is making this birth. The kamma you had done before such as building pagoda and monastery were quite far away. Therefore, the near kamma gives the result. (The good kammas of the past had done before not arise at the time of death).

So, it's called āsanna kamma (maraṇāsanna kamma, near death kamma). Who has done it? At near dying; it's overwhelming with vedanā and dukkha vedanā is unbearable. The mind also becomes unbearable. You have to separate vedanā with anatta (instead, we combine vedanā with atta). For that I want you do the contemplation from now on, so that at the time of death, you'll know that it's vedanā or the impermanence of anatta.

I want you all to practice hard earlier to overcome vedanā and seeing their vanishing of anatta. At near death it becomes anatta mind. Anatta is a knowledge. After that death comes and becomes arahant at the same time.

Even not become an arahant, after death to a blissful birth. If you can't bear dukkha vedanā and near death the five mind moments of dosa arise (as anguished state). Death and dosa mind are near to each other at that time. Therefore, the wholesome kammas you have done before can't give the result. Instead the near kamma gives the result. It's called āsanna kamma (near death kamma).

Therefore, it needs to contemplate vedanā to become anatta. (Sayadaw gave the example of the āsanna kamma with the older bulls near the entrance of a cow pen. The older bulls come out first when the

cow pen is opened in the early morning because they are near the entrance. Here older bulls are āsanna kamma and the entrance is death)

Other habitual kamma (āciṇṇaka kamma) are far away. But they'll give the results later. Now at this time you're in good health and with contemplation to know the impermanence of vedanā. Later if vedanā come, you will see the vanishing of it. And you will die as a magga/phala person because you discern impermanence with the contemplation at near death.

It's a great loss if you do not exercise for dying (we should take this point very serious). For someone in practice, even not becomes an arahant and near death it can be. Why is that? Because near death has strong determination.

At that time you will not pay attention to family matters and has strong effort. (Some disciples of Sayadaw cut off communication with their family members when they were near death. They shut themselves in their rooms, listening to Sayadaw's talks and contemplating their khandhas and died).

You will encounter with the worse situation if you are taking it easy and relax now. With the practicing kamma at near death, it's also these vedanā. The practice kamma before death was just normal desire (chanda), viriya and paññā. Now at near death the chanda, viriya and paññā are becoming stronger (Because it's the last hope).

As like cittānupassanā is important (in daily life), and near the entrance of death vedanānupassanā is also important. Vedanā arising is

anatta and vanishing is also anatta. They are arising and vanishing in accordance with their nature. The mind is seeing anatta and becomes āsanna kamma. And then becomes arahant; if not and takes rebirth in the blissful plane.

(Sayadaw told the differences between human beings and devata). Devata doesn't have bile, phlegm, mucus and blood like human being. So, the mind of a devata is bright and clear. Human has a lot of phlegm and mucus full of the volume of a condensed milk which can affect the mind base. In the celestial realm and continues the contemplation, with a blip discerns impermanence.

It doesn't have any obstruction because devata body doesn't have phlegm, mucus, bile, blood, etc. There is only one mind separated (i.e., between death and birth) them. It can enter the stream instantly. You can remember your merit only without the coarse vedanā (i.e., painful feeling), otherwise you can't if it's coarse.

Now, you know that people not doing the practice will be in danger. I am telling you clearly that by doing the practice will be successful, including the benefit and the faults without it. At near dying by reciting the Metta Sutta is impossible because can't hear anymore (depend on the situations).

Near death mostly dukkha vedanā arises. One dies with anger or anguish without the habitual kamma (Sayadaw gave the story of the 30 monks at the time of the Buddha to illustrate the benefit of habitual kamma.) Thirty monks were practicing in a forest. A tiger came and took for a monk every night. At last they knew the situation and they

had to alarm each other if the tiger came back again. It came back again and dragged a monk away. The other monks were chasing to save the victim until they couldn't follow anymore. They reminded the victim to rely on his practice. The victim overcame the dukkha vedanā because of his habitual practice (kamma) and became arahant before passing away.

At the time of seeing anicca even vedanā not appears in the yogi mind. Separate vedanā with contemplation and discern anicca/anatta. All conditioned phenomena are anicca and dukkha. All dhammas are anatta. Do you still see vedanā? You only see the vanishing. Later he became an arahant before passing away. It was not by vedanā, but with anicca, dukkha and anatta.

You will see this only if you are practicing now. One will die with anger or anguish if no contemplation, whereas he will have the path factors with contemplation. You have to prepare for it if you don't want to die with an unpleasant death. At near death you can't rely on other things.

Before that, you have to prepare for the anicca, dukkha and anatta. Near death even not die with anguish and with the attachment to family members and wealth becomes peta (hungry ghost). Die with delusion of unclear mind becomes animal. You have to suffer by the arrangement of āsanna kamma. Vedanā are killing the whole world (With stupidity, the whole world is chasing the killers out of love.).

Therefore, it's very important. Near death is overwhelming by vedanā. So, don't take it lightly. With it the wholesome mind can't

arise. Someone has the preparation and it doesn't have power over him. Even it can send to Nibbāna. Vedanā is also a nutriment (āhāra).

(The Buddha taught four kinds of nutriments. These are: ① Phassa—contact ② Cetanā—volition ③ Consciousness ④ Foods. Another meaning of āhāra is the cause carries the result with it. ① to ③ are mind nutriments, and ④ is physical. With phassa different types of vedanā arise.

Cetanā conditions rebirth-linking consciousness (one of the important causes). Here consciousness is (rebirth) consciousness and it conditions mind/matter (nāma/rūpa). It increases new matters with foods. One frees from saṁsāra with clear knowing of these four āhāras. One who can abandon foods becomes anāgāmin; furthermore he becomes arahant if overcoming phassa/vedanā.

One can abandon taṇhā and becomes arahant if seeing the faults of cetanā (kamma). It has the danger of contact with sense objects with phassa existing. It has the danger of becoming (bhava) while cetanā exists. It has the danger of connecting mind/matter when consciousness exists. We have to eat foods to free from the other three dangers. Abandon taṇhā which we are conditioned by them. This is from Sayadaw Dr. Nandamalabhivamsa's talk.)

So, we're alive with vedanā. How hell beings survive in hell? Nobody comes to feed them. They're suffering with dukkha vedanā. Their vedanā are āhāra. At the time of the Buddha there were large petas. Their bodies were as high as a palm tree.

Their mouths were tiny as a needle hole. It made by kammas. Kammaniyama acinteyyo—the law of kamma is unthinkable. They didn’t have the kamma to eat foods. They were alive with vedanāhāra. (In one of his talks also referring it as kammāhāra).

It includes mind if you contemplate vedanā, and vice versa. Then, contemplate the one more distinctive to you, and it’s easy to catch on. In regards to vedanā; when it’s pleasant—oh! it’s good! When painful, Ahh! it’s pain. (Sayadaw gave some examples of them). With vedanā, it starts becoming uncomfortable; it does not become severe (i.e., painful feeling) if you can contemplate it. (This point is important for dealing with vedanā. See the following.)

You contemplate the beginning of vedanā and big vedanā not arises. Sitting and watching the in-breath and out-breath, the vedanā will arise. It's not there when you observe it because contemplative mind can arise only after it's passing away. Vedanā is arising and vanishing (khaya/vaya). Contemplative mind is magga.

After that, three kinds of vedanā arise accordingly. You can contemplate at every time of its arising, and it becomes khaya-vaya/anicca and magga. Vanishing is as an object benefitting the magga. With watching and observing—anicca/magga are arising accordingly.

Seeing Nibbāna with the Pure Mind

23rd August 1962

You must know about Nibbāna in practicing dhamma to Nibbāna; to know about the place of the destination and try to practice for arriving there. If not, you will not try for it. King Milinda wanted to know the following six questions and he asked Ven. Nāgasena.

① Phenomena arisen by kamma
② Phenomena arisen by causes
③ Phenomena arisen by temperature—utu
④ Phenomena not arisen by kamma
⑤ Phenomena not arisen by causes
⑥ Phenomena not arisen by utu.

① Cetanā—volition-kamma causes living beings to arise. Kamma causes mind and matter to arise. ② Seeds, trees and forest fire arisen by causes (fire, seeds) ③ Temparature causes earth, water, air and mountain to arise. Sky and Nibbāna phenomena are not arisen by kamma, causes and temperature.. Nibbāna is not the path of kamma; you have to remember it as the path of knowledge (ñāṇa) instead.

(Sayadaw made a critical view on people asking Nibbāna with prayers and merits). If you try to attain Nibbāna with kamma will not get it. I want you to try it with ñāṇa. You can’t connect it with cause

and effect. Therefore every day I am talking to you searching with knowledge.

You must regard knowledge (ñāṇa) as the main point/factor. Nibbāna is the way with the path factors of right view—sammādiṭṭhi maggan. Nibbāna is ñāṇa way. Therefore the Buddha was searching Nibbāna with knowledge and leaving kamma behind. You have your own ageing and death. Can you separate ageing and death with you?

Ven. Nāgasena explained Nibbāna to King Milinda. It's not arising at the present. If arising at the present and everyone'll see it. Also it not had arisen. This is not the kind of dhamma arisen by others; not the past dhamma, and not the present dhamma, also not a future dhamma.

Some people makes prayers such as "may we realize Nibbāna in the end of our lives". (Sayadaw corrected their mistakes) The ending of becoming never happens without practice. This is the same as "may we never realize Nibbāna". Don't put the words of at the end of my life in your prayers. It should be only "may my practice supports the realization of Nibbāna".

You have to make it yourself if you want to end it. It is wrong if you take it as it will end by itself. It will end if you want to end it by practice and meeting with a spiritual friend—kalynamitta. You have to correct your traditional view. It will never end if you leave it by itself (i.e., it's important of the practice and not only rely on kamma). It's not a kind of dhamma made by other. Therefore the Buddha said,

“Teaching people is my task. Practicing is your duty.” Nibbāna is free from three periods of time (had arisen, is arising and will arise).

If, it’s free from the periods of time, should we take it as not existing? We can’t know it with the five sense doors of the eye, body, etc., among the six senses doors. We can only know and see with the mind door. Do you satisfy with the saying of looking with the mind? Sleeping and thinking are also the mind. So you can ask me as does every mind can see Nibbāna? With a clear question and will appreciate the answer.

You can see it with the pure mind whereas you can’t if it’s not pure; only with the mind not mixed with kilesa. Your mind is still not pure if you're still not seeing Nibbāna. If practicing, we are the disciples of the ariya. Don’t mix up with the five hindrances.

Knowledge(ñāṇa) becomes quite sharp with the discerning of impermanence and disenchantment. But it’s still in the āsava of the sense sphere. Vipassanā knowledge are still mixed with kilesa; still not free from the sphere of āsava. There are three types of mind (mano): ① mano mixed with kilesa ② ñāṇa mind in the sphere of kilesa ③ mano free from kilesa.

The mind will see Nibbāna when it thoroughly penetrated dukkha and not wanting of it. It will be free from kilesa, and seeing Nibbāna only when magga citta arises. Even the arising of insight knowledge are still under the influence of ignorance. The pure ñāṇa is lokuttara ñāṇa. It's still not pure if not arriving to the Path Knowledge. It's still

not pure after the disenchantment and not ending of it. So this is about pure knowledge and not kamma.

At the time the mind is pure will see Nibbāna. This is the thing of a noble person (ariyan). So it's free from the three periods of time. Today we know about ourselves. Nibbāna does not accept someone who has the leprosy of kilesa. People don't want to go Nibbāna. Instead they are wanting to be near the fire.

They have the kilesa leprosy so that they can't close to Nibbāna (This simile came from the Māgandiya Sutta). Nibbāna has nothing to do with the place. The mind is pure at the time can see it at anywhere and at any time. Purity and impurity of the mind depend on sharp or not sharp knowledge.

So insight knowledge arise for this process. Also has connection with far or not far from kilesa. In the Dhammacakka-pavattana Sutta—the First Discourse mentioned three knowledge; ① Udayabbaya ñāṇa or Yathābhūta ñāṇa—the knowledge of rise and fall ② Nibbidā ñāṇa—knowledge of disenchantment ③ Magga ñāṇa—the Path Knowledge.

It had arranged for kilesa; ① Knowing anicca, dukkha and anatta are not yet disenchanting to the mind and body. ② is the Knowledge of the middle level. ③ Seeing Nibbāna with the freedom from the sphere of dukkha. ① and ② are saṅkhāre passati—seeing saṅkhāra dhamma ③ is Nibbānaṁmaggasa-nibbānaṁphalasa—seeing Nibbāna with Path and Fruition Knowledge.

Two Ways of Dying

29th August 1962

Listening to dhamma talks is for the freedom of death (This was true for Sayadaw and his disciples. Is it true for all Buddhists? Some Buddhists expounded new ideas and philosophy for the becoming—bhava-taṇhā). During the listening of talk, we are moving towards death.

I'll teach you the way of dying. (Told the story of Ven. Phugguna, the sick monk at near death) Khandha accepts everything which you all fear of. Therefore, it becomes worsening if you're staying longer with it. All dukkha are accumulated with it. Someone not knowing the truth is a crazy and blind person.

Do you still have desire for this useless khandha? (Sayadaw mentioned some problems of the khandha.) It's not beneficial to look after the khandha. It's only moving towards ageing, sickness and death. It is dukkha sacca to collect wealth and other things for this khandha without any benefit. But it's never arising to our mind as enough is enough.

Ven. Phugguna died as an anāgāmin (non-returner). His eye, etc., bodily faculties were clear and bright and looked like an alive person. There are two ways of dying; → ① Die with listening to talks ②

Contemplation on one's khandha and die. You have to listen to the kind of dhamma talks to understand dukkha sacca.

(This is very important point to keep in mind because Ven. Sāriputta gave a talk to his friend, the brahman who was dying with samatha and reborn as a Brahma god. Later he had to go there again and gave another talk on truth (sacca dhamma). He also gave sacca dhamma to Anāthapiṇḍika at his death bed. It should be this kind of talks).

If the dying person had time and listened to the Buddha's talk or one of the disciples' talk (Here Ven. Phugguna listened to the Buddha's talk) If you don't have time for these and contemplate by yourself near death. Painful feeling will usually arise at near death dukkha. Contemplate it as impermanent, oppressive, dukkha sacca khandha and follow with maggan.

Therefore, it is dying with magga in this way. Someone in pain is the nature of dukkha vedanā. With the arising and vanishing that vedanā disappears. Vedanā is anicca and contemplative mind is anicca ñāṇa. It's not easy to listen to talk near death. You have to look for a person to give talk.

Also he must be a person can give sacca dhamma. (Nowadays is easy because we can access recorded tapes on Dhamma. Some of Mogok Sayadaw's close disciples were dying by listening to his recorded tapes. In Sayadaw's Biography, once time he mentioned to a disciple the benefit of recorded tapes and recorder.

If we can use it properly even it can send us to Nibbāna, and blissful births. Using it wrongly send us to hells, animals and ghosts realms. Nowadays media are choosing the second way. Doors to hells, animals and ghost realms are opening to most of us).

Therefore the best way of dying is with one's own contemplation or practice. King Milinda asked; "Can All attain Nibbāna?" The answer was not all.

The one who can attain Nibbāna is:

① What should have to be known with penetration must penetrate it. What should have to know with analysis has to analyze.

② What should have to abandon has to abandon.
③ What should must realize has to realize.
④ What should have to develope has to develope.

(All these are about the Noble Truths). One who knows the truths will attain Nibbāna. [This is no. ① point].

There only is zero left if you don't even try one of them. And then I myself can't help you. If you try one dukkha sacca, all are included. (This was from Saccasaṁyutta) The maggan analyze it as dukkha sacca. So it includes magga sacca. Magga arises and samudaya ceases. Khadhanirodho nibbānaṁ—the cessation of khandha is Nibbāna. And nirodha sacca appears.

Note: On sickness and dying

Here we can see two talks on dying. These were given over a month before his death. These are good for reflection on sickness and dying food for the heart. In Sayadaw's last year of life (i.e., 1962) his style of talks was changing slightly. Most of them had the sense of strong saṃvega on ageing, sickness, death and sufferings. He was very concerned about the Dhamma welfare of his listeners. Always urging them to practice diligently to transcend dukkha and there was not much time for them. It was also a hint for his disciples of his passing away in the near future.

I had seen a Chinese documentary film on sickness and dying of old people. There were two groups of them: ordinary people and Buddhist yogis. The first group had no Dhamma knowledge and practice. When they were close to death or at dying with chronic diseases such as incurable cancer which made them suffered a lot physically and mentally. They were straggling for their lives with difficult breathing and so forth. It is very painful for your heart to see their difficult conditions and suffering.

The scene of old Buddhist yogis made your heart feeling with joy and inspiration. Their dying and death were quite remarkable. Some of them were in sitting postures and passed away calmly. It seemed to be they were like mature yogis. Some of them were in lying postures and with the smile on their faces which like in Sayadaw's talk – dying with the smile and grimace. I don't know their ways of practice, and it could be from Pure Land System. Among these yogis I recognize one of them. She was Miss Song Kuei Lin who died in 2010 at the age of 50 with severe cancer of the womb. I had listened to her video lecture

on her tragic story. It resulted from her over sensual pleasure with men. When she found out about her deadly cancer, by then, she had already had relationship with more than 40 men.

Everything had its causes. When she was young in her teens she was influenced by polluted media – such as films, TV, etc. She was wrongly educated by these negative media and followed the wrong way of life. Later she married a man and has a son with him. This man later ended up in a prison. The son also born with mental disability. Because of her terminal cancer, she only had three months to live. She also had an old mother to look after. I can feel and understand her miserable conditions with sufferings. We can use Dhamma to contemplate and reflect on her life.

In the Maṅgala Sutta (Discourse on Blessings) the first two blessings were - not consort with the fools and consort with the wise. Her life of degradation began with a life of consorting with fools - and here that includes unhealthy media and men. Here we can see the penetrative wisdom of the Buddha. With this kind of polluted mind and actions she could never meet a good husband and gave birth to an abnormal son were nothing strange about it. It happened accordingly to the natural law of mind and kamma actions (kamma) – negative forces only attract negative phenomena.

Every living being carrying wholesome and unwholesome kammic energies with them in the round of existence. The last three months of her life were giving her the opportunity to change its destiny towards some direction. In 2010 a small group of people came to her NE province and gave some public lectures for a few days in the

provincial city. All of these personal lectures were based on personal experiences, knowledge of Chinese culture and moral education that have dramatically changed the lives of these people. Fortunately, she came to these talks and introduced herself to the group, becoming one of the educators herself. These people were from all walks of life – some doctors, scholars, businessmen and women, etc.

This association with the wise changed her life of three months. Her mind and actions were in the right direction which alleviates some of her mental pain. In this group there were some who highly educated with other skills helping her with the disease and mental pain. Even her physical pain and the cancer situation feeling a little better. They introduced her to the pure land practice and with it, she ended her life wisely in a very short period. Some of her practice were – confession, repentance, service and Dhamma practices. At last, she died peacefully and her physical condition was not looked like a patient at all. Her face was calm, and the body limbs were soft and pliable. All these were the signs of good rebirth.

There are two important blessings which changed her miserable life into a peaceful ending. These are consorting with the wise and directing oneself rightly. Without association with wise and compassionate kalyāṇa-mittas, her life ending could be very miserable, and it would lead to the bad destination.

Ageing, sickness and death are our great teachers and divine messengers. [Here divine messengers refer to the Devadūta Sutta (MN 130: Devadūta Sutta, Majjhima-nikāya).] True wisdom and compassion

arise only by understanding dukkha profoundly. Wisdom and compassion are inseparable like two sides of a coin.

The art of living and dying are very important for everyone. We can only get this kind of precious education from the Buddha Dhamma. Everyone should train themselves with the Dhamma, otherwise we will all regret it later.

Dependency Is Wavering

(no date noted)

It mentioned that someone had to fulfill these two factors if he wanted to enter the stream in the Petakopadesa Text (an old commentary): ① Listening to sacca dhamma; and ② after that, having right attention, such as materiality, feeling …… consciousness, dukkha sacca, etc.

There are two ways of knowing the truth: knowing by hearing from a teacher's teachings; and practicing accordingly to the teaching and knowing directly, making decision by oneself. There are also two kinds of right attention: Right attention from the teacher's teachings; and right attention come from direct practice.

Decision comes from right attention and with the practice will realize the Path Knowledge. By knowing thoroughly as real dukkha sacca and dukkha disappears (khandha disappears). You know dukkha exists and also not exists. It's penetrating dukkha and realizing the cessation.

The four Noble Truths will be completed only one can make one's own decision. Heavenly mansions in the celestial realm, hell fire and woks in the hell has arisen are waiting for us. Here dukkha ceases and all these things ready for us are disappeared. With dukkha ceases

and the disappearance of the results, these are happening at the same time.

So you ought to do this task. If you still don’t arrive to this end of knowledge and shouldn’t relax or feel safe. We have uncountable wholesome and unwholesome kammas of our own.

[The untrained mind usually takes pleasure in unwholesome things. The defiled mind only does defiled things. Therefore we can justify our wholesome and unwholesome—merits and demerits.]

You have to demolish the four painful rebirths from here. You must take it seriously for your own matter. You have a lot of your own debts. You are still immersed in pleasures. What kind of people you are?

The Buddha taught the way to Nibbāna. Taṇhā and diṭṭhi are connecting to each other, as example, my son, etc. It's in the state of wavering if you always have dependency on taṇhā and diṭṭhi. [Sayadaw gave the following example. Orchids grow on a rock; with the earth quake, the rock is shaking and the orchids also.

In the Channovada Sutta, Ven. Mahācunda (Sāriputta’s younger brother) reminded Ven. Channa who was very ill and wanted to commit suicide. He told to Ven. Channa, the Buddha taught the monks constantly giving close attention to this point.

It was wavering for someone who had dependency; whereas it was no wavering for someone who was independent. Without

wavering, there was tranquility and no inclination. Without inclination, there is no coming and going, nor passing away and being reborn. There was neither here nor beyond nor in between these two. This was the end of dukkha.]

Our khandhas connect with taṇhā and diṭṭhi, e.g., if you're sick. The khandha is always changing and perishing. If you always have affection to the khandha with taṇhā and diṭṭhi and it's always connecting. These two dhammas are very important. (i.e., taṇhā/diṭṭhi and khandha).

You're very pleasing with the wavering. There is no wavering if khandha and taṇhā/diṭṭhi are not connected. How to do it for not having wavering? By watching and observing the khandha, you'll see its unstoppable perishing. If you see impermanence, taṇhā / diṭṭhi is falling off. Taṇhā and diṭṭhi are the closest to our khandha.

Vipassanā is watching and observing the nature of the khandha for what is happening to it. If it's rising and falling, just know it as rising and falling. If it's in dukkha, just know it as in dukkha. If it's showing not yours, just know it as not yours. Watching and observing it like a stranger (alien), you will know the anatta nature. Someone not in wavering, mind and body are peaceful and he is free from kilesa.

You will be free from kilesa by knowing its nature thoroughly. Doing the sitting and observing do you need to be taught? Watching and observing with ñāṇa, the khandha will tell its nature. You will understand dukkha nature with a lot of contemplation. It has dukkha and only tells dukkha to you about dukkha.

The Creator

(no date noted)

After you know how bad the mind is and will become disenchantment with it. Therefore let us contemplate the mind. The result of this khandha came from kamma. Could it be done by itself alone? You must ask me. Did it have any leader above him? The mind is controlling and governing on kamma.

Mind is the cause and kamma the result. Kamma is so strange and wonderful and the mind also. With the mind, in the future the result will arise. You're following the path without ending. Does everyone have the same result? For example, body, face, etc. It's not the same that there is something controlling it.

Kamma strangely making the construction and each one of us is not the same. Living beings fall into hells are in different types of hells. With different kinds of kamma and different kinds of result arise. If you ask why kamma can give different kinds of result? At the time of doing kamma the mind is strange and wondrous. As the mind is so strange and wondrous, the kamma also is.

With the strange and wondrous kamma and the result khandhas are also strange and wondrous. Someone can't control his mind and creates kamma like a blind elephant passing through the thicket forest. With blindly creating kamma the results will arise blindly/randomly.

The Buddha mentioned the importance of controlling the mind in the Cittavagga, The Dhammapada.

In the Aṅguttara Nikāya, a monk asked the Buddha three questions.

①. What is leading the world? (The mind is leading the world. All kinds of action are leading by the mind)

②. What is pulling the world? (The mind is pulling and pushing the world to rebirths, e.g., celestial realm, hell realm, etc. arise with the inclination of the mind)

③. With which desire is the world following? (The world is following and arising with the desire of the mind)

The Buddha answered that the mind was leading the world. (The world was referred to the mind and body, the five khandhas or living beings)

For example, you have come here to listen to talk, it is led by the mind. Falling into the realms of becoming is led by the mind. Now you know that who is the culprit leading living beings and wandering in saṁsāra. Our khandhas are controlled by the mind.

Before we didn't know the master of kamma. Now, you have found the master of kamma. The mind makes you suffer and shameless in the 31 realms of existence. If you overcome/conquer the mind and

everything is finished. Devadattta (the cousin of the Buddha) couldn't control his mind and fell into hell.

Because of the mind, living beings are arriving into the wombs of different kinds of animal, and taking rebirth anywhere. They are arriving into others' mouths as corpses, etc. (i.e., as foods). People are taking these things as coming from kamma, so they don't practice cittānupassanā. Instead they are making good kammas. Most wrong views have connection with the mind.

For example, it makes me angry; I want to eat, etc. Cittānupassanā is the quickest way to enter the stream. With the contemplation of vedanā and it kills taṇhā, with kāyānupassanā to lobha and dhammānupassanā to moha. Mind and feeling are arising together (sahajāta). It's like the fire and the light. The result of kamma also will be gone if you can control or overcome the mind.

Therefore the mind is leading the world (i.e., answer to Q ①). Again the mind is pulling the worlds. The mind is pulling it towards the family members and arriving there (i.e., the A to Q ②). Again the world is following the desire of the mind. Because of the mind, volition (cetanā/kamma) arises.

The result of khandha arises because of kamma. Is it possible if you don't kill the primary cause (i.e., the mind and not kamma)? The mind will make you become a being eating vegetarian or excrement.

(People living in the poor rural area are using a deep pit toilet. There will be a lot of white worms appearing there after a while. It

seems they are wriggling and struggling among each other for the excrements. Nowadays human beings are like these worms, just only thinking about money, power, fame and sensual pleasure. They never mention about moral issues except money and pleasure. The media and people behaviors testify this point)

How much terrible it’s? Don’t listen with a normal ear. We must conquer it. If not it’ll conquer us, and becoming corpses in others’ mouths, in hell woks. Living in the egg shells and becoming worms are arranging by the mind.

If you can’t overcome to contemplate the sense bases (āyatana) with sense objects impinge on it and the mind will lead you here and there. The mind is making people crazy. If you overcome the mind, there are no craziness, ageing, sickness and death.

If you overcome the mind and no kamma arises. And without kamma and no ageing, sickness and death arise. (By using the reverse order of D. A. process—paṭiloma and tracing the cause of birth, ageing and death, and it ending at sense bases—āyatana.)

āyatana ← phassa ← vedanā ← taṇhā ← upādāna ← kamma ← jāti, jarā, maraṇa.

There are six sense bases. It's matter (rūpa) from cakkhāyatana ….. to kāyāyatana, and manāyatana is the mind. The cessation of sense bases is Nibbāna (from the Saṁyutta Nikāya).

Therefore, the Buddha said there were no cakkhāyatana ….. manāyatana in Nibbāna. You have to make the mind ceases if you want to arrive Nibbāna. Therefore the Buddha said that there were no sun and moon, āyatana existing in Nibbāna.

Let us contemplate manāyatana—the mind. Normally if the mind arises it leading to feeling …… action (vedanā …. Kamma). In the whole saṁsāra we didn't cut it off that the khandha processes were continuing. Without cutting off we are running in a circle.

If you overcome the mind and the world of living beings will end (satta loka). I am encouraging you to work hard for the overcoming of the mind. It's only following behind the mind with magga. Every time mind arises contemplate its impermanence. You'll complain as it's difficult to follow behind the mind every time arises.

Normally you're following downstream with the mind. Downstream is always easy. You're easily following behind phassa to kamma. Now, you have to follow only one (the mind). During the five steps you're not tired. (i.e., phassa → kamma) For this only one step, you say you are tired. So what can I do?!

If you keep the playful monkey for quiet and it'll not happy (here monkey is the mind). You have to follow behind the mind every time it arises. If not after the five steps and you'll fall into the wok (hell). If ñāṇa can't overcome the mind and kamma will influence you.

It is very important to overcome the mind. In the Dhammapada it had mentioned that someone could train the mind was leading to

Nibbanic Happiness. Let us tame the mind with maggan. The mind is also making the material world of breathing (in/out breathing mind). The air follows behind the mind. If you're breathing long and it's long.

The matter arises in accordance with the mind. At walking, the body is also walking fast if the mind is fast. It was also by the mind that we had been missed with every Buddha.. It's clear that the mind is controlling us.

(Sayadaw continued on the practice of cittānupassanā using the simile of a spider). Contemplate the impermanence of the mind arising from the six sense doors. You have the khandha process, so asking you to cut its dukkha. With magga following behind the mind and can't continue the khandha process.

The ending of the mind is the ending of the khandha. Then you will attain Nibbāna in this life. Taṇhā also can't follow behind the mind and saṁsāra is cutting off.

Not a Soul, Only an Intrinsic Nature

no date noted

The Buddha's Doctrine is to know the arising and passing away of phenomena. This is every Buddha's Doctrine by watching and observing the khandha, except impermanence and you can't find hairs, teeth, etc. How do you observe and see it? You have to learn the way from a good teacher, with observation and will see it.

If you have this knowledge, taṇhā, upādāna and kamma will cease. Only by seeing impermanence that you are becoming the Sāsana insider (can be said as a true follower of the Buddha). Even universal monarchs (cakkavatti rājas) could give the five precepts (sīla).

Outside the Sāsana the Velama brahman (the Bodhisatta) had performed the greatest dāna (offerings). With only dāna and sīla will not attain Nibbāna. But it also needs to do the practice (Dāna and sīla are the supportive conditions and not the direct ways.)

If you are still not seeing the impermanence yet, even though born during the Sāsana is still an outsider. Only by discerning impermanence and diṭṭhi will fall off. By seeing the arising or vanishing and becomes an insider. Then you have the seed of liberation. The knowledge of in accordance with the truth arises in your heart (because of anicca dukkha sacca).

With this knowledge will continue to know the higher knowledge. Discerning impermanence is a cūḷa-sotāpanna, and will not fall into the painful birth for one life (i.e., next life). If not near death kamma (āsanna) can come in and disturb you to fall into painful birth (gave the example of Queen Mallikā and the monk Tissa).

So you have to practice hard to discern anicca. Someone not seeing impermanence is sticking with diṭṭhi. And seeing it as an entity and can't free from the sphere of concept. A type of vedanā is arising and if you can discern it as not there with the contemplation.

In this process, the arising and vanishing are the duty of the phenomena (dhamma) and discerning with the contemplation is the duty of the yogi. It also has impermanence by itself even if you're not observing or looking at it. It's the fixed order of phenomena (dhamma niyāma).

Someone observes it and diṭṭhi fall away and he is closing the doors of painful existence. If not, diṭṭhi will arise and open the doors to painful existence. Knowledge is closing the doors of painful birth and diṭṭhi opening it. In your heart there are dhammas opening the doors of hell and closing of it.

These are wrong view and right view. If you want to close the doors of painful existence and don't neglect what the khandha are showing you. I am often reminding you of to be mindful, diligent and contemplate with wisdom.

You will see it if you observe in this way. What is the benefit of seeing impermanence? Taṇhā, māna and diṭṭhi will die. Be mindful is satimā. Diligent is ātāpī. Contemplation with paññā is sampajāna. These came from the Satipaṭṭhāna Pali. Have we to practice with three of them? Not at all, it comes together. These dhammas are can't separate.

Khandha is impermanent; therefore the person and being are disappeared. It becomes right view and wrong view has to be disappeared. Its intrinsic nature arises and its intrinsic nature disappears are seeing impermanence. It disappears without a person nor a being. Ni-satta, ni-jīva, sabhāva—this is not a person, nor a soul and just only an intrinsic nature.

Ultimate phenomena (paramattha dhamma) are phenomena of intrinsic nature (sabhāva dhamma). All khandhas are sabhāva arise and sabhāva disappear. Each one of them is sabhāva. (Sayadaw explained them with the example of a lightening). If you discern ni-satta, ni-jīva, sabhāva are seeing rightly.

Every day I am teaching you are about wrong view and right view, and only changing the forms. I make your wrong view into right view. I am helping you discern impermanence (If we study many Sayadaw's talks can see these points. We can understand the compassion of the Buddha and his noble disciples.

Nothing is more important than closing the doors to painful and miserable births. Even a real Bodhisatta couldn't escape it. We can see it in the Jataka Stories of the Bodhisatta. Anyone didn't had the

prediction from a Buddha in the past was not a real Bodhisatta and just only in name).

Why Can’t Discern Dukkha?

no date noted

To know the present dukkha is important. First, to know the present dukkha, and the second become afraid of it are important. You will not afraid of the future dukkha if you don’t afraid of the present dukkha. This khandha is present dukkha.

If you only know ageing and sickness, knowledge can’t arise. To know the dukkha of at the time of healthiness is important. Only that you know the real dukkha. If you know the dukkha of ageing, sickness and death, is called saṁvega dukkha. With this kind of dukkha, the path (magga) not arises.

It can lead to Path and Fruition Knowledge to know the dukkha when you’re healthy. It can’t lead to magga when dukkha comes from groaning and crying. Knowing dukkha with the healthy body in activities can lead to the Path Knowledge. People were still healthy when they went to listen to the Buddha’s teachings.

Dukkha with pain and aches are pattaka dukkha. Pattaka dukkha are distinctive dukkha. Even animals can know it. Dukkha arises at the time of healthiness can lead to the Path Knowledge. You can see this only with ñāṇa eye; whereas you can’t see it with the ordinary eye. This is called apattaka dukkha.

You'll get only saṁvega if you still don't practice after getting old (It means with old age difficult to do the practice). You can't attain Path and Fruition Knowledge. Apattaka dukkha exists but not in a distinctive way. And observe with ñāṇa, you will know it as real dukkha.

Pattaka dukkha is what everyone can see; whereas apattaka is not that everyone can see it. People are practicing without samādhi that can't see apattaka dukkha.

(This point was the Buddha said to the monks). For ten minutes or 15 minutes let the mind concentrates on the meditation object (here the breath). It is samādhi if the mind not running away, but no penetration yet. It's just only samādhi.

Therefore if you all are arriving here, I am asking you to sit for samādhi 20 minutes or 30 minutes. (Sayadaw gave short instruction for ānāpāna samādhi. If someone went to his place and practiced for some time, he asked to develop strong enough samādhi before vipassanā)

After developing calmness of samādhi and turning towards the khandha will see the apattaka dukkha. You'll attain Path and Fruition Knowledge only with good health. And at near death you can't and will only see pattaka dukkha (without the practice only see pains).

The Buddha was asking us to practice when we were still young. At the time of the Buddha most people attained Path and Fruition Knowledge when they were healthy. Only few had realized it when they were sick. These people were also had previous experiences. After

with calmness of samādhi you have to observe the five khandhas. Don’t observe all of them.

The Buddha taught four satipaṭṭhāna. You have to look for the most attached object. Mostly attach to the mind with wrong view. (Sayadaw gave instruction for cittānupassanā) The saying of paramattha sabhāva means the ultimate phenomena have only intrinsic nature; not as a body,

For example, you see the itching and then it’s not existing. It’s arising and vanishing of intrinsic nature. It’s ni-satta, ni-jīva—free from a person or a soul and you only see its intrinsic nature. We give the names just for knowing them, as examples, seeing mind, hearing mind, itchy mind, etc. (i.e., to know the arising object for contemplation).

Becoming and Not Becoming

no date noted

Becoming again is dukkha. It's dukkha sacca. Not becoming again is sukha—happiness. It's nirodha sacca (Sayadaw mentioned many kinds of dukkha. because of the body). Not becoming again is Nibbāna. It's all kinds of dukkha not arising. You have to practice with the mentality of not becoming again.

This is practice for the dying of bhava taṇhā—craving for becoming. So you have to practice it very quickly. You'll be suffered if becoming again. It needs to be watched and observed your khandha (Sayadaw was using Ven. Sāriputta's gāthā on the practice as an instruction.)

You have to reflect and contemplate this khandha again and again with knowledge. For example, you watch and observe when vedanā arises and will see its arising and passing away again and again. It was including with the becoming again and again. All these are dukkha.

You will discern more if the knowledge becomes sharper. You will see the becoming again and again. Don't be let it out of sight. I am teaching you the way of to know the becoming again. I want you to know the becoming dukkha. At first, it's dukkha. After a while the knowledge becomes sharper and penetrates it as real dukkha.

In reality it's the truth (sacca). Seeing dukkha and real dukkha are quite difference. If you ask me; "When'll the Path Knowledge arise?" The answer is seeing only dukkha and not arising yet. But seeing the real dukkha and it'll be arisen. The day when the truth arises will enter the stream.

You will know the real dukkha by observing the becoming dukkha again and again. It becomes vijjā udapādi—knowledge arises with the right knowing. Knowledge arises in the heart base (i.e., the hadaya vatthu). During the time of knowing the becoming dukkha again and again, our dying and suffering are never ending.

We are dying with the ageing and death dukkha carrying with them. Then we know kicca ñāṇa—the knowledge of its functioning (i.e., the oppressive nature). We are burning with the fire of ageing and death carrying with them. With the function of burning and it disappears.

You will suffer again in this way if you are becoming again. And then kicca ñāṇa is becoming clear. Knowing its vanishing is sacca ñāṇa. By seeing kicca ñāṇa very well and latent disposition ceases (i.e., anusaya).

It means contemplation very well with kicca ñāṇa and will enter the stream. This is kata ñāṇa—knowledge of seeing the ending of dukkha and arising by itself. You'll know it after the practice.. Knowing the arising dukkha and the vanishing dukkha are sacca ñāṇa. Knowing the vanishing by oppressing is kicca ñāṇa. With the knowledge becoming sharper and sharper, you don't want it anymore.

If you are fear and disgusting of becoming again and it ceases. If you contemplate the vedanā and the vedanā ceases, if the mind and the mind ceases. Knowing dukkha not exists is kata ñāṇa. Dukkha not becoming again is Nibbāna. You can't attain the Path Knowledge in this life if you don't discern becoming again.

You do not need to worry about it if you are discerning it. If you don't see it, then it resists as a bodily concept and does not discern dukkha. This is a padaparama person or double rooted person (duhetuka). He only develops pāramī in this life if he is doing the practice (but he will have the potentiality for the realization in next life).

Anyone has the potentiality of attainment if he discerns becoming again. He is including among the people of ending dukkha. Now you know how much important of discerning impermanence. Udayabbaya ñāṇa, bhaṅga ñāṇa all are discerning of becoming again (i.e., knowledge of rise and fall, knowledge of dissolution.

Except the Path Knowledge, all insight knowledge are discerning the becoming again). The reason of not becoming again is the ending of saṅkhāra dukkha. It is the unconditioned Nibbāna. The happiness (sukha) of not becoming arises, which is Nibbāna. At the ending of becoming again is the existence of Nibbāna.

Not arising of becoming again is Nibbāna. Dukkhassa antaṁ karissati—at the ending of dukkha is seeing Nibbāna. Every time seeing the impermanence, diṭṭhi and taṇhā which lead to woeful planes

are still hidden underneath. Therefore the knowledge of seeing the becoming again is still like a hidden disease and not a cured one.

It'll pull you down to the woeful plane if you do not continue to do the practice. So kilesas are hiding there and waiting for the chances. People are not doing vipassanā and kilesa diseases are always in stimulated states. Therefore you have to practice until seeing the becoming not rises again.

Only then the hidden disease disappears and the waiting kilesas are gone. Becoming again is dukkha and not becoming again is sukha. In the saṁsāra it's only in this way. With the contemplation it's also in this way.

Don’t Live and Die with Ignorance

no date noted

Listening to the dhamma talks are the same as study the Teachings. By turning inwards to the khandha with knowledge and attaining yathābhūta ñāṇa is quite beneficial (i.e., the knowledge of as it really is or rise and fall) The Buddha was concerned for the monks and giving the four types of rain as examples to teach them (from the Aṅguttara Nikāya).

These four types of rain are:

① With thundering and not raining
② Without thundering and raining
③ Not thundering nor raining
④ With thundering and raining.

The Buddha taught with compassion and wanted them to practice. The first one is someone has dhamma knowledge but not practice. The second one is someone not has much knowledge but practice intensively what he has known. Let’s say with one of the satipaṭṭhānas and getting the result. The third one is someone without knowledge and practice. The fourth one is someone has dhamma knowledge and practice.

You older people must practice like the rain without thundering and raining (most older people were sitting close to Sayadaw). You shouldn't behave like the third person. The fourth person is a very good one. There are more second type of people; therefore, no need to be in low spirit.

When did the letters start to appear? It arose only after the Buddha was passing away. At the Buddha's time (before letters arose) there were more people attaining liberation. Wisdom has the powerful quality of penetration.

If we are choosing something in the world, wisdom is the noblest and sharpest thing. We have to be born and died in the darkness if we're not doing the task of wisdom. This saying is you'll die with ignorance—avijjā. Also it's starting with ignorance (i.e., The D. A. process).

King Milinda asked Ven. Nāgasena; "What are the differences between wisdom and knowledge?" (paññā and ñāṇa). They are the same. Non-delusion (amoha) is also paññā. It's paññā if you know the three characteristics. Anicca exists and you know anicca, it is paññā.

Other characteristics are also in the same way. Anicca, dukkha and anatta are objects of conditions—ārammaṇapaccaya, and because of them knowledge on the objects—ārammaṇika arises. Because of dukkha, the knowledge of dukkha arises; because of anicca, the knowledge of anicca arises, etc.

Paññā can’t arise if no one teaches anicca, dukkha and anatta. (Therefore only a Buddha had arisen and beings had the knowledge). Ignorance covers up the three characteristics. We are born with ignorance. I am asking you to do vipassanā is to know the reality.

Therefore never forget that the knowing has to be in accordance with the reality. The darkness of ignorance will be ceased if the light of wisdom appears. Both of wisdom and ignorance are in the process of cessation (i.e., wisdom cut off the D. A. and ignorance continues it) .

What are the differences? Their cessations are not the same. For example, the mind of wanting to eat arises; it’s paññā if you know its cessation. If you don’t know and other minds continue to arise, it’s ignorance. For example, I’ll go and buy this food. For a vipassanā yogi, knowing dhamma arising here and vanishing here is paññā.

With the disappearance of ignorance, you see the existence of impermanence. If not seeing the impermanence, it is not a good long life even living for one hundred years. And at near death, it becomes sorrow, lamentation, etc.; it is the cause of not knowing (avijjā / ignorance). Therefore, one will die with ignorance and take rebirth in the wok (hell cauldron).

(Here, Sayadaw was reminding and encouraging his disciples with saṁvega not to waste their times and did the practice). An earthworm was born in the darkness and died in darkness. It represents ignorance/avijjā. We are living with ignorance if we are not seeing impermanence yet.

You'll see it if I explain. For example, a sound arises and passes away. The thought that it's nice to hear will arise (for a pleasant sound) if you don't pay attention to hear and its vanishing. In the case of paññā, it happens also after seeing the vanishing and ceasing (the contemplative mind/ñāṇa). But the kamma of paññā bhavana is not ceasing. (the potential energy of ñāṇa). It arises again and you know it.

I am talking about the power of vipassanā ñāṇa with one discerning. King Milinda not cleared about this point, so Ven. Nāgasena gave an example. At night wrote a letter under a light. After finished the letter and the light went out. But in the morning went to see the letter and the words were still there. It was like the energy of kamma. Each time with the discerning and the paññā energy are leaving behind with the mind.

Therefore, you will see impermanence if you continue with the contemplation. So discerning of impermanence is very important. If not, you're an earthworm. Mostly you lose the attention of rising and passing away because it's covered up with ignorance/avijjā. I am urging you that practice hard to become paññā when you are still healthy.

(Continued to talk on Satipaṭṭhānasaṁyutta) For example, wanting to eat something arises and if you only know the wanting to eat mind, it's satipaṭṭhāna. It's not becoming bhavana yet. Only after the arising and knowing the ceasing becomes bhavana. Whatever mind arises and observe to know its vanishing.

Vedanā are also in the same way. A person with samādhi will know its arising every time. Satipaṭṭhāna bhavana is called magga (the path factors which see impermanence) Even you don’t have book knowledge; you can contemplate to discern it. You will attain Nibbāna if you see impermanence. (Sayadaw continued to talk other things; about impermanence with the simile of dawn time, and then listening to sacca dhamma and wise attention.)

Wise Attention and Wisdom

no date noted

Wise attention (yonisomanasikāra) means anicca exists and one can make the attention as anicca. For the other characteristics, it also is in this way (including asubha—loathsome/foul). With the wise attention, ñāṇa follows behind. With wise attention, ñāṇa cut off kilesa / defilements.

Wise attention is paramattha dhamma (ultimate reality). Ñāṇa cutting off kilesa is also a paramattha dhamma. Both of them are mental factors (cetasika). Wise attention is the first and cutting off kilesa is the second. Both of them are dhamma cutting off kilesa. These two points are important for people practicing vipassanā.

King Milinda asked Ven. Nāgasena; “What are the differences between wise attention and wisdom?” (Ven. Nāgasena gave the example of cutting off the rice plants with a sickle). Here wise attention is turning towards the object. Only with the including of ñāṇa that kilesa is cutting off. The vipassanā journey will be succeeded with both good attention and ñāṇa.

Only with both combine will see impermanence and kilesa will be cut off. (Connection with wise attention, Sayadaw told about the story of Prince Jayasena and Ven. Bhūmija. Jayasena asked four questions to Ven. Bhūmija, MN.126 Bhūmijasuttaṃ). These questions were:

① Some people making wishes, prayers and practice, but not attain the Path and Fruition Knowledge.

② Some people not making wishes nor prayers, but with practice and also not attain the Path and Fruit.

③ Some people sometimes making wishes and prayers and sometimes practice, also not attain Path and Fruit.

④ Some people not making wishes/prayers nor practice.

So not attain anything. What are the reasons behind these? Ven. Bhūmija answered; “With unwise attention will not attain anything and I never heard about these things from the Buddha. This is my view about them.” I refer to this story for the importance of wise attention.

For example, on the hand a painful feeling arises. If you don’t see its vanishing and it’s without ñāṇa. For the painful feeling you have the attention, so you know it. Painful, painful is satipaṭṭhāna (here the mental noting of the arising of pain). Not knowing the pain disappears is without ñāṇa.

You will know that it does not exist if you know the vanishing. You only know the existing before. You have to note this point. If you only knowing the pain (i.e., painful, painful) and it’s yoniso—wise attention. It’s not including wisdom yet. I am now talking about the important point.

The big pain disappears if the pain reduces. Only with wise attention not attains Nibbāna. Only ñāṇa can follow behind and will realize it. It's the dhamma instantly leading to Nibbāna that I am talking about its important.

In the Satipaṭṭhānasaṁyutta, it mentioned that it will not attain Nibbāna with only satipaṭṭhāna, but it must include the satipaṭṭhāna bhavana. Satipaṭṭhāna only knows the arising dhamma and satipaṭṭhāna bhavana knows the vanishing. Satipaṭṭhāna is yoniso and satipaṭṭhāna bhavana is paññā.

Only just knowing the arising and not the vanishing, then no maggan follows. Therefore it doesn't cut off D. A. process. I am talking about the important point for someone wanting to realize Nibbāna instantly. Therefore I am urging you all, for practicing to know the arising and vanishing. [Here wise attention (yoniso) is knowing a khandha arising and not as an entity, a self or a soul but as a conditioned phenomenon (dhamma).]

For example, while drinking water you feel that it's good. You have to contemplate to know its goodness; and also think about its not existing (i.e., it's existing and not existing). Knowing its goodness is satipaṭṭhāna. Knowing its goodness not existing is satipaṭṭhāna bhavana. In this way the D. A. process is cutting off. Another e.g., is; I am angry is satipaṭṭhāna. If you don't know the angry mind disappears and not becomes bhavana. Only knowing anicca becomes bhavana.

Therefore I am exhorting you as have to know the arising and vanishing. Knowing the arising is wise attention and not including

ñāṇa. Therefore whatever mind arises, have to know the arising and vanishing. (Sayadaw gave another example for the hungry mind) Knowing the hungry mind is with right attention. Not knowing the hungry mind disappears is not including ñāṇa, and continues the dependent arising process.

(Sayadaw continued about right and wrong attention / yoniso and ayoniso with the simile given by the Buddha. A man in need of oil would pile gravels in a tub and press it, even made a wish for results, having made no wish, both having made a wish and no wish, and neither having made a wish or nor having made no wish. He would be incapable of obtaining results).

Right attention is the main point. Wishes and prayers are not. With right attention and can follow with ñāṇa, and will arrive to Nibbāna. Practice is the main task and right practice is important. D. A. process is supporting this point. You don't need to choose a place for practice. You can do the practice where the mind arises. The problem is you don't do it. Mind will arise wherever you are.

(Sayadaw gave another example of a cow.) If you want milk by twisting the horn of a cow and can't get it. Therefore it's important to practice rightly. It's bhāvetabba and getting magga if discerning impermanence. By getting magga and have the benefit of cutting off saṁsāra.

Human Characters

no date noted

Satipaṭṭhāna is making the five khandhas into four groups. The reason behind is for many life times people have lobha—greedy characters contemplate feelings—vedanānupassanā. If have wrong view—diṭṭhi characters contemplate minds—cittānupassanā. With weak intelligence contemplate forms—kāyānupassanā. With sharp intelligence contemplate dhammas—dhammānupassanā.

Forms have the body and easy to discern (or coarser phenomena). People have different characters that have four types of contemplation. With the wrong arrangement of the process in practice and can give the wrong meditation. (It's not wrong with the system but with the character)

For example, only after killing diṭṭhi and comes for lobha. And after dispelling diṭṭhi with the teaching and should do vipassanā. If not it is only wasting time and will end up with tiredness. It's like a monkey gets a coconut fruit. Someone prefers sour taste is a dosa person. Prefers sweet taste is lobha person. Prefers bitter taste is a moha person.

Whatever they prefer and eat accordingly to their characters. Dosa person is closer to ñāṇa. So give him dhammānupassanā. He is a blunt

person. Someone has a lot of thinking and planning; it is thought (vitakka) character and the teacher gives him the ānāpānasati.

You have to contemplate whatever preference according to your character. Faith—saddhā character was excessive faith and no wisdom. And paññā character penetrates things. There are six types of character. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases.

Therefore give vedanā to a lobha character. It is easy to success with the meditation on truth if someone has sharp knowledge. In the end the arising dhamma has the nature of cessation. So if you discern impermanence is all right. At last all of them converge at impermanence.

It'll spend a lot of time if the practice is not a suitable one given by teacher or taken by oneself. This is not easy to become a meditation teacher. The lobha person is walking slowly. His sleeping place is always clean and tidy. A dosa person's place is in a mess. He wants to be quick and pressing his front feet in walking.

Therefore there are deep impressions if you check his sandals at the toes' places. A moha person doesn't have the straight foot steps. (For the importance of a teacher, Sayadaw gave the example of Ven. Sāriputta and Ven. Anurādha).

A person having wisdom becomes conceited then let him contemplate the impermanence of māna (conceit). A person with sharp

wisdom and conceit, give him dhammānupassanā. The first thing is taking the meditation method according to one's character.

After that, he must dispel wrong view, and then contemplate the impermanence. I am not just giving for a talk but for the way of practice. There are three stages to strip off diṭṭhi: knowing, developing and abandoning (theory, practice and result). (continued on the Anurādha's story).

Form or matter (rūpa) is changing and perishing. Changing means disbanding one's nature. Perishing is also the same. Disbanding one's nature is anicca. Form disbands form's nature and vedanā disbands vedanā's nature. Other khandhas also know in this way (i.e., perception, kammic formation and consciousness). This is form, this is vedanā, etc.; these are stripping off diṭṭhi with knowing.

Knowing the disbanding of one's nature with contemplation is vipassanā. Knowing by falling away diṭṭhi is with perception (saññā). It's learning from a teacher. It's not with wisdom yet. Paññā also has two kinds; lokiya and lokuttara paññā—mundane and supramundane wisdom.

Let's do the practice. First, must strip off wrong view with mundane wisdom. For example, form is disbanding its own nature. Does it still have form there? Know the other khandhas also in the same way. If you can discern the disbanding of its own nature is mundane wisdom. It is not tīraṇa pariññā yet if you are still seeing form as form (understanding with developing).

Only seeing the anicca lakkhaṇa—the characteristic of impermanence, D. A. process will be cut off. We're talking as cittānupassanā—contemplation of mind. It's necessary that we have to use it. It's not only contemplating as mind. But also have to discern the impermanent characteristic of the mind.

If you're still seeing it as mind is a nutty person. For example, a mosquito bites you. From the not itching vedanā and it becomes itching vedanā. This is changing and disbanding its nature. You will realize Dhamma in the evening if you're discerning in this way, practicing in the morning.

This was taught by the Buddha. You are not right yet if you're still not discerning anicca lakkhaṇa. Dhamma is inviting you, ehi passiko (inviting one to come and see)—calling you to observe the nature of its cessation. Or the cessation of the dhamma is calling at the magga dhamma.

When the maggan arrives here; does it still exist? The not existing lakkhaṇa is anicca lakkhaṇa. Not really existing dhamma is only a concept. Knowing from the existing to not existing dhamma is lakkhaṇa. The inviting dhamma and the contemplative mind have to be in accordance with each other.

The object of contemplation is inviting you and also not existing after that, because rise and fall are very fast. At the time of the contemplative mind observing it and seeing the not existing of it. You must see the lakkhaṇa.

In our speech is talking about the contemplation of impermanence. If talking rightly, you have to contemplate the anicca lakkhaṇa. Seeing only the not existing is its lakkhaṇa. For you to note; seeing from its existing to its not existing is anicca lakkhaṇa.

Follow ehi passiko with sandiṭṭhiko is seeing the lakkhaṇa (i.e., inviting dhamma and seeing dhamma). Still seeing vedanā is nāmapariccheda ñāṇa—knowledge of discerning the mind (here vedanā). The mind is inviting you and also disappearing. If you can follow with every calling and seeing its lakkhaṇa (i.e., seeing its not existing).

You must know the calling and also have to contemplate it, and then will know its lakkhaṇa. It is wrong if you are still seeing its entity. And seeing lakkhaṇa is right. During the time of inviting you it's there. When you contemplate of it and it's not there. Whatever dhamma you're contemplating and it must be this way.

The arising dhamma inviting you and its vanishing shows the lakkhaṇa. Hutava abhavuttena aniccaṁ—At the time of contemplation with the inviting and seeing its not existing is impermanent. If your contemplation is right and D. A. process will be cut off. If not right and it'll not be cut off. Not existing is anicca and ñāṇa is lakkhaṇa.

The object is anicca and ñāṇa is lakkhaṇa. The ways of stripping off diṭṭhi are not the same. The time you discern form, vedanā, etc. are with perception. With discerning impermanence is paññā. Diṭṭhi falling away with perception still has the body concept. With paññā is without the body.

The differences are here. There is no existence of stability, me and mine. Mundane wisdom is good. We have to develop this wisdom. You have to catch up with its lakkhaṇa while dhamma arising every time. With a lot of contemplation, development is even not seeing its perishing lakkhaṇa. Not seeing means ñāṇa is becoming mature.

By killing diṭṭhi and it become thinner. It's staying there as anusaya—latent disposition. With anusaya vanishes and not seeing anicca (or the khandha). Instead you are seeing the nicca lakkhaṇa—permanent characteristic. It's Nibbāna. If you're discerning anicca lakkhaṇa, it's vipassanā ñāṇa. Without it (i.e., anicca or the khandha), and then it changes from the conditioned to the unconditioned (from saṅkhata to asaṅkhata).

Not Becoming Dog Again

no date noted

[Sometimes Sayadaw's talks were like a lion's roar; fearless and only regarding for the truths, not concerned about the listeners' status and wealth. In the sutta, the Buddha described it very simple but profoundly. Because of Sayadaw's sharp mind some of his profound talks were strong saṁvega and humorous. It could give the listeners different tastes of Dhamma/Dhamma rasa.]

In the Khandhavagga Saṁyutta, the Buddha taught clearly that we should not have affections to the dukkha khandhas. For this the Buddha gave the simile of a dog. A dog was bound with a collar and rope to a strong post. So it couldn't run away from the post. (There are two suttas with the name of "Leash". Sayadaw based his talk on the second sutta. SN.22.100 Dutiyagaddulabaddhasuttaṃ.)

It only could run around the post with its collar and rope. It became an ageing, sick and dying dog at the foot of the post. The dog was eating, drinking, urinating and excreting near around it. Its ugliness was no end. The collar and rope were not cutting off and the post not came out. So, it couldn't see any freedom. It was unpleasant for others to see it.

The Buddha wanted to show our ugliness so that he gave this simile. The strong post represented the five khandhas. Attachment to

the khandha was the strong rope. Taking them as me and mine was the diṭṭhi collar. Deluded, crazy and blind worldling was the dog. Don't take it as an offending remark. Your foolishness and stupidity are not different from this dog.

If you still have taṇhā/māna rope, diṭṭhi collar and clinging to the khandha post is like this dog. It is also the same way if you want to go celestial realms and brahma god realms. Praying for the becoming is changing post; i.e., as human being, celestial being, etc. because you don't want to be free as dog mentioned above.

The power of not knowing/ignorance is so great that people are saying things and doing things whatever they want. (Just reflect on nowadays human and the Earth problems).

Now, praying is only for becoming a dog. If becoming worse than that, just go to avīci hell. Don't be ended up with the artists, but at truth. (This referred to art drawings and books which describe about celestial realms without really seeing with their own eyes.)

Khandha is dukkha sacca (i.e., the post); rope and collar are samudaya sacca and the dog is the sufferer (dukkha beings). Beings make their own posts; bind themselves with ropes and put on collars and running around their posts in circle, showing themselves in the 31 realms of existence without shame. Not doing vipassanā practice, the post, rope and collar will be never broken off; and then they will never be free from becoming a dog. (Nowadays dog culture is extremely popular. It seems dog numbers are nearly overcome human number. Where are these dogs coming from?)

The post is broken off if you see the impermanence of the five khandhas. Not connecting with taṇhā, the rope is also cutting off; and then not seeing the khandha as this is mine, this I am and this is myself. (Not taking the khandha with taṇhā, māna and diṭṭhi).

It becomes a spiritual worldling from a crazy worldling (From andha puthujjana to kalyāna puthujjana). And then you're not happy to be at the base of the post. You make the decision for digging out the post, so continue the contemplation. If developing to the knowledge of disenchantment and has the seed of a stream enterer. With the disenchantment and continue the contemplation without giving up.

All are included if you choose one of the contemplations (with one of the four satipaṭṭhānas). There is no need to contemplate all the five khandhas. With the knowledge of not wanting and free from this is mine, this I am and this is myself. The post, the rope and collar are falling off. Except vipassanā there is no other true refuge. If you have compassion for yourself and just do the practice. You must have to do it.

Difficult to Know Dukkha and Vedanā

no date noted

King Milinda asked Ven. Nāgasena; “Does everyone attain Nibbāna?” Someone who can know dukkha and penetrate dukkha will attain it. With these knowledge, it's the cessation of taṇhā. The cessation of taṇhā is Nibbāna. Here are two important points. These are: ① to know dukkha, ② and to penetrate dukkha.

No.② is not wanting dukkha, so taṇhā ceases. No.① is important to know about dukkha. No.② is important for no connection with dukkha. It has to be cut off with knowledge (ñāṇa). It’s important for a teacher to teach the student to know dukkha. It’s also important for the student not wanting dukkha by cutting off.

To know dukkha again and again and developing by not wanting it. The knowledge of not wanting will arise only by knowing about dukkha. If you don’t know, you’re wanting it. Vulture likes the putrid carcass of a dog because it’s with the vulture eye and knowing.

You must also change from the knowing of the vulture eye to the knowing of a human eye. Whenever you observe the khandha, it’s only asubha and dukkha (loathsome and suffering). You must change it from the worldling eye into an ariyan eye. Wherever we were before, we only made prayers and wishes for dukkha and asubha. And we only

are clinging to dukkha and asubha. Vulture eye and its knowing refer to taṇhā, upādāna.

(Sayadaw continue to talk about the cause of dukkha by tracing the D. A. process in reverse order, starting from jarā, maraṇa dukkha.) Vedanā, taṇhā, upādāna and kamma are the real dukkha. We never complain about it as dukkha. Never complain about good to eat and live as dukkha (i.e., vedanā).

According to D. A. process, samudaya becomes dukkha and again dukkha becomes samudaya. For example, vedanā → taṇhā → upādāna = samudaya → dukkha/samudaya → dukkha, etc.

We never observe taṇhā arises and taṇhā dies away. Do we really know the real dukkha? When dukkha vedanā arises and wanting it to go away of taṇhā comes in, and continue to upādāna and kamma. For pleasant feeling (sukha vedanā) and the liking taṇhā arises and also continue to upādāna and kamma.

Even dukkha itself exists, do you still know dukkha? Even not knowing about dukkha is far from penetrating dukkha. So, we don't attain Nibbāna. All you know is the very coarse dukkha (painful feeling). Vedanā is covering up Nibbāna. Pleasant feeling (sukha vedanā) is the biggest enemy. It's the most affectionate thing for all of us.

Vedayita sukha and santi sukha are totally different (happiness come from feeling and peace). Vedayita sukha is oppressing and

tormenting you. Happiness (sukha) of good feeling oppresses you so that you never attain peaceful happiness.

(For this point, Sayadaw gave the examples of ants die in honey and fishes die of baits) At last the fish dies with dukkha vedanā by beaten. In your whole life, or saṁsāra vedanā are taking in turn and oppressing you. Don’t say about of understanding dukkha sacca, even we’re falling in love with it. Not knowing dukkha sacca is the worst and the most stupid thing.

Bond with Diṭṭhi Rope and

Carrying Away by Tanhā Water

no date noted

Before contemplating diṭṭhi with vipassanā; it's necessary to clear away its influence beforehand. If you have the I/me and then you have mine. Therefore if you have diṭṭhi and taṇhā will follow. Diṭṭhi is binding a person and taṇhā river/water carrying him down stream.

Therefore even he is seeing the river bank and he can't climb up on it. Even though it is taṇhā water which carried him down towards the four woeful planes, he can't free himself from it because of been bound with diṭṭhi rope. We were carrying away randomly by taṇhā water in the whole saṁsāra. We'll encounter with big waves and whirl pools.

The five sense objects were floods (ogha). Therefore you have to be sunk in them. The whirlpool is also pulling you in and sinking you down. Here you don't need to be afraid of the flood and taṇhā. You have to be fear of bound with the diṭṭhi rope. Therefore the Buddha said that diṭṭhi was very important.

D. A. process makes you sink and sensual objects make you in dizziness. Taṇhā is carrying you away down there. Diṭṭhi makes you without energy and power. It was also making you missed with the

Buddha and the Dhamma. Taṇhā also has not the power to carry you away if you conquer diṭṭhi.

Also you are not going into the whirlpool and flood. And there is no more sinking in the D. A. process. Therefore diṭṭhi is very important. It opposes the good and holy dhammas. It was for this reason that the Buddha taught us to abandon diṭṭhi first by giving the similes of head on fire and the inflicting by spears.

Wholesome dhammas can give the result of Nibbāna as supportive conditions. But we don't attain it because of mixing up with diṭṭhi. If you are making merits for the purpose of Nibbāna, then don't mix up with diṭṭhi.

(Sayadaw continued for dispelling diṭṭhi with the five khandhas). Viewing the khandha wrongly as a living being is diṭṭhi. Bound with its rope strongly and be not able to take it off, it is diṭṭhupādāna—clinging the five khandhas as me. You are not free from the four woeful planes if this diṭṭhi is not falling off.

Showing with the D. A. process; diṭṭhupādāna → kamma → painful birth. And the Buddha continued to say that it will freed from the four woeful planes if diṭṭhi had been fallen off. Therefore diṭṭhi has to be fallen away. The reason why diṭṭhi arises from the five khandhas is not clear about the sammuti sacca and the pramattha sacca—conventional and ultimate truths.

(For this point, Sayadaw gave the example of a woman who was becoming with sorrow lamentation, pain and grief with the death of her

husband) This comes from not understanding about these five truths. The reason is overcoming by the conventional truth.

The five khandhas are disappearing for her and becoming sorrow, lamentation, and crying as I have lost my husband. This is crying for the non-existing thing; crying for the atta—the husband. Her non-existence husband was disappearing. This is the most difficult thing to deal with. (Worldlings are really in the state of super-craziness. Ariyans will laugh amusingly by pressing their bellies).

You all were in the whole saṁsāra had troubles, difficulties and died. And all were oppressing and tormenting by the non-existing things. Beaten with the non-existing stick, in reality can never die (But people die with sorrow, lamentation, pain and grief by the non-existing things).

You must clear about the five khandhas, also about sammuti and paramattha if you want to strip off diṭṭhi. There were eight causes to teach on conventional truths; three causes (i.e., three universal characteristics) for the ultimate truths. Teach sammuti for the sake of shame and fear of wrong doings (hiri and ottappa dhammas), etc.

Not knowing the five khandhas analytically and penetratingly, and diṭṭhi will not fall off. There are three kinds of analytical and penetrative knowledge/knowing. These are: ñāta pariññā, tīraṇa pariññā and pahāna pariññā respectively (i.e., knowledge of theory, practice and result).

Dispelling Diṭṭhi Before Insight

no date noted

(In the beginning Sayadaw talked about Ven. Anurādha who had doubt and didn't know how to answer the questions of the outsiders) I am talking about the process of the practice in accordance with the Buddha. You have to dispel diṭṭhi first before the insight practice.

Ven. Anurādha had doubt because he couldn't give the exact answers to the outsiders. His answers were giving with wrong view (diṭṭhi). He practiced by himself without giving up diṭṭhi. There is no need to answer for them if people are asking questions with living being (satta) because living being does not exist as a reality. Worldlings always have diṭṭhi in their hearts.

There is no need to answer every question which refers to non-existence (one of the ways of the Buddha was to answer with questions). There are four types of questions to test someone having wrong view or not. It mentioned in the Abyākatasaṁyutta—connected discourses on the undeclared.

[Note: The four types of questions mentioned in the Abyākatasaṁyutta are:

① Does the Tathāgata (or arahant) exist after death?
② Does the Tathāgata (or arahant) not exist after death?

③ Does the Tathāgata (or arahant) both exist and not exist after death?

④ Does the Tathāgata (or arahant) neither exist nor not exist after death?]

Some of the questions mentioned among the texts are no need to answer. You yourself are not clear about with it if you give its answers. There are two causes for not attaining magga and phala (Path and Fruit Knowledge). These are: ① the five heavy kammas ② with the wrong process in the practice.

(The Buddha continued asking questions to Ven. Anurādha and helping him to give up wrong views). If you observe the way which the Buddha asking questions, it was clear that before the contemplation and helping him to dispel diṭṭhi. During the time of listening dhamma talk diṭṭhi falls away is important. And then during the sitting meditation it doesn't need any more.

Therefore without listening dhamma talk can't enter the stream. Only by listening of suññatā dhamma and leading towards magga and phala. It's the dhamma devoid of a person and living being. Only becoming suññatā dhamma and diṭṭhi will fall away. Nothing is more important than suññatā dhamma.

[Note on wrong view and suññatā dhamma:

Why suññatā dhamma are so important in the Buddha's teaching? There are many reasons about them. Here we contemplate a few of them. Except a sammā-sambuddha (the Buddha), no one could

teach it. Therefore, it is very rare and difficult indeed that any living being has the chances to listen to and to know them. It relates to insight practice (vipassanā) or wisdom (paññā). Without the knowledge and practice of suññatā dhamma, no one can realize Nibbana except the pacceka-buddha.

Even most Buddhists do not know about them. Most of them are ordinary Buddhists and not a true one. Therefore, in the future suññatā dhamma are the first one to be disappeared. We can dispel people's wrong view only with void or emptiness. The self-view (identity view) is very deep rooted in living beings' mind. Without dispelling and eradicating of wrong view (sakkāya diṭṭhi) living beings will never safe from the painful existences, which even a bodhisatta could not escape. With self-view latent in the heart, human beings can do all sorts of unwholesome or evil actions which they can think about. We can see the over-selfishness in the world today and the outcomes of it create a lot of human problems include internally and externally (mind pollutions and natural pollutions).

The Law of Dependent Origination is the medicine cure the disease of selfishness or selfish disease. Therefore, Mogok Sayadaw used this teaching to teach Buddhists in his whole life.]

A Noble Life and Practice

no date noted

T1

Ven. Bhadda asked Ven. Ānanda with two questions : ① The dhamma had to be practiced, and ② the ending of the dhamma which had practiced. (In the original sutta was, the holy life and the end of the holy life). The dhamma which has to be practiced is on the five khandhas. You must send the mind (ñāṇa) on them.

The path factors—maggan are the dhamma has to be practiced (For discerning impermanence need the five path factors). Khandhas are the places of defilement. Every time the causes are ready for there and it comes out from the khandhas.

The five khandhas are the hiding places of kilesa enemies. The practice comes to the end if the hiding dhammas die. (There are four stages to kill all the kilesas. For the first stage, entering the stream and practicing with the five path factors; and practicing with the eight path factors for the other higher three stages).

Kilesa will die away if you can attack the impermanent khandhas with ñāṇas (maggan). All the kilesas die when the practice comes to the end. For a stream enterer, wrong view and doubt dying away, the way towards the stream is coming to the end. He makes the residence of

kilesas become the residence of knowledge (ñāṇa). These words are important.

Someone is called worldling (puthujjana) because diṭṭhi and vicikiccha—wrong view and doubt latent in it. Becoming the residence of knowledge is a stream enterer (sotāpanna). It sends to Nibbāna if ñāṇa conquers the battle, whereas it sends to woeful planes if kilesa conquers.

It’s important that knowledge can enter the place of kilesa. Diṭṭhi makes this khandha as this is me and this is mine. Knowledge replies as not you and not yours; it’s only anicca, dukkha and anatta and then occupies its place.

T2

There are dhammas which need to be practiced and cultivated. (i.e., dāna, sīla, samatha, etc.) Which dhamma is the noblest one? You also should want to know the end of this dhamma. There are the five path factors (for discerning impermanence), and ending with the eight path factors (To discern the ending of impermanence) for Dhamma having to be practiced and developed.

These are the answer for both questions. Our own perceptions about them are talking in long terms. We have to fulfill our pāramīs/perfection slowly. This is your old perspective. Don’t follow the long way. You have to follow the short way.

According to the Pali suttas and yogis' experiences are sure about the short way (In the suttas, the Buddha sometimes used two knowledge and sometimes three knowledge. Two knowledge were; discerning impermanence and the ending of it. Three knowledge were; discerning impermanence, its disenchantment and its ending.

If you discern impermanence and it's right view (sammā-diṭṭhi). Right thought (sammā-saṅkappa) is the pointer and shows you it's there. There was a saying of no awareness even not seeing a cave. Without mindfulness/awareness is not seeing it. If you see it means including sati (mindfulness).

Samādhi can't do anything and only aiming to the object (towards impermanence). Right effort (sammā-vāyāma) is urging and encourageing the other four factors.

In the beginning have to practice with these five factors (as the active part). Wrong view and doubt are hiding in the five khandhas. In the first place I am teaching about becoming a stream enterer (sotāpanna). Therefore it does not include other kilesas. At first, strip off diṭṭhi with the five path factors; and later, cut off its root with the eight path factors.

(Sayadaw continued to explain about caraṇa dhamma and vijjā dhamma. One of the Buddha's attributes was vijjā-caraṇa-sampanna. Caraṇa means good conducts. There'll be many levels from the Buddha and down to moral person. Sayadaw listed dāna, sīla and samatha, etc. in it. Vijjā means knowledge, paññā—vipassanā paññā.)

Diṭṭhi is making the five khandhas as I and me. But paññā responds as no/nonsense! It’s anicca. Vipassanā practice is the battle between diṭṭhi and paññā (between wrong view and right view). It knocks down the person to woeful planes of existence (apāyabhūmi) if diṭṭhi wins.

It frees the person from woeful planes if wisdom conquers. You’re always making companionship with micchā diṭṭhi (wrong view). Each time only a Buddha had appeared in this world and right view came to existence (Even some Buddhists misunderstood this important point and took all other outside teachings were the same and they were only different in names).

By contemplating the khandhas and seeing impermanence and diṭṭhi dies away. For example, a man was hit with a bullet. Even it hits the body and the mind dies away. Vipassanā is like this. If the hell seed not falling off yet and don’t be in smile. What I am asking you for practice in discerning impermanence is to kill your biggest enemy. The practice is finished if diṭṭhi can’t hide out again.

T3

In the khandha an itchy sensation arises. Does it exist before or arising now? Itchy sensation is not changing in place. It vanishes there if it appears on the arm. And contemplate it as arising and passing away. If not, it becomes I am itching. It’s not I and not me that after arising and passing away. Then diṭṭhi dies away. These are the path

factors can alleviate feeling (vedanā) and can kill wrong view (Here are the five path factors).

Someone contemplates with insight is disbanding the khandha and killing kilesa. (The five khandhas are arising and vanishing together. Here is vedanā and killing kilesa is diṭṭhi). Vipassanā has great power is becoming apparent. It's disbanding the khandha and latent kilesa. It becomes vedanā paccaya taṇhā / feeling conditions craving if not disbanding the khandha.

Therefore you have to practice hard. Noble practice and life is referring to this. Let's die with it. One will instantly enter the stream (as a devata) even not becoming a stream enterer after dying. The Buddha mentioned this point in the Aṅguttara Nikāya. The knowledge of a devata (heavenly being) is sharper than human being. (Sayadaw explained the reason behind it).

Do you have to be in low spirit? I am only worrying that you don't practice. Dying with the five path factors in the human world instantly becomes eight path factors in the heaven. I am urging you to practice for the discerning of impermanence. It's not vedanā, whereas it abandons vedanā by seeing impermanence.

The wrong view of I am feeling good also not arises (for sukha vedanā). So it disbands the khandha and kilesa. After arriving at the heaven without diṭṭhi and with the sharp knowledge it becomes the eight path factors and enters the stream.

The Buddha gave an example as in a scale, putting dāna, sīla and samatha practices at one side and putting the insight knowledge (i.e., knowledge of impermanence) the other side. Discerning of impermanence is better because dāna, sīla and samatha are not abandoning khandha and diṭṭhi.

Therefore vipassanā is the noble practice. By abandoning diṭṭhi will not fall into woeful planes. With the khandha and can't see Nibbāna (not become nirodha/cessation of the khandha). Therefore vipassanā is nobler than dāna, sīla and samatha.

This dhamma is good to do for dying. You will be freed from wrong view in this life if you're discerning it. It becomes a noble practice if you're discerning impermanence. So don't doubt about it. Even in this life busy with family and business matters, die with seeing impermanence and no need for worry.

Continue with the contemplation, impermanence becomes more and more prominent, even can't put a tip of a needle inside it. Here and there are sensations like vibrations. Here and there are itches and pains. All these are impermanent.

You have seen a big lump of foamy water before. The bubbles are here and there. You will become disenchanted if you see them a lot for quite a while. You have to continue with the contemplation and don't stop with it. You only see the arising dukkha and the vanishing dukkha. All will disappear if you know dukkha sacca very well.

It abandons the khandha and the diṭṭhi root is latent in the khandha also dies. Nibbāna appears in the place of anicca dukkha sacca. It has one more thing; not only abandoning khandha and kilesa, but also seeing Nibbāna. There is no more dukkha with knowing that. And it's Nibbāna. The eight path factors are completed. The practice is coming to the end.

The significance of vipassanā and Path Knowledge are becoming clear for you. The five path factors are noble practice and the eight path factors are the ending of it. If you discern impermanence, you can make a sure decision that I'll arrive there. You're seeing it because of a tihetuka person (someone has three wholesome roots).

Someone not discerns it, and may be a duhetuka person (Born with only has two wholesome roots. It can also possible that not put enough effort in the practice and not discern impermanence). You have to make the khandha and ñāṇa become a pair together. Usually khandha and kilesa are pairing together (Here referring to diṭṭhi, but all the other types of kilesa also are included).

At first, the pair is the khandha with the noble practice of maggan (i.e., the five path factors). After that, it is the pair ending of the noble practice with the Path Knowledge. Isn't Nibbāna far away or a very long journey?

[Here "pair" or "pair off" does not mean they are working together. For example, anicca / magga pair means the object of arising disappears and the contemplative mind (path factors) come in. Nicca / magga means Nibbāna arises with the cessation of all anicca and the

Path Knowledge see “it”. Here “it” refers to these kinds of pair; anicca / magga and nicca (Nibbāna) / maggaṅga. In this way, defilement cannot come in between.]

Don’t be confused with what others have said. You could decide that before not met a good teacher and could not attain the Path and Fruit Knowledge. Now, you meet with a good teacher and this life will be the ending of saṁsāra. With this view in your heart and should practice very hard.

I’ll tell you the result of it. Before there were kammas following you for pushing down to hells, and making you became animals. All these foolish faults, demerits and merits are following you. With the ending of noble practice and all the unwholesome kammas disappear. Kammas are uncountable for every one of us. (With the reflection on the D. A. process in our daily life can know clearly the danger and suffering of saṁsāra). The Buddha told Ven. Ānanda in a talk that it was a rich man in this life and it could be a dog next life. You have to repay your kammic debts with khandhas if you don’t practice.

Conditioned Phenomena

no date noted

A worldling monk didn't know that conditioned phenomena (saṅkhāra dhamma) were perishing. Therefore he couldn't overcome his doubts with the answers of the four arahants. (From the Riddle Tree Sutta of Saṁyutta Nikāya) If you don't know clearly the saṅkhāra dhamma and also not appreciate its perishing.

Therefore I'll explain clearly on saṅkhāra. All mind and matter are saṅkhāra dhamma. All of them are ending up with perishing. Saṅkhāra dhamma not arises by itself. They are arising by conditioning. Therefore they are the resultants. You have to contemplate on the arising dhamma and not on the conditioning dhamma (i.e., the causes).

Not knowing the arising and vanishing phenomena, will never free from the dukkha of ageing, sickness and death. If it arises and think about it as it's there or not there. After thinking and not seeing it, is the nature of anicca. If you can catch on this one and it's true insight (vipassanā).

Only seeing the arising and passing away phenomena can develop knowledge (ñāṇa). And don't take other things. The arising nature can be known as soon as it's appearing. The passing away of its nature can be known only by thinking about it. If you still don't know how to contemplate vipassanā and it'll become difficult.

You don’t know its arising and either do not think about its passing away. Therefore you’re talking about is as not seeing it. You will not find it if you’re looking for it. You will see it after you know its arising and think it as exist or not exist. Therefore you will see it passing away by knowing the arising dhamma.

So, as soon as saṅkhāra dhamma arises and it is important to know its arising. Whatever dhamma arises, it’s only arising and passing away. You also don’t know the vanishing if you don’t know the arising.

In your body there are matter conditioning by action (kamma), mind (citta), temperature (utu) and food (āhāra). Therefore these are saṅkhāra dhamma and end up with perishing. Your minds are with mental factors (cetasika). With the food smell and the smelling consciousness, with the eating and the taste consciousness, with the joyful things and the joyful mind, etc. arise.

These different kinds of mind are conditioning by causes and will end up with perishing. You only have mind and body. These are saṅkhāra dhamma. So all are ending up with perishing. Therefore I am urging you not to pray for any mind and body existence.

(Sayadaw continued to explain the following well known verses on saṅkhāra dhamma)

① Aniccā vata saṅkhāra,
② Upāda-vayadhammino;
③ Uppajjitvā nirujjhanti,

④ Tesaṁ vūpasamo sukho.

① Anicca vata saṅkhāra—Conditioned phenomena are truly impermanent.

I am concerning that you're just only reciting them and not practicing. Should you not practice to get the imperishable dhamma in your hand? If you're praying for the perishable things and have to shed tear. You are falling in love with saṅkhāra dhamma and doing things to get the perishing.

Someone practices to know the arising will know the vanishing. You're wandering in the anicca forest and don't know anicca. It is Nibbāna that these two phenomena, the arising and passing away, come to the end. Hold the impermanence as a manual and follow with it.

You will see the ending of it if you're seeing the beginning of saṅkhāra. The reason of not arriving to asaṅkhata Nibbāna is not seeing the beginning of saṅkhāra. Nicca vata asankhatā—unconditioned Nibbāna is truly permanent. Mind/body (nāma-rūpa) and Nibbāna can't be mixed together. (But some Buddhists had the view of mixing together and it became atta. So that they can come and go as their wishes in saṁsāra).

② Upāda-vayadhammino—the phenomena of mind and body you have are arising and passing away.

③ Uppajjitva nirujjhanti—they are arising and passing away in your khandha.

④ Tesaṁ vūpasamo sukho—without the impermanent phenomena is happiness. Happiness (sukha) is Nibbāna (The Buddha described it as the supreme happiness or the unconditioned happiness).

Practice Only One

no date noted

I'll talk about four kinds of person:

① The person who goes with the flow of saṁsāra
② The person who goes against the flow of saṁsāra.
③ The person who stands fast in saṁsāra.
④ The person who has crossed over, gone beyond from saṁsāra (i.e., the arahant)
(From the Flow Sutta, Aṅguttara Nikāya)

The first person is indulging in sensual pleasure and doing unwholesome things. The second person is abandoning of sensual pleasure and practicing vipassanā with pain and difficulties. It can be said that he is the one like you are here, going against the flow of saṁsāra.

The third person is referring to stream enterer (sotāpanna), once-returner (sakadāgāmin) and non-returner (anāgāmin). He is not flowing down nor reaching beyond yet. And he stands fast in the middle. (In the sutta mentioned only for the anāgāmin).

The 4nd person is seeing impermanence, its disenchantment, etc. and going upwardly against the flow (In the sutta mentioned only as someone practiced for transcending dukkha. It is only can go upwardly

against the flow and becoming of standing fast. By seeing the ending of impermanence can become a person standing fast with the flow).

(Sayadaw talked about Todeyya rich man as an example for the first person. And then continue to talk about questions and answers between Ven. Mahākoṭṭhika and Ven. Sāriputta. It was from the Sheaves of Reeds Sutta, Saṁyutta Nikāya.)

Ven. Mahākoṭṭhika asked Ven. Sāriputta: “Is ageing and death created by oneself, or is it created by another, or is it created by both (oneself and other) or has it arisen fortuitously?” Ven. Sāriputta answered: “No! with birth (jāti) as condition, ageing and death come to be.”

[Using the reverse order (paṭiloma) of the D. A. process and tracing the source and ending up at consciousness (viññāṇa). Viññāṇa → nāma / rūpa → saḷāyatana → phassa → vedanā → taṇhā → upādāna → bhava → jāti → jarāmaraṇa. Between consciousness and mind / matter: consciousness conditions mind / matter, and mind / matter condition consciousness. Therefore they are mutuality conditioning to each other. Viññāṇa ↔ nāma / rūpa]

Therefore if mind and matter cease, consciousness also ceases. (Ven. Sāriputta gave the simile of the sheaves of reeds. If one were to remove one of those sheaves of reeds and the other would fall, vice versa). Consciousness and mind / matter are the body, and sense-bases (saḷāyatana) are appeared on them by kamma.

Consciousness and mind / matter are mutuality conditioning to each other (aññamaññapaccayo). Therefore contemplate one of the five khandhas will fulfill the practice. By contemplation of feeling (vedanā) and all the other khandhas also included.

In Ven. Sāriputta's answers, this point was the most important one. You may be reasoned, should we have to contemplate only one? The Buddha taught to contemplate one of the four satipaṭṭhāna was coming from seeing this point.

Viññāṇa paccaya nāmārupaṁ—Nāmarūpapaccayā viññāṇaṁ = consciousness conditions name and form (mind and matter)—Name and form condition consciousness. Viññāṇa nirodhā nāmarūpa nirodho; Nāmarūpa nirodhā viññāṇa nirodho = with the cessation of consciousness comes the cessation of name and form, with the cessation of name and form comes the cessation of consciousness.

These were in the Pali Suttas. If you go and ask the yogis, they're also seeing in this way. With the cessation of one khandha and all other khandhas are ceasing. For example, someone contemplates feeling and all the five khandhas disappear. Ven. Sāriputta gave a simile; two sheaves of reeds were standing by supporting each other. The other also fell if one of them fell.

Deceiving by the Active Mind

no date noted

There are two classes of undesirable objects or things. Undesirable objects arise by one's own thinking and thoughts. And undesirable things which already exist (The Pali word for undesirable object is anittharom / aniṭṭhārammaṇa).

The young brahmin woman Māgandiyā had anger to the Buddha and with her thinking; she created an undesirable object of him. (At last it was leading to her destruction and had the heavy consequences) This was the mind deceiving her. The mind is creating the world (including the God).

Living beings are following the desire of the mind. For example, dogs have different colors and forms are in accordingly with their minds. In their past lives the minds deceived them and appeared in those forms. With the house owner mind of desire the carpenter of volition (cetanā) constructs the form. With the strangeness of volition (cetanā) and the resultants are also strange.

(Sayadaw continued to mention the different strange forms of some animals in the animal kingdom.) The minds control living beings and making arrangements for them. Without the cessation of the minds and different forms of animals will appear by the minds. But all their five khandhas are the same. Therefore the Buddha had to teach the

contemplation of the mind (cittānupassanā). If you understand the mind very well and will gain liberation.

At the place of seeing consciousness arises is conditioning by kamma and the physical object (eye sensitivity/pasāda cakkhu is the cause of kamma and physical object is form). When the active mind arises and inversion (vipallāsa) comes in (To understand this point have to know the cognitive process of the mind / cittavithi).

With the undesirable object and becomes unwholesome eye consciousness. With the desirable object and becomes wholesome eye consciousness. These are resultant consciousnesses (vipāka cittas). A person who doesn't know these things has inversions.

These minds are impermanent and already have ceased. The vultures like the dead body of a putrid dog by seeing the undesirable object, (For the vultures are desirable.) and becoming greedy. They are deceiving by their active minds.

All these are happening because of still not abandoning the inversions yet. All just seeing consciousness are neutral feelings (upekkhā vedanā) and without good or bad. And only becoming the active mind and inversion comes in. Deceiving by the active mind is becoming abnormal until without the insightful active mind or ñāṇa mind and will deceive by them.

People in the long saṁsāra were deceiving by the active mind. Seeing the truth only becomes right. If not, we're always deceiving by them. A person caught up with deceiving and got into the prison. In the

same way, we’re falling into the prisons of hell, animal, ghost, etc. Whenever deceiving by them our destinations will be unstable.

The sense objects are right. They’ll only show anicca, dukkha, anatta and asubha (impermanent, suffering, not self and loathsome). Only at the active mind state we become abnormal. If path factors mind (maggan) not come in and can’t become right. And then saṁsāra will never end.

Ignoble and Noble Searches

no date noted

[There were four warnings from the Buddha. These were:

① The body is not following our own desires, but with ageing, sickness and death. These are its nature. It's leading towards ageing, sickness and death. The yogi is practicing to escape from ageing, illness and death.

② When dukkha vedanā arises in the khandha and we can't rely on anyone. Nobody can give us comfort. We're practicing for refuge or reliable dhamma to counter feeling (vedanā). And it'll give us comfort.

③ Whatever fortunes we have by hard working, none of these are ours. If we die and have to leave everything behind with the corpses (Even our physical bodies are not belonging to us and no need to talk about external things). Practicing dhamma is making it becoming ours.

④ Taṇhā is asking you to do anything, never giving you satisfaction and also never ending. We're practicing dhamma to free ourselves as slaves from taṇhā. We need to contemplate them very often.]

In the Aṅguttara Nikāya, the Buddha taught the monks to reflect on these four points of dhamma.

① This khandha is always leading towards ageing, sickness and death. Therefore, the nature of khandha is different from our desires. It does its duties. Our duties are to escape from it.

Practicing dhamma is to escape from the future ageing, sickness and death; to escape from the four painful births (hell, animal, ghost, etc.). Saying with one word, it's to escape from all future dukkha. We should reflect on this point before the practice. With this purpose, we may encourage and inspire or uplift our spirits.

② When sickness and disease arise (all the physical and mental unpleasant feelings) and family members (wife, children, relatives, etc.) can't do anything for us. All are only in confusion, and can't rely on anyone. And nobody can give you comfort. Therefore practicing dhamma is searching for refuge and comfort. With this in mind and must practice hard. Feeling is mind dhamma (nāma). Therefore who can help you?

③ Gold, silver and wealth are not your own properties. Therefore we have to practice for Nibbāna and it'll become our own properties. Practicing dhamma is to free ourselves as the slave of taṇhā. Working for taṇhā will be never finished.

You make dukkha sacca as your own property (no.①) if you're not free yourself from birth, ageing and death. We got the khandhas which are unreliable and give us no refuge. Practicing dhamma is searching for refuge and reliability (no.②). Everything we have searched with greed is not our own property.

These ways of searching are wrong. All these things will perish and disappear. Only Nibbāna is our own property and can't be perishable.

④ Whatever you're doing is for taṇhā. You do have the mind of a slave if you do not want to practice dhamma. Whatever you're doing for taṇhā is like to fill a water pot with holes in it. This is the working of a blind person. It's not the fault of taṇhā but the one filling it. Another point is whatever you fill from the mouth into the body and it comes out again from the eyes, ears, noses, mouth and body.

So you can never fill it up (If we contemplate this point and can see human beings are quite funny and foolish. In our whole life, we're feeding the body by working hard. And whatever coming out from it are stinking, disgusting and useless—asubha). It will release its nature only by thinking carefully. We even not only have no satisfaction with our body holes but also we're filling for the family members. Therefore, practicing dhamma is to free ourselves from the slavery of the mind.

Let's continue our yesterday dhamma on cause and effect connection. We have birth, ageing and death and falling into woeful planes; all these things happen because of the existence of the khandhas. If you're afraid of these things must abandon greed (lobha).

Firstly, you have to abandon wrong view and doubt. You can abandon lobha only after you can abandon them (wrong view and doubt. You can abandon all dukkha by abandoning lobha. Wrong view

and doubt are latent in the five khandhas. It has to be in the right way (sammā-paṭipadā) to abandon it. It is the wrong ways (micchā-paṭipadā) to follow accordingly to the D. A. processes.

It becomes (sammā-paṭipadā) if ñāṇa comes in. You’re afraid of birth, ageing and death. This is the fear of an animal. (e.g., throwing a stone at a dog and it fears of the stone) You’re fear of the result. You have to be afraid of the cause which is the wrong way (micchā-paṭipadā). If you’re afraid of ageing, sickness and death do not let it becomes micchā-paṭipadā. The task of impermanence is the right way (sammā-paṭipadā).

Part 12

Khandha Fuel, Kilesa Fire and Nibbāna

no date noted

Someone discerns impermanence is near to the Nibbāna element. It will change instantly if the causes are ready for him. These were mentioned by the Buddha in the Udāna Pali. No one asked him about them. But he himself wanted the monks to know it. It was not teaching for a particular person.

Whatever khandha we have it, starts from not knowing (ignorance/avijjā). However, it is true indeed that everyday it becomes not good after you get it. (Mentioned some of the everyday saṅkhāra dukkha. These are really heavy burdened dukkha. Human beings, always living with delusion (moha), are not aware of it.

Even they fall in love with saṅkhāra dukkha.) By feeding and looking after it will never give you any benefit and satisfaction. Nothing is good will happen, instead only dukkha is increasing. You may think human life is good to have it. Yes, it's better than animals except it has the chance to end dukkha; otherwis, nothing is good about it.

(In millions of Buddhists how many of them really practice. No need to mention about non-Buddhist, the outsiders.)

You're taking the fuel as a lump of gold. Khandha is like fuel and kilesa is fire. The eleven kinds of fire are encircling the khandha and burning with it. Thirty-one realms of existence are like big fire. Without the cessation of ignorance (avijjā), volitional formation (saṅkhāra) is as fuels as changing the realms of existence; and then burning with the fire of defilements.

Only with the extinction of fuel, fire will have peace. If dukkha exists, and then sukha also must exist. It is because of not knowing how to go there that not arriving there. Taking pleasure in burning with fire is ignorant pleasure (nutty human beings). Practising insight is expelling the defilements hidden in the khandha.

Then it's the extinguisher (i.e., vipassanā) of the kilesa fire. Only by using the path of holy water that kilesa fire will die out. There must be a place existed with the fuel and fire are extinct. With fuel and fire together beings are wandering in the 31 realms of existence with shame and disadvantage. We are looking for bodies for the funeral invitations.

The Buddha taught in the Udāna Pali that the place of Nibbāna where the fuel and fire had been extinguished really existed. I told you because it had been experienced by myself. Atthi bhikkhave ajātaṁ, abhutaṁ, asaṅkhataṁ, etc. Monks! There is an existing of an unborn, un-become, unconditioned, etc.

Not knowing is avijjā, and taṇhā is taking pleasure in things. We're with ignorance and taking pleasure in the fuel and fire. With the cessation of both and the right knowing arises. This body is conditioned phenomena (saṅkhata dhamma) and arising by kamma, citta, utu and āhāra. Starting from the exit of saṅkhata (conditioned) will arrive to the asaṅkhata (unconditioned).

Saṅkhata and saṅkhāra are the same meaning. Mind phenomena (nāma dhamma) are the cause of sense objects (aroms/ ārammaṇa) and sense doors (dvāras). Therefore, any one of the mind and body (nāma and rūpa) phenomena are not making by us. (Also not by the Creator which is non-existing concept.)

The Buddha said; sabbe saṅkhāra anicca—therefore mind and body only have impermanence. Arising is saṅkhāra and dissolution is anicca. You will find out the exit if you're discerning impermanence. You are ready for stepping out from the exit if becoming disenchanted. Mind / body disappear and asaṅkhāta Nibbāna arises if not wanting the saṅkhāra dukkha.

Penetration of Dukkha

15th October 1956

The practice will be finished if you get the knowledge of knowing dukkha sacca by yourself. I'll show you how dukkha sacca appears and the way of seeing it. Someone already has seen it and be joyous with it. If not seeing yet and will have the inspiration.

Dukkhas are in the way of one ceases and another one arises continuously like a windmill. It appears in the knowledge as dukkha is going on like a machine. If you want to contemplate form (rūpa) and just form; to contemplate the mind and just the mind; it ceases and arises one by one continuously like a machine.

At first dukkha machine is going on. And after that dukkha machine is stopping. Dukkha machine going on is seeking dukkha. After that dukkha stopping is seeing sukha. And then the doors to woeful planes are closed and enter the stream.

If you have seen this kind of cessation four times, there is no more birth to come. You can make your own decision with the practice and no need to ask others about it; also no need to find a teacher.

(Explaining with the D. A. process):

Viññāṇa → nāma/rūpa → saḷāyatana → phassa → vedanā → taṇhā → upādāna → kama. Dukkha is going on with these eight factors. All are going on with impermanence.

Whenever it arises is only impermanent dukkha arising. With the contemplation of impermanence; “Does it without these eight factors?”

(i.e., every contemplation is within these eight Factors) (Viññāṇa to vedanā are representing the five khandhas which are dukkha. Taṇhā to kamma are representing kilesas which are samudaya)

We’re contemplating the dukkha machine going on. Whatever you’re contemplating these are only the process of the dukkha machine. (i.e., kāya, vedanā, citta, dhamma.)

At last all these dukkha extinct or without them is peaceful. When this knowledge of not wanting arises and dukkha machine is stopped. People who are not contemplating and taking the running of dukkha machine as me and mine. (How foolish it is?) Everyday whatever you’re doing except running the dukkha machine and nothing exists.

Walking, talking, cooking, etc. are the continuous arising of impermanent dukkha sacca. With the worldly views these are working for the livelihoods. But the real internal process is the working of the dukkha machine. This is someone seeking for dukkha sacca. It becomes sharper with knowledge, whereas ignorance and craving become thinner.

When it becomes very sharp, kilesa and dukkha cease. It is Nibbāna without the kilesa and dukkha. Only by discerning the impermanence of the khandha and light (obhasa), joy (pīti), etc (i.e., the ten insight corruptions) will appear. You will see Nibbāna if you're discerning impermanence and making this decision for this life. Seeing impermanence is finding out dukkha sacca.

You have to continue the practice with perseverance. For some the discerning of impermanence is quite earlier. For some it takes quite a long time (So yogis shouldn't discourage or disappoint with their practices). Not seeing impermanence is distorted and crazy knowing? Not knowing the process of the dukkha machine that we like it.

The nature of khandha only has the rising dukkha and the falling dukkha. It is going on with these eight factors and no other thing. These are uncountable every day. Before, all of us were in this way. With no practice, in the future it will also be this way.

Dhamma and Anudhamma

1956 (no date but year)

The four Paths, the four Fruits and Nibbāna are called Dhamma. Anudhamma is; for e.g., you're contemplating feeling (vedanā) and seeing the impermanence of feeling. Not only seeing them and later become disenchanted with it. Then this becomes anudhamma.

Why is that? Because these two dhammas (impermanence and disenchantment) can send you to the Paths, Fruits and Nibbāna. These are the differentiation of Dhamma and anudhamma.

You will make the decision that surely I'll attain the Path, the Fruit and Nibbāna if you get these two knowledge. I'm now talking it (which is cited) from the Saṁyutta Pali Nikāya.

Impermanence is born again and again and also dying again and again. It will become disenchantment with the penetration of dukkha sacca. Therefore, we have to put effort in the practice to gain the anudhamma. At last you will thoroughly penetrate dukkha and surely attain the Path, Fruition and Nibbāna. Anudhamma will send you to the Dhamma.

Therefore, you have to develop the anudhamma. It's called Dhammānudhamma patipatti—the practice in accordance with the supramundance Nibbāna Dhamma. A person who practices the

anudhamma will arrive to the Dhamma. You don't get it by prayers and not by worshipping to arrive there.

(All these points are very important for practicing yogis. Some Buddhists are relying on so much for the outside power that they don't know clearly and miss the real practice mentioned in the suttas).

Anudhamma has five maggaṅga (The path factors). After thoroughly, penetrate dukkha and become the eight path factors. The Buddha taught them for practice but you all are using it for worship.

(In Burma some Buddhists using the Pali verse Dhammānudhamma patipatti for worshipping the Triple Gems; Buddha, Dhamma and Saṅgha. Above Sayadaw referred to this point).

Sakka (i.e., king of the heaven) asked the Buddha about what was the reason, some in this life attained Nibbāna and some not? You have to know that in this question not mentioned about perfections (pāramīs). In the Buddha's answer also not including pāramīs.

You all have to die, so I will teach you the way of before dying. Vendana arises, and if you discern impermanence by contemplation, then there is no clinging to it. And you will also have no clinging with it at near death. You will not attain Nibbāna in this life if you die with clinging. (i.e., living and dying with craving and clinging)

The Buddha's answer was not dying with craving and clinging and the person would attain Nibbāna. There is no clinging if discerning impermanence, disenchanting and ending with it. So you have to live

with no clinging. There is no clinging only with the practice. With a lot of contemplation on impermanence it becomes disaffection and even disenchantment.

Therefore, impermanence is really dukkha sacca. It is not only becoming disenchantment even will become not wanting of it. Here is not including about pāramīs. The important thing is clinging or not clinging. You have to practice to know yourself of clinging or not clinging, having pleasure or not having pleasure, and having desire or not having desire to the khandha.

Vipassanā practice is to strip off clinging. You have to strip off clinging by vipassanā during at living and dying. In this way you will attain Nibbāna. In the world, there is nothing more fearful than clinging does not fall away. The clinging will fall off for a person practicing with anudhamma.

Dependent Arising and the Four Noble Truths

no date noted

The Buddha was asking us to contemplate the internal phenomena to free from ageing, sickness and death. Aging means it is near to dying. You have the khandha that ageing and death come to be. You all are never searching for the faults of the khandha. Khandha is the cause of ageing and death. Therefore, it's only leading to ageing and death however you are making adjustments and looking after.

To know ageing and death is number one (i.e., to know dukkha sacca).

To know the cause of ageing and death is number two (i.e., to know Samudaya sacca)

With the cessation of the five khandhas, ageing and death will cease.

By practicing for the cessation of the five Khandhas that ageing and death cease. (Numbers three and four are Nirodha and magga sacca). Then we know that without the five Khandhas is Nibbāna. If you contemplate or know how to think and the four Noble Truths will arise. You will also know the faults of the khandha.

You have to stay away from the horrible ageing and death. (i.e., to abandon.) You should not get it with prayers. You all are too silly because you don't know these four points. (Common Buddhists have

ignorance and bhava-taṇhā). The day when you know it and dukkha will be finished.

(Continued the contemplation backwards/ paṭiloma by using the D. A. process.) Khandha arises because of craving. (i.e., samudaya and dukkha.) With the cessation of taṇhā, khandha will cease (i.e., the knowledge of knowing the cessation of dukkha / Nirodha sacca).

Khandha will cease if you can practice for the cessation of taṇhā. (i.e., the knowledge of magga sacca.) (Continue the contemplation backwardsly with these four points) Craving (taṇhā) arises because of the internal sense-bases (ajjhatta āyatana). You have to contemplate the six āyatana with insight.

For example, taṇhā arises from the eye. It will get the khandha if taṇhā arises. With the khandha ageing, death will come. Not contemplating the eye as anicca, dukkha and anatta, taṇhā arises. Now you caught the culprit. You're taking pleasure, appreciation and love on the eye that taṇhā arises. With it arises and will get the khandha.

And ageing and death come to be. If you don't know how to use the eye, ageing and death arise. Knowing how to use it will not arise. (Other āyatana also have to know in this way.) It's clear to you that it is good without the khandha. (He talked about a great peta was living near the Ganges River and didn't had the chances to drink water)

Whenever taṇhā not dies and beings are becoming the hungry corpses (i.e., die with taṇhā that always in hunger and thirst. This is taṇhā nature).

Dependent Arising and the Taints

no date noted

The Buddha taught in the Saṁyutta Nikāya; someone who knows (jānāto) and sees (passato) will free from the taints (āsavas). It seems to be a lot to describe with words. If condense it, they are only with greed, delusion and wrong view (lobha, moha and diṭṭhi).

If you can't abandon delusion, D. A. process starts from the beginning. Avijjā paccaya saṅkhāra…..and continue to dukkha. (Moha is the same as avijjā). For greed, it starts from the middle and arriving to the end of dukkha and restarts again from the beginning (wrong view and greed are starting in the middle). Therefore, these three taints are turning like a whirlpool (i.e., avijjāsava, kāmāsava and diṭṭhi-āsava).

Remember it as a dukkha whirlpool. If you possess with impermanence and it'll cut off the D. A. process which starts in the beginning of avijjāsava and in the middle of kāmāsava respectively. Diṭṭhi also falls away in the middle.

Therefore, if you can contemplate impermanence thoroughly the four taints cease. D. A. process starts at any point will come back to the beginning. How did we live before? We must say control by the taints.

In the khandha an itchy sensation arises. And observe, it's not telling you as vedanā, after it arises and passes away. This is the cessation of ignorance. Vedanā is saṅkhāra dhamma. Impermanence is dukkha sacca. It becomes dukkhe ñāṇaṁ—knowledge of knowing dukkha. Avijjā is cutting off in the beginning.

Saṁsāra comes to the end if it's cut off in the beginning. Without the beginning is also without the middle. And also saṁsāra stops without the end. Dukkhe ñāṇaṁ is vijjā. It becomes vijjā and avijjā ceases. You have to contemplate to discern impermanence.

Whatever dukkha is, it's from avijjā. Whenever with the discerning of impermanence, avijjā and dukkha are cut off. Normally we think it as only the contemplation of impermanence. In the body whatever phenomena appear except the arising and passing away; "Do it have anything?" To get this knowledge the Buddha had to fulfill the pāramīs/perfections for four incalculable aeons + 100000 aeons.

So don't take it as easy. People who don't know impermanence are really quite pitiful. It's nobler even dying with seeing one impermanence than living 100 years without seeing it. (Sayadaw was quoting the Pali in the Dhammapada). Knowing these things mean you're a person with great power and good fortunes.

(This referred to many wholesome kammas someone had cultivated in the past. Most Buddhists do not know these things so that they waste their precious lives and times with useless and fruitless things. Instead of ending of their sufferings, they create more sufferings for the future.)

The ignorance of dukkhe aññāṇaṁ—not knowing dukkha is disappeared. Dukkhe ñāṇaṁ is vijjā—Knowing dukkha is knowledge. With the knowing that ignorance falls away (This is passato). Not by what others are telling you. It's by seeing the impermanence of vedanā.

Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases. And it becomes dukkha samudaye ñāṇaṁ—knowledge knowing the dukkha, the cause of dukkha and samudaya ceases (i.e., the cessation of taṇhā).

So you get the two Noble Truths. At the time of contemplation of impermanence, taṇhā not arising and you gain the knowledge. You become a stream enterer if you penetrate the four Noble Truths. You can only hear these things for some time. You don't find it in the books. Dukkha samudaye ñāṇaṁ—you get the knowledge of knowing the cause of dukkha.

Taint of sensuality (kāmāsava) and taint of becoming (bhavāsava) cease (by seeing impermanence). D. A. process is cutting off in the middle. So only one taint left (i.e., diṭṭhi-āsava). This is you don't know how to take it. I'm feeling good, I'm suffering, etc. not arise (i.e., on vedanā).

Why did the Buddha say; jānāto passato āsavakkhayaṁ vadami? I say; someone contemplates and discerns impermanence all the taints are vanished. By discerning impermanence becomes right view and taint of view (wrong view) not exists.

The knowledge of the way for the cessation of dukkha arrives in your heart. Dukkha nirodha gamini partipadaya ñāṇaṁ—you get the knowledge of the way to the cessation of dukkha. You will attain Nibbāna if the taints are gone. Still dukkha nirodhe ñāṇaṁ left. The four taints are the cause of āsavas.

If they cease still dukkha can arise? Khandha not arises and then becomes dukkha nirodho—the cessation of dukkha. Dukkha nirodhe ñāṇaṁ—you get the knowledge of the cessation of dukkha. With the contemplation and seeing impermanence you get the four knowledge.

Continues with the contemplation of impermanence and dukkha disappears. And it becomes dukkha nirodhe ñāṇaṁ—knowledge of the cessation of dukkha. You have to practice carefully up to this point.

By seeing impermanence and get the following three knowledge.

① Dukkhe ñāṇaṁ—the knowledge of knowing dukkha.

② Dukkha samudaye ñāṇaṁ—the knowledge of knowing the cause of dukkha.

③ Dukkha nirodhe gamini pati-padaya ñāṇaṁ the knowledge of knowing the way to the cessation of dukkha. If you can follow to the ending of impermanence and it becomes: ④ Dukkha nirodhe ñāṇaṁ—the knowledge of knowing the cessation of dukkha, and then fulfill the four Noble Truths at the same time. Therefore, knowing the four Noble Truths is impermanence.

With impermanence, the four taints are abandoned; and it cuts off the D. A. process in the beginning, in the middle and in the end; and then fulfills the four Noble Truths. These are not by knowledge from book. It is right by direct seeing. You can make this decision that impermanence covers all of them.

In the 31 planes of existence only anicca and saṅkhāra exist. Only impermanence exists. Therefore, I am talking them base on impermanence. For the Buddha it took four incalculable and 100,000 aeons, Ven. Sāriputta and Ven. Mahā-moggallāna each took one incalculable and 100,000 aeons to fulfill their pāramīs for this impermanence.

You can't become a stream enterer to arahant if you don't get this knowledge. They all practiced for the searching of this impermanence (It's easy to say about this. But all living begins are swimming in the ocean of dukkha saṁsāra very firmly without ending is not seeing this one). You all must have to practice firmly with the four right exertions (sammā-ppadhāna) on this impermanence.

If you can follow impermanence will reach beyond the 31 planes of existence. It only exists ageing, death, arising and dissolution in the 31 planes of existence. Beyond is without them. It refers to Nibbāna. You will not see dukkha if you don't discern impermanence. You will see Nibbāna if you're seeing dukkha. Without seeing impermanence, you can't see the ending of it.

Don't take the 31 planes of existence with mathematical numbers. If you condense them all only get two, the arising and the

passing away. Condense again these two and get only one—the ending of the arising dukkha and the passing away dukkha (i.e., one Nibbāna Element).

Dangers That the Worldling Can’t Escape

no date noted

The Buddha displeased with what the worldlings were thinking about. These are the thinking of the uneducated run-of-the-mill people. There are dangers caused by great fire, floods and insurgency which separate parents and children (For example, Japan Tsunami, Syrian War etc.).

They’re worrying with these three dangers which can separate them. Anyhow with these matters, parents and children still can be reunited. The dangers worldlings can’t help or do anything to each other are; the danger of ageing. The mother can’t save her son. And also the son can’t save his mother, another danger is illness.

After that comes the danger of death. These are the three dangers living beings can’t do anything about them. (These are from the Baya Sutta of the Aṅguttara Nikāya.) But the Buddha said that we could be saved from these dangers. Therefore, still we have hopes. (Buddhists are the most fortunate ones. There are no other teachings can help beings to overcome them except the Buddha Dhamma.)

Following the way or the path of no khandha we can escape from the dangers of ageing, sickness and death. If the parents have love and compassion to the children, vice versa must ask them to follow the maggan way (the Noble Eightfold Path)

The maggan arises by itself or by causes? It arises by causes. If you have the right attention towards its arising and maggan appears. With the objects of the five khandhas and the maggan can arise (the five khandhas are ārammaṇa and maggan is ārammaṇika). In the whole of saṁsāra we didn't know the cause of maggan to arise.

Therefore, in the whole of saṁsāra we were ending up with tear shedding shows. It's important for me to show you the way; also importance for you to turn towards it. You will have a lot of tears to fall if you don't do it well. In speech, mind and body are the five khandhas. In reality anicca dhamma exists.

I have to show you, because it doesn't exist or you don't know about it? As long as you don't know it, like the mother can't save her son and the son can't save his mother. You must turn your knowledge towards impermanence. All minds are anicca, dukkha and anattā.

You have to know your mind arises and passes away. D. A. will continue if your knowledge comes in later. Don't let other minds come in between the impermanence and magga. It doesn't matter if it's separated between them with bhavaṅga cittas (life-continuum minds).

Just Intrinsic Nature

no date noted

Among the phenomena for the round of existence, wrong view is the worst one. Only with the wrong view falls away first and other kilesas will fall off. As long as wrong view not falls off and don't take it as you're safety. Wrong view is sticking in the Khandha.

Why is that? Because of not seeing anicca nature of the khandha. We're clinging to the five khandhas as me, he, man and woman. Diṭṭhummattaka (diṭṭhi-ummattaka) means craziness with wrong view. Are you on the right path or with craziness and blindness? Someone has wrong view whatever life he is in, and just for dying.

(Sayadaw gave the example of insects playing around the candle light foolishly and they kill themselves and harm themselves).

It's important to have appreciation on not a being (ni-satta), not a soul (ni-jīva) and only the intrinsic nature (sabhāva) of phenomena. For example, there are itchy sensation (unpleasant feeling), good feeling and neutral feeling. Are these living being? Are these man or woman? It's not a being (ni-satta).

Is it also a soul? It's just feeling. It is arising at ① and vanishing at ②. It arises by the contact of object and sense door (arom and dvāra). Can you say it as a soul? It is just only feeling. Therefore,

every time feeling arises is not a soul. The Buddha said that it was an intrinsic nature (sabhāva).

(The existence of a soul is the very deep rooted problem or wrong view in all human history. Only a Buddha declared it as wrong view. Even most Buddhists not knowing the Pali suttas still believe in the existence of a soul.)

Therefore, in the five khandhas whatever arises take it as sabhāva dhamma. You only have the intrinsic nature in your whole body. You can't say the arising dhamma is round or flat.

Also you can't say white or red, just the intrinsic nature. In this way wrong view not arises. Can you hold it? Nothing exists also not right. Exist as its intrinsic nature arises and intrinsic nature passes away. Vedanā arises and vedanā ceases, mind arises and mind ceases, etc.

If you know it as is surely free from wrong view. And then it becomes right view. So knowing it as the intrinsic nature and free from wrong view. Feeling and mind are only in name. In reality it's sabhāva dhamma. Sabhāva dhamma arises and sabhāva dhamma vanishes, etc. Just observing the khandha, you will only find them.

Sometimes you say don't make me angry. This is dosa sabhāva. You take dosa as me and it becomes wrong view. Can you held on this dosa? Can you make it your own? It's clear that not knowing it as sabhāva and wrong view arises. With wrong view, you have to go apāya (painful existence).

It happens because you don’t appreciate ni-satta, ni-jīva and sabhāva. Sabhāva arises, and sabhāva ceases; how it can include satta and jīva (a being and a soul). This is the way of dispelling wrong view quickly. It came from the Dhammasaṅgaṇi (the first book of Abhidhamma). I am telling you very often that it’s not like the light appears and then disappears (i.e., not change into something).

It is arising here and not existing here. This is the knowledge of a stream enterer. At the time of not practicing will say man and woman. At the time of sitting you can’t find a person or being. Only find the sabhāva. A person wants to enter the stream, after this knowledge will become a sotāpanna.

If sabhāva dhamma is not arising and sabhāva khandha disappears. You can’t find anything of form, feeling…..and mind. At last even you can’t find sabhāva dhamma. The five khandhas cease. Dukkha sacca ceases, because the five khandhas are dukkha sacca. With the cessation of dukkha and you can’t find them. It arises and vanishes without any break.

Is there any dukkha greater than this one? In a blip the sabhāva khandha not exists. You’re separating from dukkha nature and staying with peaceful nature. This is inclining towards Nibbāna. Seeing it is the Path Knowledge. Dukkha nirodho Nibbānaṁ _ the cessation of dukkha is Nibbāna. The coarser wrong view falls away by discerning Nibbāna. Wrong view totally falls off if you can’t find the sabhāva anymore.

(Here I have a lot to comment on the profundity of Buddha Dhamma. We should read Sayadaw's talks again and again with reflections which will increase or develop our wisdom faculty.)

Therefore, I am asking you of do your khandha disappear? With diṭṭhi falls away you get light. Āloko udapādi—light of knowledge arises. Some yogis are saying as it seems like sand grains are collapsing (talking their experience of anicca). Ultimate reality (Paramattha dhamma) is without the body. You can't talk with a body. The body is a concept.

If you still have the body and this is not the dhamma to Nibbāna. Abandoning of not a being (ni-satta), not a soul (ni-jīva) and seeing intrinsic nature will become ultimate reality. Diṭṭhi falls off and free from dukkha are at the same time.

The past kammas with you to painful planes; and the present kammas to woeful births were done with foolishness. As soon as diṭṭhi falls away and the future kammas which will arise are gone. Diṭṭhi not falls away is because you see the body. Diṭṭhi kilesa is keeping the kammas to woeful births with it.

(Sayadaw continued to talk about the importance of abandoning wrong view with the similes of the head hairs on fire and by torturing with spears). If vedanā arises even not using as vedanā instead contemplate as sabhāva arises and sabhāva passes away.

Ignorance and Craving

no date noted

[Avijjā and taṇhā are the roots of saṁsāra. People have ignorance used to do unwholesome actions, and with craving wholesome actions (such as dāna and sīla). Therefore, avijjā leads beings to lower saṁsāra (woeful planes) and taṇhā to higher saṁsāra (blissful planes). Which one of them is the more fearful one? Taṇhā is cunning and avijjā is straightforward. Taṇhā is sharper than avijjā.

Taṇhā is very good in deceiving people. Because of its effects (ie., painful results) and ignorance can lead to saṁvega. Because of its effects (i.e., pleasant results)and taṇhā leads to heedlessness. (For the comparison of them, Sayadaw gave the examples of the monk Devadatta and the god king Sakka. Their characters and background stories were very good for contemplation.) Avijjā and taṇhā take root in the five khandhas. Therefore, with insight on the five khandhas, avijjā becomes vijjā and taṇhā becomes alobha]

Avijjā and taṇhā are the water roots of dukkha. They support the khandha tree to grow. Whatever khandha tree grows out are only ageing, sickness and death. Practicing vipassanā is cutting off the two water roots. Avijjā is no knowledge about the truth. Taṇhā is clinging to the planes of existence.

Therefore, someone has strong avijjā and without knowing, usually does unwholesome things. Someone with taṇhā usually does wholesome things. Instantly you do not clear about why taṇhā doing wholesome things. It will stay with the lower round of existences if done unwholesome things.

The eight great hells to 120 small hells will be one's own properties. With taṇhā and done wholesome things (dāna, sīla, etc.) are for the plenty of fortunes in the next life with conveniences.

This is the water root of higher round of existence. As dukkha sacca both of them are not much different. It is ignorance (avijjā) which has no knowledge about the four noble truths. Taṇhā is craving for one's khandha, properties and future lives.

Avijjā encourages unwholesome dhammas (Sayadaw made some points of them in human life e.g., actions for livelihood. And he continued to explain some of the causes for making merits with taṇhā). This is the root of higher saṁsāra and not wanting to be free from vatta (round of existence). Therefore, without cutting off both of them (avijjā and taṇhā), it is wandering to and fro between upstream and downstream of higher and lower saṁsāra. Having affection for the next khandha, so that one does merits in this life; and asking helps for the blissful saṁsāra and not wanting to include freedom from the vatta.

Next time, do it with the desire of freedom from the vatta if you make merits. Avijjā is doing things blindly. And taṇhā is doing things for the comfort of the khandha. Someone has taṇhā not wanting to do

vipassanā because vipassanā does cut off taṇhā. With an ordinary ear we take taṇhā as good.

We don't know dukkha sacca that want to be long life and plenty of things. Avijjā and taṇhā, which one is more fearful? Taṇhā is cunning and more fearsome.

You will not free from vatta if you have taṇhā. Before, we didn't know about taṇhā and were very afraid of avijjā. Beings fall into hells have saṁvega (sense of urgency) and want to be freed from dukkha. Beings in deva and brahma heavens don't have this desire. Taṇhā persuades them with goodness (i.e., heavenly and jhanic pleasures) and the desire of wanting to be freed from saṁsāra not arises.

(This point is very interesting. Because of bhava-taṇhā, some Buddhists created special heavens for coming and going after the enlightenments. This became saṁsāra with taṇhā or bhava-taṇhā. Is Nibbāna conditioned or unconditioned?)

The results of avijjā lead to saṁvega. The results of taṇhā turn toward pleasures and enjoyments.

(We will know the cunning, harmfulness and dangers of taṇhā if we contemplate deeply on taṇhā with the suttas teachings. If combining with wrong view, even there are unthinkable of their consequences. With diṭṭhi-taṇhā, beings can do any evil things they can think about. Therefore, the Buddha was warning us urgently for, first to abandon diṭṭhi, later taṇhā and avijjā)

Avijjā and taṇhā take roots in the khandha.

(For this point, Sayadaw gave the example of playing with a caned ball. Khandha is like the caned ball; avijjā and taṇhā are like right and left feet kicking the ball up and down. In one of his talks, he gave another example of the footballer and the ball i.e., soccer.

The Burmese caned ball was a good example for ignorance and craving to the khandha. This was an excellent talk on ignorance and craving for frequent contemplation. This talk gave us a lot of insight into the Buddha's Teachings and its differences from the other traditions.)

Everyone Is a Thief

no date noted

Saṅkhāra dhamma is the five khandhas. The five khandhas are conditioning by others. They don't have any quality or power of one's own. The five khandhas are relying on others. The khandha arises with the four conditions of kamma, citta, utu, āhāra. Let's put aside the four mind khandhas for just now. Form is conditioning by kamma.

For example, it makes the eye sensitivity to arise (i.e., cakkhu pasāda). The other four sensitivity matters are also the same. Don't take it as my eye, my ear, etc. With the observation, if the mind is clear and the physical form also becoming clear (If someone is very angry and the face becomes ugly).

If the temperature is hot and physical body feeling tired. By eating good foods and has a plump body. With poor in foods become thin. Can be touched and measured is form (rūpa), and has four causes. These are form saṅkhāra dhamma.

Adding with the conditioned mind dhamma and become special. If kamma is asking you to die and will die. And asking you to be alive and will be alive. The mind arises by object and sense-door (arom and dvāra).

For example, before two cymbals is not hitting each other and hearing consciousness not arises. And only after hitting together and it arises. Eye sensitivity (cakkhu pasāda), ear sensitivity (sota pasāda), etc.… are from the passive sides. Form, sound, etc.…….are from the active sides. With both sides contact together (phassa), seeing consciousness, hearing consciousness, etc….. arise respectively.

They all are arising by the conditioning of others. So remember them as saṅkhāra dhamma. The five khandhas or mind and body are the assemblage of saṅkhāra. Don't let 'I' and 'me' interfere with it. With the interference you're stealing other's properties. I and me go interfere with it because you don't know it as saṅkhāra dhamma.

I am not talking about interfere in speech. Don't interfere with thought and view. Nothing can be said if you don't use it in speech. You take them as me and mine for a long time not knowing about these things. Thinking with me and mine will fall away if you think about it and reflect on them.

Knowing it with the causes can make it fall away. Me is diṭṭhi and mine is form (rūpa). We steal things not belonging to us and fall into apāyas. Therefore, diṭṭhi is a thief. Taking things made by others as me and mine and with theft arriving to apāya.

In the whole of saṁsāra we were committing thefts and it was sure mostly in the apāyabhūmi. We're not free from committing stealing with wrong view in any life. We were stealing in the human and heavenly worlds. We can't abandon our habit of stealing and mostly in the apāya (woeful existence).

You will continue the stealing if no one clears it away for you. Even with theft in the present punish by law. And it should be punished by dangers of saṁsāra. With wrong view and making it one's own that will arrive apāya. Whenever you can't abandon your stealing habit, you will not be free from saṁsāra.

Diṭṭhi is very bad indeed. With the Buddha arose in the world and met with a good teacher, and only sometime came as not me and not mine. Knowing it as not belong to you, the mind and body become not-self (anattā). People take it anattā only when a clay pot is broken.

Mind and body are not yours even you're still alive. Mind and body are not yours even before perishing. Then you know anattā very well, but not on its sign, characteristic (lakkhaṇa). The Buddha taught as rūpaṁ anattā, vedanā anattā, etc.—form is not-self, feeling is not-self, etc. Therefore, it's clear that the present five khandhas are not-self.

I'll explain the lakkhaṇa. The Buddha not taught it as Anatta Sutta, but as Anatta Lakkhaṇa Sutta. Originally it is not-self. And abandon its original nature is lakkhaṇa. It is not finished yet for only knowing anattā. It will be good to arrive to the point of lakkhaṇa. At the time of arising is anattā and its dissolution is lakkhaṇa. With the combination of the two and anattā lakkhaṇa become completion.

Knowing them is anattā lakkhaṇa ñāṇa, getting the anattā lakkhaṇa ñāṇa and attā falls away. Knowing the arising and passing away is ñāṇa—

knowledge of anattā lakkhaṇa. If you don't know anattā, knowing lakkhaṇa is impossible.

So, you don't know anattā when it shows the lakkhaṇa for your going to apāya. (For example, you become sorrow, lamentation, etc. when a dear one of yours dies.) Don't know the original anattā, when it shows the lakkhaṇa and we quarrel with the Buddha and Dhamma.

Living beings are always living with atta diṭṭhi so that mostly in the woeful planes. At last anattā lakkhaṇa ñāṇa come back to the impermanent phenomena. Vedanā arising is anattā and its dissolution is lakkhaṇa. Seeing of them is ñāṇa. Combining together becomes anattā lakkhaṇa ñāṇa.

In the Chachakka Sutta, the Buddha explained it clearer (Majjhima N. MN.148 Chachakkasuttaṃ). The causes are anattā, so are the results. Anatta lakkhaṇa ñāṇa is the five maggaṅga. Of the five maggaṅga right view is the leader. When you're making it me and mine and leading by wrong view. Diṭṭhi and taṇhā are mixing together. During the five maggaṅga arise and cutting off taṇhā, upādāna and kamma.

Therefore, anattā lakkhaṇa ñāṇa not only cut off diṭṭhi but also including taṇhā. D. A. process is cutting off in the middle. Avijjā becomes sammādiṭṭhi and also it cut off in the beginning. And become vijjā udapādi—knowledge arises. This is referring to Nibbāna.

Taṇhā nirodho—the cessation of craving is also Nibbāna. (Sayadaw continued to talk about Subhadda the wanderer, the last disciple of the Buddha) if someone knows anattā lakkhaṇa ñāṇa and at any time there

will be always with sotāpanna, to arahant. Therefore, you all have to practice with faith.

Concept, Reality and Wise Attention

no date noted

You have to remember; wise attention is important. You must expose the reality (paramattha dhamma). Because of the concepts, the dhamma to Nibbāna are hidden beneath the concepts. First, have to strip off the concepts and must talk about dhamma to expose the reality.

After uncovering the concept, the reality will appear; and then moving away the dhamma which covered up Nibbāna. Three kinds of dhamma are here. To discern anicca, dukkha, anattā and dukkha sacca, you must move away the hindrances. With only discovering of anicca, dukkha and anattā dhamma become wise attention.

If you don't have wise attention concepts will torment you. (Talked about Ven. Tissa who died and born as a louse. He had sīla but died with the attachment to his new robes). Mind and form, anicca, dukkha and anattā not appeared to him, and so he had unwise attention.

Therefore, he was born as a louse. In the world there are a lot of wrong attentions for us (Mentioned some of them in the daily life.). With wrong attentions beings are born in bad destination (dugati). Therefore, beings were missing the chances with each Buddha. They're living with things with wrong attention (family members, wealth, etc.); wasting their time with things with wrong attention.

They also do not meet with a good teacher. And they take pleasures in things with wrong attention that they are arriving in woeful planes. A place where is not good to live is with a lot of fetters (saṁyojana). You have to work hard with the practice.

If become a habitual kamma and no need to be afraid of bad destination. (i.e., āciṇṇaka kamma of regular practice) But with wrong attention becomes near death kamma (āsanna kamma), and send beings to painful destinations. With right attention, it becomes right view; and with wrong attention, wrong view arises. It will have the right attention with the teaching to expose the reality.

The things you can touch are not man or woman. These are just only form. It's only the beginning for right attention. The things arising in which you can't touch are mind dhamma. There are only these two kinds of dhamma: it is form which can be measured and mind which can't be measured.

"Can these things (want to eat, good to eat, etc.) be measured?" (explained the four nāma dhama with examples.) You will be free from death if you're taking the medicine of truth. Only with the dāna, sīla and samatha, practices are changing deaths. You will not reach to right attention if you don't start from the mind and body.

It'll fall apart if the mind abandons form. You must remember mind is the leader. Mind is giving the order and form is following the orders. There is only the foreman and worker exists. Now, we're taking

off the man and woman concepts. And diṭṭhi is cleared up. Without the heavy element of diṭṭhi will not fall into the apāya.

We still have to uncover the process of cause and effect. This is to be freed from doubt (vicikicchā). Mind and body nature are changing and perishing. Except the impermanent process and nothing exists. With the right attention, it develops to the knowledge of rise and fall (udayabbaya ñāṇa)

If you prefer mind then contemplate the mind; if vedanā then contemplate vedanā. You'll see the arising and passing away. Only the arising dukkha and the vanishing dukkha exist. At last you'll make the decision that it hasn't any sukha (happiness) but only dukkha (suffering).

This is penetrating dukkha thoroughly. Only with the penetrating of dukkha thoroughly that substitute with nirodha—the cessation of dukkha.

Simple and Direct

no date noted

Right attention comes with the sitting meditation. With family matters and business, it'll not arise. First, do with just knowing the in-breath coming in and the out-breath going out, for 15 or 20 minutes. This is for someone not doing it before. Someone who already discerns impermanence does not need for it.

(If we only listen to a few talks by Sayadaw we can misinterpret some of his talks. For general listeners he always asked them to calm the mind down for a while with the ānāpānasati. Thai forest monks were also doing the same thing. They always sat for samādhi before contemplation. Some even talked about Sayadaw's instruction as vipassanā yānika way (dry insight).

Even though he didn't mention much about samādhi, his instructions to close disciples on samādhi were not the dry insight practice. For example, see the instruction given to U Kyaw Thein, one of his close disciples. In many of his talks he emphasized the contemplation of impermanence. How do you contemplate impermanence if you don't have samādhi?)

You have to know every time it going out and every time coming in. The mind does not run away anywhere if you are continuously

knowing in this way. And you know it continuously. You bind your mind at the post of in-breath and out-breath.

When you're knowing like this and if the body becomes hot or cold or whatever arising, with the samādhi, khandha will tell you. It could tell you itches, pains, aches, numbness, tiredness, etc.…It could also tell you hot, cold, calmness, vibrations, etc. Someone has samādhi and knows them. No samādhi and doesn't know them.

For example, this room is 18 feet (55.7m) high. At around midnight if a small lizard falls from the ceiling can hear the thud sound. With a lot of people like now we don't know it. Because with the interference of the sound of the machine and human voices.

Someone has samādhi knows everything what the khandha tells him. The khandha talks about its nature. Its nature is here one thing and there another thing. The khandha is changing (vipariṇāma). Even it's changing before the samādhi, but we don't know it.

Samāhito yathābhūtaṁ pajanati—someone had samādhi knew about the khandha rightly, which was mentioned by the Buddha in the suttas on samādhi. How to know it rightly? If the khandha is itching and telling you that I am the feeling aggregates (vedanākkhandha), with pain and also the same.

Different kinds of feelings arise and you know them. Different mind states arise and you know them. Forms are changing from hot to cold. After you arrive back home just try it out.

The Buddha taught that khandha was called vipariṇāma—change. Every time a new one is arising with the abandoning of the old one. Someone has samādhi, by observing the change and seeing its dissolution. Vipariṇāma is arising and dissolution is vanishing. So it's arriving back to the rise and fall of phenomena.

In the khandha only rise and fall exist. In the khandha only change and dissolution exist. Only by seeing the change and dissolution, it is neither a man nor a woman. It is no need to dispel diṭṭhi for you. At that moment the face and the hairs not appear to you.

By observing the changing and vanishing phenomena, man and woman naturally disappear. Men and women are the saying of the society, which were taught by your father and mother. You close the five sense-doors and observe with the mind door.

You only see the change and dissolution if you observe with the mind eye. Vipariṇāma lakkhaṇaṁ dukkha saccaṁ—the characteristic of change is truth of dukkha. Change is abandoning of its nature.

Dissolution is abandoning of its nature. Note the change and dissolution of phenomena as dukkha sacca. At that time don't separate them as mind and body, because you contemplate them as truth (sacca). So it becomes dhammānupassanā satipaṭṭhāna.

Change and dissolution are dukkha sacca and seeing is magga sacca. It becomes right attention. Yoniso and paññā are going together. With right attention and you found dukkha sacca. It's the vijjā eye, sammā-diṭṭhi eye and ñāṇa eye.

You get the eye of seeing dukkha. Normally you take them as man and woman and never think about it as dukkha. Now, you know the differences of your body and dukkha sacca. It happens with its nature, and unstoppable.

It’s the nature of not-self. Therefore, anicca, dukkha, and anattā are including in the dukkha sacca. At last only seeing the truth and enter Nibbāna. Ven. Sāriputta had said it was like all the foot prints of other animals had to enter into the foot print of an elephant.

All the anicca, dukkha, anattā and asubha are included if you observe only the change and dissolution. Contemplation of impermanence is contemplation of sacca. With the contemplation of impermanence, indulgence of sensual pleasures not arise (kāmasukhalikānuyogo); neither arising the indulgence of self-mortifications (attakilamathānuyogo).

This is not the way of pleasure and suffering. It’s the middle way. If, for the pleasure of mind and body and becomes the way of taṇhā. And it is for the suffering of mind and body and becomes the way of dosa. Without them and you’re on the middle way. Seeing the change and dissolution is the middle way. Seeing it longer and become mature. By seeing a lot of change and dissolution and become disenchantment.

Why is that? Because we attain the changing and vanishing things. Normally we take it as having a good thing with us. Actually we get the disgusting and hateful thing with us. After that, we don’t want to stay with it; not only for disenchantment but also with the

contemplation, and we develop to the knowledge of not wanting to get it. As soon as with the development of this knowledge, the changing and vanishing things disappear.

The khandha also disappears. With own knowledge seeing the place of not changing is nirodha sacca. The stability of no change appears. Nibbāna arises. How does it appear? Note it as a movie show. At first it’s complicating with pictures on the screen.

When the movie is ended the white screen appears. Here also in the same way. Contemplate with samādhi and seeing the complex. With the contemplation of not wanting arises, and it becomes clear away things like seeing a white screen.

Insight for Everyone

no date noted

You can sit and also can lying down. It doesn't matter (For a beginner it is not suitable for lying down in practice. If a person is sick or has difficulty in sitting, then no other choice. It is also necessary to train in lying posture because most people can't escape from lying down at near death).

With the normal breathing, knowing the in-breath comes in and goes out. Just doing this, by doing it and if at somewhere has pain and stop at watching the in-breath and out-breath.

And turning the mind towards the pain (Here Sayadaw was using the word sending the mind towards. Most Buddhists still believe that the mind can be gone here and there.

Therefore, still are many Buddhists holding the view of a soul! They accept the view of reincarnation, instead of rebirth. The mind has the ability of inclination towards anywhere).

It's changing. Before it's not in pain, but it happens now. At the time of observation the pain turns into dissolution. From its own nature becomes change. In living beings two minds can't arise at the same moment. Ñāṇa mind can arise only after the pain disappears.

Therefore, you'll see the change and dissolution. You are seeing it because by watching the khandha. Change and dissolution are anicca dukkha sacca. It is anicca and also dukkha. The knowing ñāṇa mind is lokiya magga sacca. Contemplate like this in the khandha and only dukkha sacca and magga sacca exist.

(For people no contemplation only dukkha sacca and samudaya sacca exist without knowing). And lobha samudaya sacca ceases (i.e., the cessation without the arising). With the cessation of upādāna and kamma, the future jāti, jarā, maraṇa also cease. The maggan which see the change and dissolution make it ceases. Therefore, vipassanā practice is watching the khandha.

Ven. Sāriputta taught: kayamimaṁ sammappatha—watching and observing this khandha. It's rising and falling (anicca) / magga. Then you get the maggan by watching and observing. And you can't find it if you're searching for it. In the Milindapañha, Ven. Nāgasena said; tigers in the forest were not fast in chasing its preys.

Therefore, they had to wait and catch the animals. If you say; "I don't know how to do it?" And then it means you're not watching; the khandha is showing its nature here and there. These shows are dukkha sacca and observing is magga sacca. Dying of taṇhā is samudaya sacca and the next khandha not arises is nirodha sacca.

It's clear that we're practicing for the four noble truths. Originally it's the diseased khandha. Therefore, it'll show its diseases. It'll only show rise and fall, rise and fall, etc……. If kilesa not come in between them and you can attain Path and Fruition within seven days. It was

mentioned in the satipaṭṭhāna sutta. We were not doing the watching before that saṁsāra was very long for us.

If you don't have anything to observe, then go back to the in-breath and out-breath. These are also rise and fall. After watching and observing for a long time this khandha not shows you anicca, dukkha, anattā and asubha, instead dukkha sacca. And ñāṇa develops.

Therefore, you know very clear that having the human life is dukkha sacca. You're thoroughly penetrating dukkha. So you attain maggan (path factors) not with prayers. This is the task of watching and observing. It appears as dukkha sacca without any sukha. You're only seeing dukkha and becoming disenchanted. Seeing the rise and fall is yathābhūta ñāṇa.

Disenchantment with the rise and fall dukkha sacca is nibbidā ñāṇa. After a while ñāṇa becomes sharp, and knowledge of not wanting to stay with these dukkha sacca arises. This knowledge arises and all the dukkha disappear. The ending of dukkha sacca disappears is nirodha sacca, and seeing this ending is magga sacca.

Magga arises if dukkha disappears. Seeing dukkha is vipassanā magga (insight path factors). If you are following to the ending of the practice, you will see the ending of dukkha (dukkhassa antaṁ karissati) with the Path Knowledge (magga ñāṇa). This was taught by Ven. Sāriputta and also the Buddha.

Therefore, today onwards you must do the work of watching and observing. If rise and fall are becoming more by practice and don't be

lazy. Why so many death? Why so much dukkha? The arising is dukkha and vanishing is dukkha. By not taking pleasure in the rise and fall, taṇhā and dukkha will cease.

So Nibbāna is far or near? (It's very near, Ven. Sir.) Then you all were not arriving there before was never doing the task of watching and observing. Therefore, in saṁsāra hell fire and hell woks were burning and boiling for all of you. It had never been extinguished because diṭṭhi-taṇhā not ceased. (Here Sayadaw's admonishing and warning had strong saṁvega and showing our weakness.)

Diṭṭhi-taṇhā creates the hell fire. There are two kinds of taṇhā: taṇhā to hell (the four apāyas), and taṇhā to sugati. It happened because diṭṭhi-taṇhā not ceased. (The permanent places of most living beings are the four planes of misery.)

Dying and Undying

no date noted

Amatato—undying dhamma is Nibbāna. In the world there are two kinds of dhamma; dying and undying. It's like there is heat and there is cold. The five khandhas are dying dhamma, and without is undying dhamma. Beings are going the wrong way that they have to die. If they are going the right way will arrive to the cool place.

This place is not good and people are changing to other places. Wherever you're changing it just only changes to death. With this khandha wherever you're going will never free from dangers. Nibbāna is a safety place without the eleven kinds of fire for burning. So it has no ageing, sickness and death.

The khandha is the fuel for eleven kinds of fire. So you have to die again and again. (The eleven kinds of fire are: greed, anger, delusion, birth, ageing, death, sorrow, lamentation, pain, grief and despair. It needs to be contemplated often with human life and be seen more clearly.)

The six sense doors love sukha vedanā and beings are murdered by them. Therefore, beings die by the killers of vedanā paccaya taṇhā, upādāna and kamma. If you can make vedanā becomes ending will free from death. Beings swallow the poisons of vedanā with taṇhā and

kill by ageing and death. If you know the khandha as poison tree and you don’t want it.

(Continued on Ven. Radha.) Ven. Radha asked the Buddha; “Who is the murderer?” He asked about the king of the death. Here was māra. The Buddha answered as the five khandhas. Human never takes his khandha as a poison tree. All the five khandhas are poisons. You will see its death with its own poison if you observe one of the khandhas.

The Burdened Khandha

no date noted

Nibbāna is not made by anyone and no dissolution. The Buddha smiled at the time of near his passing away because he had to lay down his burdened khandha.

The khandha was arising, presence and dissolution (the three sub-moments of birth-ageing-death). He would be separated from ageing, sickness and death and stayed with no ageing, no sickness and deathless. Someone abandons the five khandhas can be smiled and no sadness. He has to smile because will be stayed with no ageing, no sickness and the deathless. He had been carried the khandha quite a long time and no time for a rest. (Even only as a real Bodhisatta, it took four incalculable and hundred thousand aeons. We should be weary about our saṁsaric dukkha.)

Nibbāna has the power of stability and coolness. The knowledge wanting to free from the present khandha is the path of liberation. We have to come out from the knowledge of not wanting the present khandha. Ven. Sāriputta recited these Pali verses near the time of laying down his burdened khandha. (Sayadaw recited the Pali verses).

The khandha was always burning with fire. I had never been in peace and happiness. I had never been freed from any life not to carry the khandhas made by taṇhā. It was heavier than carrying the great Mt.

Meru on my back. Even Mt. Meru would turn into ashes at the time of Doomsday. But the burdened khandha had to carry on in the other world. I never had the chances to lay it down before.

Nibbāna is the Dhamma for everyone takes joy in it and put down the burdened khandha when the time comes. (Arahant had penetrated dukkha thoroughly for four times on the way of practice; and also rested the mind in fruition state for many time and before.) The path of liberation is easy if the teacher shows the way.

Leaving the eye of the worldling aside and with the eye of ariyan and the khandha is never free from diseases. Therefore, don't pray for the khandha. If you're taking the khandha as very good, you don't actually want to be liberated from it.

Only you know about its evils, and want to be freed from it (These points are important for Buddhists to contemplate. Dukka means disgust and uselessness. Therefore, it only gives us troubles and sufferings in saṁsāra, except we use it for liberation. With bhava taṇhā we will come back again and again for sufferings and no other purposes).

The khandha only shows you what originally has. Sitting at a place, watching and observing for what it will show you. With the watching and observing will see the dissolution of the khandha. Ñāṇa has to follow behind its ehi passiko—khandha is calling at come and see me. You will see its not-existing if you're following it.

Why is that? For example, pain arises and at the time when ñāṇa follows it and not there anymore. Its calling is the arising and not seeing it is the vanishing. With more samādhi and there are more callings. In the khandha only the change and dissolution exist. The calling is the change and not existing is the vanishing.

Note: Dukkha and the burdened khandha

Buddhists or non-Buddhists should contemplate on Dukkha and the Burdened khandha very often in our daily life with experiences. These Dhammas are like two sides of a coin and inseparable. With the understanding of Dukkha, we will understand the burdened khandha, vice versa. With development in contemplation, we can see the world with wisdom and compassionate eyes of Dhamma. Some Buddhists encourage people to use some western philosophies to understand Dukkha. The Buddha Dhamma is complete by itself and no need other worldly knowledges to understand it. It's also impossible because nearly all of them are based on wrong views. Dukkha sacca is the most difficult Dhamma to all living beings. Only a Buddha and his noble disciples can understand them (exclude pacceka-Buddha). We only need to practice with the four noble truths with contemplation of them in our daily life of experiences. First, we need to have appreciation on the nature of dukkha. The best places are hospitals and patients afflicted by ageing, sickness and dying. If we use the four meanings of dukkha sacca: 1. Oppressive (pīḷanāṭṭha) 2. Conditions by craving (saṅkhatāṭṭha) 3. Burning with fire of craving (santāpāṭṭha) and 4. suffering with changing (vipariṇāmaṭṭha).

I myself also have a lot of benefit by using them in my daily life contemplation with experiences. First saṅkhatāṭṭha is my favourite one which dukkha is quite extensive in one’s life. It becomes wearisome which discern dukkha with the burdened khandha. When someone becomes older and older, its oppressive nature is becoming greater and can feel the burdened khandha with a lot of dukkha (many kinds of them). Within eleven years, I have three operations for three physical problems.

As I am contemplating about this, the face of a Thai Ajahn appears in my mind's eye. He was Tan Chao Khun Nor whose life and character had fascinated me quite for a long time. When his majesty the King Rama VI passed away, he was only 35-years old and the personal attendant for him. Therefore, he himself possessed with placid and well-mannered demeanor. He wanted to make merit for the king and ordained as a monk for sometimes. After that he would come back to lay life and marry his fiancée, but when the time came for him, and he changed his mind.

He spent his monkhood with practice for 45 years and at the age of 80 passed away with throat cancer. His monastery was in the Bangkok City near a smelly water canal. He lived in a kuti for 45 years and shut himself in it with all the windows were also closed all the times. Every day, someone had to send his meal to his kuti. Others could see him only two times daily when he came out to the group meetings for morning and evening pujas. One time there were two well-known English Buddhist couple Maurice and Ruth Walshe came to visit and interview him. Quite a rare chance it would be! Our Bodhisatta became Buddha at the age of 35 and taught Dhamma for 45

years. Tan Ajahn also became a monk at 35 and practiced for 45 years in kuti. It was quite remarkable.

There are many ways of renunciation (nekkhamma) which is also one of the perfections (pāramīs). It is also important how to develop it properly and wisely. It should be in the middle way. If become extreme it will like playing hide-and-seek. Another way is totally disbanding it like some traditions. Even the Buddha’s Middle way is profound and not easy to interpret.

Many years ago I had read a Thai book which documented Tan Chao Khun's condition and included colour photographs. It was quite frightening to see it. The left side of his throat was eroded with cancerous cells and created a big sore and looked disgusting. This body is really dukkha sacca – disgusting and useless. Tan Chao Khun was lying down on the floor, and it seemed to be he possessed the strength of Dhamma to endure it calmly. It made me remember one of the scenes in the documentary film about His Majesty the King Rama IX by BBC. His Majesty had a big and wide shrine room with some of the Thai forest Ajahns’ photos and their sarīras. These are coloured crystals come from the purified minds and look like gems. Her majesty the Queen was explaining about them to the BBC crews. The Queen pointed to Tan Chao Khun’s photo and explained about his illness. She went to see Tan Ajahn and asked him about the pain. His answer was he could bear it. There is definitely physical pain, but not mental pain.

Dhamma is truly a refuge. Human dukkha is insignificant if compare with the suffering of hell beings, animals and ghosts. These were also our permanent homes in the rounds of existence before. If

we don’t have the sāsana in our heart in the future will be the same. Most of us come here for sight-seeing. Mogok Sayadawji was quite a remarkable Dhamma teacher. His teaching on Dukkha and the Burdened Khandha is just as if someone were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost or to carry a lamp into the dark.

Time and Timeless

no date noted

Because of the sun and the moon, day and night times arise. With them temperature (utu) arises. With temperature ageing and sickness arise. Every day the temperature is eating and chewing the khandha. Eaten by time (kāla) and become old.

These are the change of the khandha. Time (kāla) is cold and hot temperatures. With them you can't free from dangers. Therefore, I am urging you try to become Akālika—timeless. The Buddha didn't like the beings were living with time. You have to make companions with ageing, sickness and death if you're living with time.

The Buddha had arisen in the world for the beings became timeless—akālika. But when day time appears you all are happy. If night time arises also you all are happy with it. And you are taking rest at night time. These are not seeing the dangers of time. The mind wants to transcend time can't arise.

It's Akālika—timeless and can be experienced here and now (with the practice of the Noble Paths). This quality of the Dhamma is not for worshipping, but for practice. Akālika is Nibbāna—Timeless Dhamma. Therefore, the Buddha taught that in Nibbāna there were no sun and no moon.

There is no heat element to eat and chew the khandha, and no causes for ageing, sickness and death. You will have the sun and the moon if you're running around the 31 realms of existence.

(Sayadaw gave the example for this as how living beings looked like in saṁsāra. It was like a dog following by a man behind and who was beating it with a stick inside a room but this dog just running around the room.)

Time eats all the living beings. (Sayadaw recited the Pali verses of the Buddha.) This is the path of people not knowing the truth. Therefore, we must consume the time. We never know the faults of time. The faults are very great indeed. (Sayadaw continued to use the D. A. chart to explain the dhamma of time). Some people when their children are born they advertise it in the newspaper.

They don't know that it's for avijjā and saṅkhāra. And it is for the sake of eaten by kāla. It's clear that Nibbāna is free from the three periods of time. (See the twelve links of D. A. chart). People think that nothing exists in Nibbāna. It's not so. It means the freedom from the sun and the moon—the three periods of time, and not becoming the eating and chewing stuffs.

Therefore, Nibbāna is free and safety from dangers. You have to go there. Is it Nibbāna far or near? (It's near, Ven. Sir.) Why do people not arrive there? Because they do not encounter a good teacher and not knowing the way. At the ending of khandha Nibbāna exists. (At the end of section 2, i.e., viññāṇa → nāma/ rūpa → saḷāyatana → phassa → vedanā).

You have to practice between vedanā and taṇhā. The ending of khandha is Nibbāna. The ending of taṇhā is Nibbāna. If you attain maggan and time is eaten by you. If you don’t attain maggan and you have been eaten by time.

Dying, Saṁsāra and Nibbāna

no date noted

[Sayadaw delivered quite a few talks on Yamaka. Here are three talks of Sayadaw based on Yamaka Sutta. I had already translated some of them on Ven. Yamaka before. Therefore, here only translate some of the parts for contemplation.]

T1

Not understanding the khandha process that wrong view arises. The five mind moments also arose for the Buddha and arahants at near death. For the worldlings after the five mind moments and death consciousness arises. His death consciousness is dukkha sacca and his birth consciousness is also dukkha sacca.

Therefore, dukkhas cease and continue to other dukkhas if worldlings die. For the arahants after the five mind moments and death consciousness arises, but not continues to birth consciousness. Instead with the cessation of dukkha and Nibbāna arises. The permanent happiness arises.

The stable happiness arises (The Buddha referred to Nibbāna as the Supreme Happiness. Not the feeling happiness—sukha vedanā as some Buddhists took it as the permanent heavenly bliss). Is it not the

extinction? Some think that if an arahant dies and becomes totally extinct.

If you take it as nothing exists and become the view of annihilation. (uccheda diṭṭhi.) For the worldlings the processes are dukkha to dukkha; for arahants, dukkha to sukha. It is very different. In the teaching (of Buddhism or the right Buddha's teachings) you can't separate D. A. process and the truths. (i.e., the four Noble Truths).

(This point is very important for the right understanding of the Buddha's Teachings. Because some Buddhists thought that the arahants still had defilements. Their minds were not totally pure because they still had vasana—habitual tendency and selfishness.

These misunderstanding arose because of not understanding of the D. A. process and the four Noble Truths clearly. The four Noble Truth, D. A. process and the Paṭṭhāna Conditional Relations are the same things, from simple to detail processes.)

Worldlings continue the D. A. process; i.e., continue to dukkha. Arahants cut off the D. A. processes, i.e., cut off dukkha and sukha Nibbāna arises.

(Continued the Yamaka's story) After the arahant dies dukkha sacca ceases and sukha sacca arises (the arising of Nibbāna element). Without understanding of this point that people don't want Nibbāna

(This is one of the great problems of living beings. Because their bhava taṇhā were so strong that very difficult to let go of their craving, clinging and view on this point. Even the highest beings, the brahma gods have bhava taṇhā. Therefore, some Buddhists preferred Nibbāna to be atta.

In Thailand some monks belong to a Buddhist sect even teach people as Nibbāna is attā and wanting to make it becomes a popular Buddhism.)

It's becoming clear that the concepts of man and woman cover up on the five khandhas. If you separate and analyze each one of the five khandhas, then an arahant is only a signboard. With the contemplation of the khandha and you'll not see the arahant but only impermanence.

[Note on the passing away of Buddha and Arahants (i.e., parinibbāna)

Sayadaw mentioned in his talk, "For the arahants after the five mind moments and death consciousness arises, but not continues to birth consciousness. Instead, with the cessation of dukkha (i.e., the khandhas) and nibbāna arises. The permanent happiness arises."

Here a discussion problem arises from the point of Abhidhamma on the death consciousness of Buddha and arahant. Some think that Buddha and arahant passed away by inclining the mind towards Nibbāna element. This is not true. The object of rebirth consciousness, the object of bhavaṅga cittas arise between the whole life process and

the object of death consciousness are the same. All of them are bhavaṅga cittas, and taking the same object of near past life, which was appearing during the dying process as a rebirth sign object. Not only the Buddha and arahant, all beings are in the same way. This is natural procedure of the mind.

In the Mahā-Parinibbāna Sutta—the great discourse on the total unbinding, it described the passing away of the Buddha as followed.

The Buddha entered the first Jhāna (absorption state). Emerging from that, he entered the second Jhāna. Emerging from that, he entered the third Jhāna…up to the cessation of perception and feeling. From there, in the reverse order, the Buddha was descending to the first Jhāna successively, by entering and emerging.

From the first Jhāna again, he successively entered the fourth Jhāna; emerging from the fourth Jhāna, he immediately was totally unborn (i.e., passed away).

What are the different between arahant (including the Buddha) and other beings (including the ariyas of Sotāpanna to Anāgāmi)? The arahant mind is totally pure without any defilement (kilesa). There is no more conditions for the arising of rebirth consciousness. It is like the burning of a fire which needs fuel and fire for continuing to burn. Fuel is like the khandhas and fire like defilement (ignorance and craving). Therefore, after the fuel is consumed and fire is gone out extinguished is like the parinibbāna of an arahant. For other beings, they still have new khandhas to arise with kilesas. Mogok Sayadaw referred to the passing away of arahant as the extinction of fuel and the

extinguishment of the fire as Nibban (Burmese short form for Nibbāna).

There were some problems arose by some later Buddhists who postulated some views and ideas for some enlightened beings and their concepts of Nibbāna as different from the Buddha. These special enlightened beings were higher than arahants and pacceka-Buddhas. These beings were living in special heavens and coming and going to the human world to help or save human beings according to their desire like the avatars in Hinduism. This atta Nibbāna is confusing people from the Buddha teaching in Nibbāna which also anatta. Atta Nibbāna or Nirvana is similar to the Hindu Moksha.]

T2

After dispelling diṭṭhi, it is easy to enter the stream. There are eight causes for identity view—sakkāya diṭṭhi to arise. (Talked about Ven. Tissa broke his legs for guarantee to the bandits who wanted to take his life)

He practiced by separating vedanā was using the anicca ñāṇa. If you ask me; “Are the pains and aches cause by vedanā?” You’ll only see the arising and passing away. And it becomes anicca and magga. Is there any displeasure (domanassa) arise such as it’s too painful? Only has bodily pain (kāyika dukkha) and no mental pain arises (cetasika dukkha). Pains and aches not arise in the mind. People are not seeing impermanence that getting up and running away.

These are not vedanā anymore if you discern its impermanence. (i.e., for the contemplative mind, vedanā becomes anicca that it only effects the physical body and not the mind. So diṭṭhi / taṇhā and dosa do not come in.) If not, with the repetition condition (āsevanapaccayo), it becomes increasing and you can't bear it. Even Ven. Tissa could contemplate and overcame the great pain struck with the stone meant it was not vedanā anymore.

If an arahant dies and it is not cutting off. And then what happen to him? Only dukkha not exists. With the exception of dukkha sacca ceases and Nibbāna arises than nothing exists (Nibbāna is not permanent heavens for special beings as some Buddhists think).

In the verse of anicca vatta saṅkhāra with the impermanence (anicca) vanishes and the conditioned arises (saṅkhāra). Again the saṅkhāra ends up with anicca. Vanishing is anicca and arising is saṅkhāra. In this way anicca and saṅkhāra are going on in turn. Pains, numbness and aches are vedanā. With the dissolution of them are anicca.

Because the Buddha taught—vipariṇāma lakkhaṇaṁ dukkha saccaṁ—the characteristic of change is truth of suffering. Your dukkha is also known by animals (i.e., painful feeling). It can't realize the Path and Fruit. It is dukkha which abandons its intrinsic nature. You must discern this point.

T3

In the khandha all the conditioned phenomena are arising and vanishing with a blip that even you can't put a tip of a needle inside them. It's in dukkha and nothing is attainable. The five khandhas are except in perishing/ dissolution and nothing exists. Therefore, it's dukkha sacca. Doing the merits of dāna and sīla with the wishes of not wanting this khandha is good.

If not you'll get back dukkha. Someone is alive without knowing the truth is like animals. So don't live a life like a human beast. Discerning impermanence is knowing the truth. (Continued Ven. Yamaka's story.) Mind/ body dhamma arising are for dying. It dies after that.

This is the dying disease arising and its death. Can you say it as my khandha, or it happens in accordance with the dhamma nature? It happens in accordance with the dhamma nature and not-self (anattā). You just contemplate the impermanence. It'll enter the stream by itself.

The first knowledge is turning towards rising and falling. After if you don't want dukkha and ñāṇa turns towards Nibbāna. The yogi knows his own cessation of dukkha. It also had evidence; if no, I'll not talk about it. (i.e., evidence of the suttas)

King Milinda asked Ven. Nagasena: "How to contemplate and realize Nibbāna? The process was the same as mentioned before. You'll ask me; "Does this physical body disappear?" The yogi is seeing impermanence and not the body, hands and feet.

With the continuous contemplation of impermanence and ñāṇa becomes mature to the point of just only dukkha and not wanting. And then all the impermanence disappears. With this, the emptiness arises. Nibbāna arises in the knowledge. (It means the defiled mind—kilesa creates the khandhas.) People outside him see the khandha. But the yogi himself not sees it (i.e., his own body). Your duty is the contemplation of impermanence. And Nibbāna arises by itself.

When it's arising how the yogi experiencing it? It's like pouring with 100 buckets of water and feeling coolness in the knowledge. Normally the khandha is burning with the fire of lust, anger and delusion. It could happen at any time if you're practicing hard without giving up.

So don't doubt about it. It was like a sore on your hand, after it was cured and sukha left behind. With dukkha ceases, peace and coolness—santi sukha is leaving behind. Therefore, "Does it totally disappear or dukkha ends?"

(Sayadaw continued to talk about Ven. Yamaka, later became arahant after entered the stream). The five khandhas are coming to murder you. But you're looking after it. You have to leave them as strangers. Keep them as insiders that you were murdered by it in every life. You were not murdered by others, but with one of the five khandhas.

(giving some of the examples). Every dukkha comes from the five khandhas. The nature of them is oppressive (pīḷana). Contemplate them as these are not me, not I am and not mine. And then, they can't

kill you. Asking you for the contemplation is to know them as strangers.

There is no affection for it if you know them as aliens. With the samudaya dies and it can’t make the khandha. They come to murder us but we go and attach them so that meeting with dangers. We must talk about on killing taṇhā if we want to attain the higher Path knowledge. It is also seeing the impermanence (also start with anicca). But contemplate them as murderer, alien (vadhaka, parato).

(Sayadaw had penetrative wisdom. His talks were simple, clear and profound and it went straight into one’s heart. We need to use it for contemplation very often and it develops our wisdom faculties.)

Don’t Get Lost in Sufferings

no date noted

You all who want happiness are simply seeking for the world of beings (satta loka) and the world of planes (ākāsa loka). If you’re praying for satta loka, that is praying for ageing, sickness and death. Changing of ākāsa loka is also changing the places for burying the corpses. (i.e., the 31 planes of existence.)

The conditioned world is also not good (i.e., saṅkhāra loka). It’s ending with impermanence. Formations are saṅkhāra (i.e., the five khandhas). Vanishing is anicca. These are arising and vanishing. Therefore, you have to practice for the transcending of saṅkhāra loka. Saṅkhāra loka is the world wearing out living beings.

(Saṅkhāra loka is the most important one of the three. Without it all living beings are in peace and supreme happiness. It's very important for all Buddhists, especially for yogis to understand the saṅkhāra loka or saṅkhāra dukkha on the conventional and ultimate levels. Only with these two knowledge we can walk or work on the middle way and let go of all clingings which are the sources of all different kinds of dukkha.

Human beings and societies are the best dhamma lessons and dhamma objects for studies and contemplations which confirm what the Buddha taught for 45 yrs. Satta loka and ākāsa loka are mostly coming from the human mind the saṅkhāra loka).

Any loka is not good. If we don’t get out from these three worlds can’t stop sufferings to happen. If you’re looking for goodness in loka and will never have it. If I give you the blessings also become empty. In loka nothing can be finished. It’s going on and on.

If seeing impermanence, ñāṇa abandons khandha and kilesa. Therefore, diṭṭhi and taṇhā die. Someone dies with this mind and born in sugati (here referred to the heaven). He will enter the stream after arriving there. Death consciousness and birth consciousness are close to each other (anantara paccayo—proximity condition, no intermediate state and not a soul or entity.)

Therefore, these dhamma are arising there. Even enter the stream is earlier then arriving there. (Sayadaw didn’t explain what it meant and why. With the Abhidhamma knowledge, it can be possible because the mind is rising and falling faster than the body in 20 times).

Therefore, insight knowledge is quite beneficial. With diṭṭhi falls off and entering the stream. With the diṭṭhi taṇhā dies and not falls into apāya.

(He continued to talk on the practice up to the path knowledge arises)

Insight knowledge (vipassanā magga) abandons the khandha and kilesa but not see Nibbāna. Path knowledge abandons the khandha and kilesas and also sees Nibbāna. These were mentioned in the Milinda

Pañha and Visuddhimagga Texts. After vipassanā magga ends and Nibbāna arises (anantarapaccayo—proximity condition).

(continued to talk on the five faculties—indriyas.) In the five faculties mindfulness (sati) is never excessive. You must always have it and watching the objects.

Three Knowledge of the First Discourse

no date noted

[This was a talk on sacca ñāṇa, kicca ñāṇa and kata ñāṇa mentioned in the First Discourse of the Buddha. And it has to be related to all Buddhists whatever their traditions are. Sayadaw's explanations were simple, profound and clear. And it was always for the practical purposes.

It made us to remember the teachings and the greatness of the Buddha's chief and great disciples, such as Ven. Sāriputta, Ven. Mahā Kaccāyana, Ven. Puṇṇa-Mantāniputta, etc. A lot of gratitude is arisen from our heart to the Buddha, Dhamma and Saṅgha.

But some Buddhists took them as selfish beings, they were totally wrong and misunderstood the Dhamma. It was like saying as the purified mind was dark and ignorant, or totally purified water still had pollutants.]

To know the truth (sacca) is the most important. Others such as dāna, sīla, samādhi and insight knowledge are supporting factors. A person doesn't know the truths only turning towards dukkha.

People are seeking things wrongly, even though the teachings on the truths do still exist. (These wrong seeking are; family matter, wealth, fame, etc.) You all are encountering the great things. You have

a good teacher who can teach sacca dhamma. You have the ñāṇa ear for listening.

The Buddha Sāsana still exists. You are still alive. You have the kammas to attain the Path and Fruit with these four points. (To support his points, Sayadaw gave the simile of a blind turtle in the ocean and also mentioned the former two teachers of the Bodhisatta). I'll talk about it and let you know the truths.

There are three knowledge:

① sacca ñāṇa—knowledge of the truths. It's the lower level of the knowledge.

② Kicca ñāṇa—The functional knowledge. It is the middle level of the knowledge

③ Kata ñāṇa—the higher level of the knowledge.

① is knowing about the four truths.

② is the practicing knowledge of the development and the abandoning of defilements for the realization.

③ is the accomplishment of the practice.

Whatever dhamma arising and knowing as dukkha sacca is sacca ñāṇa (except lobha or taṇhā, greed or craving). Knowing about taṇhā is knowing about samudaya sacca. Knowing lobha or taṇhā arising is samudaya sacca. With taṇhā ceases and know as Nibbāna is nirodha sacca.

Whatever dhamma arising and knowing with the truths are sacca ñāṇa. (i.e., this is dukkha sacca; this is samudaya sacca, etc.) It is not contemplating with insight yet. Whatever dhamma arising and know the four truths with the analyzing. These were the knowledge of Koṇḍañña in the First Discourse. This knowledge is knowing with the analytical knowledge of whatever arising dhamma.

Let's talk about the functional knowledge (kicca ñāṇa). This knowledge is important. Sacca ñāṇa is knowing in accordance with the teacher's teachings. Whatever arising dhamma is, it knows both its arising and falling away. And then it is kicca ñāṇa thoroughly knowing them as dukkha.

There is only dukkha arising and dukkha falling away, nothing mixed up with it. This is knowing dukkha sacca with fully understanding (pariññaya). The impermanence of dukkha is the function of dhamma and knowing about it. The function of knowledge kicca ñāṇa is practical knowledge. Sacca ñāṇa is normal knowledge.

Kicca ñāṇa is penetrative knowledge. Whatever arising in the khandha thoroughly knowing as except dukkha and nothing exists, is kicca ñāṇa. Khandha is always telling about its function. But you don't connect them with ñāṇa. Therefore, you don't get kicca ñāṇa. You must have to connect with it.

Everyday it'll tell you the uncountable functions. You attain the uncountable kicca ñāṇa if you're connecting with it every time. For example, from the carcass of the putrid cow whichever part you cut it with the knife and only get the putrid meat.

(It was quite a strange simile, but it touched the point. Whichever part of the human body is beautiful? It’s only foul and loathsome; giving us a lot of troubles and sufferings. So Sayadaw translated dukkha as disgusting and useless, duk=disgusting, kha=useless).

In the same way, whatever the khandha is showing you it's with only dukkha, and not showing you as sukha.

Instruction on Dying

no date noted

When you all were young and with ignorance had done foolish things before. You should never think about these things during the practice and non-practice. You have to forget about them. Don't let worry (kukkucca) come in (such as: it's still not finish yet) if you're making merits.

Restlessness (uddhacca) and worry are arising to people who have dispersed minds. Without dispersion, it'll not arise. These are two fearful dhammas. It is kukkucca after doing bad things and becoming worry. It is also kukkucca to worry about not yet doing good things.

Everyone has these dhammas. When will these dhammas arise? These may come as near death kammas (āsanna kamma). Even you have looked after your sīla and done merits for your whole life; they may come in and give the results. (Sayadaw gave the example of Queen Mallikā).

Maraṇāsanna kamma is the kamma which is close to death. Birth comes after death. Therefore, it is also close to birth. The mental state of worry and difficulty with this thing sent her to hell. (Queen Mallikā had performed great dāna and merits in her life. But once she had lied to the king for a minor thing and worry arose in her near death.

Sayadaw continued to talk that instead of contemplation one's own merits (cāgānussati) at near death, it's better to contemplate the khandha with insight. For this point he gave the example of Ven. Phagguna. So every Buddhist should prepare for this beforehand.)

Now you all are getting up when become tired, and also in torpor (i.e., during sitting practice). At the time of death except vipassanā and there is nothing can be relied on. So if you make exertion can become a sotāpanna to arahant (At the Buddha's time some attained Dhamma in this way; e.g., Ven. Tissa, Ven. Channa, etc).

This is near death wholesome kamma (kusala āsanna kamma). At that time, who will relax on his effort and desire (chanda)? Also it becomes habitual kamma (āciṇṇaka kamma) with the practice of the contemplation of impermanence before death; and one continues with the practice near death and it becomes near death kamma.

(Continued the story of Ven. Sona's father who was a hunter before. Later he ordained as a novice and near death he saw the sign for the bad destination. But with the help of Sona, he changed the bad to good destination).

So it can be changed for near death kamma. Worry and remorse can be changed. Therefore, at near death good teachers and friends are important to help for the dying people. The best way is changing by oneself with the contemplation of impermanence. (So practice is important for the preparation because of the uncertainty of the dying moments.)

(Told another story of Ven. Tissa and his new robes.) This was one's belongings tormenting oneself. The Buddha had mentioned that it was frightening for foolish people having wealth and fortunes. Without these things, it was better for them.

(Here foolish person (bāla) does things harmful to himself and others in this life and future to come. Even the Buddha said all the human problems, sufferings and natural disasters were made by bāla people not by the wise person (pandita). The Buddha mentioned the causes of the problems and the ways to deal with them in many suttas).

The old things become renew again and tormenting you. Don't think about the old unwholesome things. You have to think what is happening in the present khandha (this becomes right thinking). Thinking back the bad things become active phase of cognitive process.

This mind is re-tormenting you. You encounter sufferings by thinking of not good thoughts. Contemplate its impermanence if they arise; and it becomes anicca and magga. You are changing them into anicca. Queen Mallikā and Ven. Tissa were not changing them in this way that fell into hell and became a louse. Continue with the vipassanā practice also make it not arises.

Contemplate its impermanence if they come in and it becomes maggas and no need to fear about it. It becomes vipassanā and also a good change. You will fall into bad destinations if you don't know how to die; whereas will go to good destinations and Nibbāna if you know how to die.

I am teaching you to Nibbāna with the worry and remorse dhammas. In another way, I am teaching you how to die. Restlessness —uddhacca arises and you think that the mind is running away. The mind doesn't go anywhere. It's only aiming at the object. (i.e, thoughts/dhammārams.)

Like a telescopic mirror aiming far away. Restlessness arises at the heart-base (hadaya vatthu), and it may be aimed at the far away object. Restlessness arises at the heart base and falls away at the same spot. Don't contemplate at the object, but at the place which arises.

Turning your mind towards the heart base where it arises and falls away. If you take the mind as running away is the view of eternalism (sassata diṭṭhi). It's the same view as the soul/life goes out.

(The view of the existence of a soul is a great problem. Even still many Buddhists are thinking in this way, and including some Buddhist monks. What a pity it is?!)

Don’t Waste Your Precious Times

no date noted

You don’t know that a thief is entering your khandha. Aging is a thief. Taking your good eyes and leaving the weak eyes behind. Good complexion, good hair, good teeth, good mind and brain are not there anymore.

(Good complexion becomes dry with wrinkles, with colored spots and others, including ageing smell. From black dark hairs become white and grey. Good teeth become bad teeth, yellow, broken, come out or shaky and painful. The mind and the brain do not work well and properly.

There are a lot to say on the working of the mind and the brain of ageing people. There are a lot for contemplation with ageing. Before, we were still very young, we didn’t feel much about it. After getting old by oneself and has compassion for parents and old people.)

It’s stealing all the times. Because of the ageing—jarā thief and there are no more good kamma and ñāṇa. The contemplation of dhamma is profound, and you’re arriving here with poor kamma and ñāṇa. You have been wasted your good kamma and ñāṇa with the five cords of sensual pleasure. The thief is stealing the properties and oneself also wasting it. Is there anything left? (In the audience there were some old disciples sitting in front of him).

Therefore, you must use the short way to Nibbāna. With the long way it can be wasted the time and chances. With time moving on, you're misusing the good kamma and ñāṇa with sleep. And at the same time the jarā thief is stealing it. If you were in an early death it would be a great loss.

The short way is after the vipassanā knowledge and follows with the magga knowledge (i.e., insight knowledge and the Path Knowledge). Therefore, don't do the samatha practice. Death will overcome you with the poor kamma and ñāṇa if you are developing samādhi. It was like dying with the outside sāsana dhamma. Therefore, I'll not talk about the samatha practice.

Let's go with the vipassanā samādhi (In this Sayadaw was using the Susīma Sutta and talked about the practice). Don't do the ānāpāna and kasiṇa practices. It takes long and you're sure to die. I also don't think you'll make it.

Precede with the mundane path factors (i.e., the five maggans or insight knowledge); then follow with the supramundane path factors (i.e., the eight maggans or Path Knowledge). The saying of I am not like before means you're in the stage of poor kamma and ñāṇa. Let's observe the arising phenomenon of now. If you see a visible form, there are two factors of seeing and knowing arise.

You must contemplate with insight to the now arising dhamma. If you can catch on the seeing and just do it. If not then try to catch on the visible form. The knowing mind arises at the heart. With the

second mind rethink about the knowing mind (second mind observes the knowing mind). You'll find out that it's not there.

Why is that? As the knowing mind arises at the heart and the thinking mind also arises at the heart. The seeing arises in the eye. The knowing mind arises at the heart and vanishes there. It's not there anymore when you think about it.

It's like a sitting chair. (Two persons can't sit down on it at the same time or at the same moment.) Seeing the visible from and its vanishing are the arising and passing away of dhamma. The knowing as it's not there is the magga. Try to practice not let the kilesas come in between the vanishings and the maggas.

The vanishing is always there. The problem is you don't follow with maggas. If magga is not following, then kilesa will follow. If you're not discerning the vanishing, then kilesa comes in between them. If you don't contemplate, also kilesa comes in. These are the causes of not seeing impermanence. If you pay attention, you will see it. If you don't see it, then avijjā arises. That means kilesa come in. Don't think about oneself as rootless (without wholesome roots) or two rooted (with only two wholesome roots) person. (i.e., someone shouldn't speculate about it and just do the practice if he does not discern impermanence.). It will become mature if kilesa does not come in between the contemplation and Vipassanā magga. And then it will develop to nibbidā ñāṇa—disenchantment with the vanishing dhamma.

After that the path knowledge of not wanting of it will arise and complete with the eight path factors. Does it include any samatha practice?

(And Sayadaw continued with the Susīma Sutta to support this practice).

Here had only two knowledge; these were the knowledge of discerning impermanence and the knowledge of seeing Nibbāna. It's sure that at the end of insight knowledge and the Path knowledge which sees Nibbāna arises. (He recited the Pali verses and explaining them). So don't practice samādhi separately and start from impermanence because you're with poor kamma and ñāṇa. This was supported by the Buddha and arahants.

[There was a research many years ago by the late Prime Minister U Nu of Burma. He was a strong supporter of Mahasi Sayadaw and the dry insight practice (vipassanā). He wrote his research in a small book about the Pali TiPiṭaka. At one time he invited a Mahasi yogi monk whose name and monastery were not mentioned. It was sure that this monk was not living in Rangoon (Yan-gon) because this monk flew back to his place by plane after the research.

They placed him in a room and he entered into the Fruition state for six days and six nights. U Nu arranged some men to observe him day and night in turn. He was sitting there all the times for six days and six nights.

It was sure that he was not in the absorption state because he was not a samatha practicer. The commentary mentioned about supramundane jhāna which arises at every stage of enlightenment. It has connection with the Fruition state.]

The Dangers of Ignoble Dhamma

no date noted

[There is no human being greater and nobler than the Buddha in human history. After his enlightenment, he was thinking that better to have a refuge than without. Therefore, he was looking for everywhere with his wisdom and power, and couldn't find anyone to be his teacher and refuge. And he decided to take the Dhamma as true refuge.

The Buddha, out of compassion especially taught human beings for 45 years. He penetrated the human mind, characters, nature, the problems and dangers which came from immoral behaviors and actions due to greed, hatred and delusion. He described the causes and how to deal with them.

He also taught about moral wholesome dhamma, the causes and how to develop them. The most important of his teachings were to transcend all dukkha.

There were many suttas mentioned about the problems and dangers of human societies arose from immoral consequences. Human beings are part of nature. Therefore, human immoral behaviors and actions (even their mental states) are important causes for natural environments and its disasters.

Even nowadays modern science knows about some of their connections but still not in a very clear picture. There are also unseen nature, causes and things scientists will never find out. Because they are normal people and have a lot of defilements like you and me. With a defiled mind can't penetrate thing thoroughly like the Buddha and noble disciples.

How the defiled mind, ignoble mind and the wholesome mind effect the physical world and nature was even had discovered by a Japanese scientist. He researched on water with the different mental states which changed the structures of the water crystals.

Even the Buddha mentioned some of the human immoral behaviors, unnatural or abnormal actions brought dangers and natural disasters in human societies and to the natural world. Some of them were unlawful lust (adhamma raga), wrong practices (micchā dhamma), corruptions and immorality of politicians, leaders and officials.

Now we see these unwholesome things happen more and more in today world. The only way to escape from these dangers and disasters are wholesome and moral educations which are the foundations of all goodness to arise. These wholesome dhammas are like the strong root of a tree, without it the whole tree will collapse.]

Heedlessness in good and noble dhammas is encountering with the dangers of ignoble dhammas. The heedlessness of impermanence is ignorant. It's unwholesome and ignoble dhamma.

Sabbe saṅkhāra anicca and dukkha—All conditioned phenomena are impermanent and suffering. Sabbe dhamma anattā—All dhammas are not-self. Not discerning them is encountering with the dangers of ignoble dhammas.

Āsava samudaya avijjā samudayo, avijjā samudaya āsava samudayo—with the arising of taints and ignorance arises, with the arising of ignorance and taints arise. They are the same (they are like viññāṇa and nāma / rūpa). With the sinking and drifting the taints of dhamma will follow you. A heedless person will end up with sinking and drifting.

The dangers of starvation, diseases, etc. are not very frightening. You will only die in one life. If you are heedless in the stream of saṁsāra and it'll never end with the dangers of ageing, sickness and death. The fault of heedlessness let the four taints arise.

The dhammas shouldn't be arisen are ignoble dhammas. It's not referring to a person. You're not afraid the dangers in hand, instead afraid of the dangers not encounter yet. Internal dangers are more fearful (i.e., defilements, immoral and unwholesome dhammas).

Not seeing the inner dangers that saṁsāra is long for you. These were the reasons of encountering with the dangers of ignoble dhammas before; i.e., not meeting the Buddha, not realizing Nibbāna and falling into the four woeful planes. These unwholesome dhammas came to you because you forgot the impermanence. You don't see it even the impermanence is there. Foolish kammas arise as the companions of the existing ignorance.

Therefore, we’re encountering with the physical and mental sufferings. The permanent homes of heedless people are the four woeful planes. You will encounter dangers if you’re heedless. You will realize Nibbāna if not in heedlessness. It will not be in dangers with mindfulness (sati) and observing with paññā.

True Dhamma and Counterfeit Dhamma

no date noted

[This was a dhamma talk to U Mar Din, an old business man from the delta area in lower Burma. He left his business to his children to overrun it; and resorted to Sayadaw for practice. During his practice with Sayadaw, his children were very often contacting with him for the business problems.

And later Sayadaw knew about it and at one time said to him; “If all of your rice and oil mills were burnt down with fire would be better for you”. He said to people near him with tears in the eyes; “Sayadaw is concerning for my practice, but I can’t put the matters away from me.”]

By knowing the dangers of the practice and will be successful. If you don’t know it in mundane or supramundane matters and will not succeed. During the practice you will encounter the danger. In the Kassapasaṁyutta with less monastic rules and there were more arahants. And with more monastic rules and became fewer arahants.

Why is that? With the true Dhamma existed and more attainments. With the counterfeit dhamma existed and the sāsana degenerated. (The Buddha gave the example of the real gold and the fake gold). There are two types of counterfeit dhamma: The counterfeit teaching and practice (pariyatti and patipatti).

(The corrupted teaching were the views and ideas of others which had controversies with the Buddha's teachings in the Suttanta Piṭaka).

You're in old age and I'll not talk about on teachings. If you prefer on vedanā, contemplate vedanā; if prefer on mind, then contemplate the mind and their impermanence. It'll arrive to the knowledge of rise and fall—udayabbaya ñāṇa. If you contemplate vedanā; not seeing sukha, dukkha and upekkhā vedanās, and instead seeing impermanence, it arises in the heart.

If you're arriving to this knowledge and one of the ten insight corruptions will arise. These are not the true Path Knowledge but they arise and destroy the practice. The whole body is spreading out with light (obhasa). The yogi is taking it as attaining the magga because of the light coming out.

It's not the Path Knowledge but the yogi takes it as true magga and stops the practice. It's lost for one life. It's not the true magga and only stop at vipassanā magga (insight knowledge). These insight corruptions have to be arisen. Only with the correction of a teacher and can develop to the higher level. And don't stop there if they arise.

Light is matter (rūpa) dhamma and contemplate it as impermanence. After it ceases and go back to the primary object (i.e., vedanā, mind, etc.). And then the meditation develops to the knowledge of disenchantment (nibbidā ñāṇa), and after that arriving to the Path Knowledge.

Strong joy (pīti) can arise to some yogis. Do not see the impermanence if staying with one's joy. Therefore, after contemplate the impermanence of joy and returning to the primary object.

Tranquility (passaddhi) also can arise and the mind / body become tranquil. Knowledge (ñāṇa) becomes sharp and taking it as the Path Knowledge and stop the practice. All these come only once and not arising again. Contemplate all of them as impermanence and return to the primary object. There are more corruptions in the teachings to obstruct it.

(Sayadaw not mentioned of them. It seemed to be referred to new doctrines, views and ideas crept into the Buddha's teachings.)

The Buddha with his knowledge of knowing the future (anagataṁ ñāṇa) and said that these things would be more in the later periods of the teaching (sāsana). First paṭisambhidā ñāṇa (the four forms of acumen), after that the six supernormal powers (chalabhiññā), triple knowledge (tevijja); stream enterer or no ariyan and will only has contentment with sīla.

(Even with the last one, it is not so bad. If we look into the today world, even this sīla is quite rare in human beings).

If cover up with sukha, dukkha and upekkhā vedanā and impermanence become hidden. The Buddha in the Satipaṭṭhāna Sutta taught that, samudaya dhammanupassiva vayadhammanupassiva—

seeing the arising and the vanishing dhamma. Therefore, it's important to discern impermanence.

To overcome vedanā and seeing impermanence become right dhamma. Then why did the Buddha teach as vedanānupassanā? Where are you going to observe if not giving a name?! The practice only in accordance with the sabbe saṅkhāra anicca (all conditioned phenomena are impermanent) is right. Only you say who dies and find out the asubha (the corpse).

For example, Maung Hla dies. You go and see it. Do you find Maung Hla or the asubha? In the contemplation of vedanā; "Do I want you to see vedanā or see the impermanence?" I am talking that way not because I myself have the sharp knowledge. The Buddha asked to contemplate for seeing the samudaya/vaya. (i.e., arising and passing away) if you still discern vedanā, then still in the stage of nāma dhamma.

It's nāmaparicheda ñāṇa—the knowledge of discerning of the mind. This is the lower level knowledge. Only seeing the impermanence, you arrive to the knowledge of rise and fall—udayabbaya ñāṇa. This is the main point. With the contemplation of sukha, dukkha and upekkhā must discern impermanence.

(Here disagreement can be come in depend on the different ways of practice. So the interpretation of the Buddha's teaching is not easy).

If you don't see impermanence, sukha vedanā connects to lobha, dukkha to dosa and upekkhā to moha respectively. It's very important.

Vedanā connects to avijjā, saṅkhāra if you don’t contemplate impermanence with upekkhā.

And it connects to the end with dukkha vedanā; with sukha vedanā, connectting in the middle. It connects to the three kinds of D. A. process for a person who does not know the practice. For someone who practices will stick with the ten counterfeit dhammas.

Transcending of Time

many dates noted

[There are a few talks on time and timeless by Sayadaw; totally ten talks in the compilation. I had translated two talks only. I want to include the others talks here but not in completed forms which I had transcribed only in points for personal use. All these talks reminded human beings how to deal with time; even still we can't transcend time, but we should treat it properly. In today's world, air pollution has become very serious, the Earth becomes warmer. Therefore, there has been a lot of natural disasters arisen nowadays and will arise in the future too if we do not restraint our greed out of ignorance. We can't retreat back if the problem reaches to the critical point. Global warming has great effect on human life, life span and health which we already have experienced. Our physical world (the animate and inanimate things) is conditioned by action, mind, temperature, and nutriments. All these phenomena are inside the time limit. Human being should treat the mother Earth with respect and gratitude instead of harming her. If not, it will lead to our own destruction. To transcend time is impossible if we can't even deal with it properly.]

29th March 1960

"Time (kālika) is the periods of indulgence in sensual pleasure. Sandiṭṭhika (directly visible which is one of the qualities of Dhamma) is the periods of contemplation to see the impermanence of mind and

body. The female deity asked Ven. Samiddhi to follow the way of sensual pleasures (She fell in love with him by seeing him in the light of early dawn. See Devatāsaṃyutta, SN 1. 20, Samiddhisuttaṃ). Samiddhi rejected her proposal with respond that he feared for kālika; so, he followed the way of sandiṭṭhika.

(Sayadaw gave the example of Peya—a layman in the time of Buddha Kassapa; he missed the chance of realization because of the worldly matters. Sayadaw encouraged his disciples to practise hard for the realization.)

It is the great chance now (future is uncertain)! You'll finish the practice if seeing the blips of impermanences. It's only tihetuka (three wholesome roots) person can discern it; but as a duhetuka person (someone has only two wholesome roots—nongreed and non hatred but without the root of wisdom—non-delusion) who cannot discern it. If you can discern it, don't be relaxed and careless."

19th April 1960

"After the morning period, coming the night; it is nothing to be joyful. (This referred to people having free time and taking rest or indulgence in sensual pleasures by wasting their precious time.) Because the physical body was eaten and chewed by time and all the good things were gone and leaving with bad ones. The outcome is only in loss, and without profit. Time comes into existence by living under the sun and the moon (It's interesting that the Chinese yang and yin energies which are positive and negative represented by them.) The

good kammas and ñāṇa of human beings are consumed by it all the time. At last, all of them become without any refuge. Therefore, you have to force yourself out under the control of time (kala). There are no sun and moon in Nibbāna element.

For the Buddha and arahants, time was consumed by them. Even becoming a stream enterer (sotāpanna), a lot of time (kala) was consumed by him/her. He has only left for seven lives for kala to consume.

[Here Sayadaw told the origin of the time and timeless dhammas teaching. It was delivered by the Buddha to the 500 monks who were brahmins before their ordinations. They also had connection with the Buddha in one of their past lives. At that time the bodhisatta was their teacher and because of their conceit, the teacher asked them a puzzle question which also connected with time (kala).]

After death, taking rebirth (jāti) is like a stick fallen on the wound. It's getting dukkha again after dukkha. (Sayadaw used the Anāthapiṇḍika's story to teach vipassanā.) Don't make the khandhas as this is 'me', this is 'I am' and this is 'mine'. Contemplate them as impermanent, suffering and not-self. Here the Noble Eightfold Path is timeless dhamma."

(Time is referring to saṃsāra and timelessness to Nibbāna. The source of time is sun and moon; without it, it's timelessness. With time, we're eaten by it, so that our life span is becoming shorter. According to the Dependent Arising, direct order (anuloma) is eaten by

time and the reverse order (paṭiloma) is eaten by us. So Nibbāna is timelessness and the Noble Eightfold Path is timeless Dhamma.)

3rd February 1961

"It's important to know what happening to one's own khandha. Our bodies are consumed by morning and night periods. Its youthful form disappears and old form increases. Whichever realms of existence we go, we will be eaten by time. Only by going to live in Nibbāna which is no sun and moon; we are free from time. After becoming arahant and passing away (parinibbāna), he/she is not consumed by time (kala).

No knowledge on Dhamma and people praying for becoming will become the eating stuffs for others (here by time and becoming animals for foods). In past lives we had used our time as eating stuffs for time (kala). Today I'll show you the way for consuming kala. (Sayadaw continued to teach on contemplation of feeling—vedanānupassanā for ending kala—time.)"

23rd June 1961

"You may ask 'What is the fault of not practising of Dhamma at home?' The answer is: you are creating causes for getting khandhas every day. With every arising of lobha, dosa, and moha, you make kamma (see the D. A. chart). These are looking for King of the Death. The khandhas are results and if you look for the causes; these are:

avijjā → saṅkhāra → taṇhā → upādāna, kamma → soka, parideva, dukkha, domanassa which lead to miserable khandhas. (The whole series refer to the twelve links of D. A. process which leads to Dukkha.) Therefore, the Buddha said that only very few arriving to the blissful planes of existence.

Morning and night periods consume or extract our life span, physical form, strength and power from us. We have to make khandhas for them.

All these are looking for one's own dukkha. Bodily and verbal actions can't protect us from mental kammas (i.e., the province of sīla). Mental actions are building the khandhas. Doing action to get khandhas is not beneficial if we really think about it. The Buddha taught us the way to deal with it. The vipassanā practice is the one who consumes time (kala). In this way, the periods (kala) of birth, old age, sickness and death do not arise. You have to consume lobha, dosa and moha with ñāṇa fire. By checking the root, lobha, dosa and moha are the culprits making the khandhas. Therefore, vipassanā practice is the task of saving oneself.

Today I'll talk about the contemplation of the mind. Lobha, dosa and moha minds are supporting the time (kala). Contemplate their impermanence if they come in.

Also contemplate the impermanence if other neutral minds such as seeing and hearing minds, etc. arise. (These are not delusion minds, they are only neutral minds; just seeing, just hearing.) No contemplation, and it becomes ignorance (avijjā), then will connect the

D. A. process. Moha mind is the moving mind and doubting mind (vicikicchā). Whatever mind arises, just observe it. How to observe them? Observe them as they do still exist or not exist. It arises first for the observation. The observation comes in later. How do you think what will arise? You'll see it does not exist, talking in short—observing one's own mind; but after arising, you cannot find it is impermanent (anicca). Worldlings (puthujjana) are crazy and any state of mind will arise. It's good enough if you observe whatever arising. It's dukkha sacca that you see your own death. Therefore, impermanence is dukkha sacca; Knowing is magga sacca. At the time, the end of dukkha is nirodha sacca."

8th December 1960

" All the worldly affairs are time consuming (kālika). It is towards akālika (timelessness—literal meaning is immediate) that no craving and clinging (taṇhā and upādāna) arise with insight contemplation (vipassanā). Working for craving is kālika and doing for ñāṇa task (i.e., the Noble Path) is akālika. The arising of many, many dukkhas: sorrow, lamentation pain and grief is kālika. The cessation of dukkha is akālika. The reason why we possess the miserable ageing, sickness and death comes from indulgence in kālikas. Many, many dukkhas (sorrow, lamentation pain and grief) will come to end if we follow the way of akālika. All these teachings come from Saṃyutta Pali Text.

(Sayadaw told the story of Ven. Samiddhi in the sutta. He gave a very good example of the dangers coming from kālika; i.e., many dukkhas and worry arose from a family life.)

(The Buddha answered to the female deity:) From the beginning of human existence (see the Aggañña Sutta, DN.27 Aggaññasuttaṃ), human race used concepts of man and woman, husband and wife, son and daughter, etc. which all were based on wrong view (diṭṭhi). Human beings take these as reality and then their greed, hatred and delusion (lobha, dosa and moha) are increasing. From these unwholesome dhammas, many many dukkhas and worries arise. Human beings do only end up with concepts or signboards; so they don't know the existence of the reality.

(All these super-ignorance or delusion create the unsustainable Earth situation nowadays, which comes from material developments. Out of greed and delusion, man was exploiting the Earth without proportion, leading to nowadays situation of global warming. It is the real danger for human race now. One of the weapons of mass destruction is advertisement and consumerism deceive and delude people becoming over-greedy and super-glue. All these are signboards which delude people becoming ignoramus.)

Therefore, kālika matters become chaotic. Signboards are man and woman, but the reality of existence is impermanent mind and matter. We have to go to the Kingdom of Death if we are in chaos with kālika. From today onwards, you have to separate between the signboards (unreal) and the real existence of mind and matter. You all have to correct yourselves and there is still have time for it.

No correction is forever and with correction is at now. (This is a Burmese proverb.) It has been already quite a long time till now that we are in no good.

It is necessary of wanting to correct and encounter a good teacher. You also need to have the desire mind for correcting yourself. We came here with mistakes and faults (i.e., avijjā, saṅkhāra from past lives). Therefore, we die again with mistakes and faults (no correction). There are only mind and matter by condensing the five khandhas. Furthermore, there only impermanence exists with condensing of the mind and matter. Seeing impermanence by contemplation, the kālika dhammas of craving and clinging can't arise. One can contemplate it to see it by oneself (sandiṭṭhika) and it becomes akālika while craving not arising.

Kālikas are arisen by following the desire of the khandhas. Therefore, you have to give up kālikas and follow the akālika (i.e., the Noble Path.)."

Part 13

The Real Saviour

28th July 1961

Wasting time in with worldly matters and not doing insight practice is like watering a poisonous tree. Listening to Dhamma and practicing it are the tasks to save oneself. When you were young and didn't have times. Again, after grown up you're busy with family matters. Therefore, you're coming to this human world as like animals (just knowing only—eating, sleeping and sensuality).

Only by conquering defilements of the mind (kilesa) will become stream enterer (sotāpanna) to arahant. Kilesas are hiding in the khandha (i.e., the mind). Would kilesa die out without seeing its faults? Kilesa will not die if you not discern the impermanence of the khandha, or not understand its dukkha nature, or cannot contemplate its uncontrollable nature of not-self and its loathsome nature. You'll conquer kilesa if you can discern one of these four points. Without cutting off the process of the khandha, it will continue. The cessation of khandha and taṇhā is Nibbāna. The task will finish only with the cessation of two truths of round of existence (vaṭṭa sacca) and the arising of two truths of no-round of existence (vivaṭṭa sacca) (two vaṭṭa saccas are Dukkha and Samudaya Saccas; two vivaṭṭa saccas are Nirodha and Magga Saccas).

People become blind and crazy by not knowing about the khandha and kilesa. Their past lives were also lived as crazy and blind beings that they had fallen into various kinds of gorges. Therefore, you should not lazy for the Dhamma practice. You don't need pāramīs if you discern the impermanence of phenomena. (This point is very important for all Buddhists, especially for practicing yogis. Some Buddhists did not know the Pāḷi Nikāyas became confused and relied on the outside power and invented new ideas.) The impermanence and path factors (i.e., anicca and magga) will lead one to Nibbāna. You have to put down the family and economic matters because it can't save you. There are a lot of dirty things inside your stomach. (such as—sweat and dirt flow from the body; from its nine openings: muck from the eyes, wax from the ears, snot from the nostrils, from the mouth vomits bile and phlegm, from anus and urethra come out smelly things. From the loathsome body all these disgusting and foul—smelling impurity flows.) We're carrying this loathsome body and wandering around and view it as a grace.

Practice vipassanā without any concern for this body. Actions (kamma) controlled by craving (taṇhā) and clinging (upādāna) are very disgusting. All died without the knowledge of D. A. teaching had wrong views because they died with diṭṭhi-taṇhā. They died with the three distortions of wrong perception, wrong knowing and viewing. The Buddha himself mentioned that no listening of suññatā Dhamma all died with wrong view. How much frightening it was? (The Buddha also said that the frequent homes of living beings were the three woeful planes of hell, animal and ghost realms. We should reflect these points very often.) Could you climb up again to this human world?

You are near to suññatā Nibbāna if discern emptiness (i.e., suññatā). You'll fall into woeful existences by not seeing suññatā.

The attainment of the holy Dhamma is not easy. Every day the unwholesome kammas (actions) arise from the six senses of doors are our enemies. (we create these enemies ourselves for sufferings.) It will not easy to climb up again if you fall into painful existence (apāya). At here many are near to death and it's more important for them. (This referred to old lay disciples who were sitting near Sayadaw). Bhāvetabba (contemplate for many times) refers to vipassanā magga (insight path factors). We have to make friends with vipassanā magga which discern anicca. (Living beings are making friends with unwholesome and wholesome kammas. In reality, we must make friends with knowledge—ñāṇa.) In this way our real Saviour (vipassanā magga) appears in our heart. (Without a Buddha all living beings are looking for God and their Saviour outside themselves. They will never find one.)

Should Have Sympathy for Oneself

7th to 8th October 1961

[Sayadaw based these two talks and the following talk on the Cūḷataṇhāsaṅkhaya Suta of Majjhima Nikāya (MN 37). The Buddha answered to the question of the quickest way to Nibbāna to Sakka—king of the 33 gods.]

What is the quickest way to end the craving (taṇhā)? This is the way to Nibbāna. There is no khandha burden to carry on there if talking about Nibbāna. There is no dukkha to feed and clean the body. Therefore, searching for things there is not existed. There is no dukkha to stay in the mother's womb. There is no dukkha for various diseases and illness. Therefore, you don't need to rely on others when become sick. Near death people are worried with sorrow, lamentation pain, grief and disappear. This is also not existed there. The teacher exhorts you every day because he wants you to die with a smile on your face (not for an ugly and painful death). (Sayadaw mentioned the terrible dying moment and situations.) The Buddha himself reminded us for 32 times about it. He said that we should not take it lightly and urged us to try hard in the practice until our bones and flesh totally worn out. The wealth you have searched even can't protect the deadly disease. The true reliable is magga (the path factors). (Sayadaw mentioned the sufferings of hell being in hells.) For that you don't need to spend any money. You only have to use your knowledge. You need to nod your head only when the khandha tells its story. There's no khandha not telling its nature.

(Sayadaw told the story in the sutta. Sakka—the king of the 33 gods, i.e., Tāvatiṁsa Heaven came down to the earth and asked the Buddha the quickest way to end craving.) If feeling (vedanā) arises and you observe it as—"Does it still there?" and you get the path factors (magga) if seeing it not there. You insert the knowledge of seeing impermanence and then vedanā paccaya taṇhā not arises (i.e., feeling not conditions to craving). The path factors which see the vanishing (the passing away of vedanā) come in and cut off the process. The pāḷi passage—vedanā paccaya taṇhā refers to someone who doesn't practice. Vedanā paccaya paññā refers to someone who sees anicca. (Here also, we can see the Sayadaw's skill in pāḷi usage connected with the practice.) Craving does not arise by seeing the impermanence. Vedanā nirodha taṇhā nirodho—it is the path which can make feelings cease because you see the cessation of feelings. Taṇhā nirodhoti maggo—the cessation of craving is the path. Busying with the economic matters is no sympathy for oneself (most high-class of people were sitting close to Sayadaw). The task of magga matter is having sympathy for oneself.

Therefore, in the world, there are more people who don't have any sympathy for oneself. (There are more people who promote love and compassion devoid of wisdom. It could lead to problems.)

Where craving exists? It exists at one's own khandha. We want the khandha to be good. Therefore, if we kill feelings and craving be cut off. This point is very important. Contemplate feelings if you want to kill the craving; Craving will die with the discernment of impermanence of feelings. (Sayadaw retold the Sakka's story in the

sutta.) In the world (Loka) every suffering was given by craving. More happiness come more sufferings. For that you have to work more than others and endure more sufferings than others.

Therefore, it comes more sufferings with more cravings. In the human world, one will fall into hells after death if he lives with sufferings. Do you have any profits?

[Here Sayadaw's exhortation and warning on craving was very good for reflection and contemplation. Feelings and cravings are like the beloved husband and wife. They are very close to each other and have a lot of influence on each other. With more cravings become clinging to feelings and create more sufferings. The great harmfulness of feelings and cravings we can see very clear in today world—start from family, society, country to international levels. The human craving for money, wealth, power, fame, and fortune is so great that it can take over the lives of oneself and others for the momentary fleeting pleasure (i.e., a pleasant feeling). With the severe global warming, global epidemic diseases and other threatening dangers that some well-known scientists and environmentalists were warning us to stop using and extracting petroleum. But still some superpowers compete and fight for it in the North Pole, the South China Sea and elsewhere. Humans are becoming more and more like animals or close to animal status. They become the permanent slaves of feeling and craving. The Buddha described them with the analogy of a fish came into perish for the momentary pleasure of the bait.]

You are all searching for dukkha. Do you have any clear view about it? Working for sensual pleasure will be very pleasing to you if I don't

explain about it. And then you'll expect suffering all the time. (Here Sayadaw's talk became humorous.)

All kinds of suffering come from cravings. Where is craving coming from? It comes from feelings. Let the path factors (magga) enter between feelings and cravings. The bodhisatta did not become a Buddha under the Bo-tree (Bodhi tree), which, for any Buddha, happened between feeling and craving; from sotāpanna to arahant (are the same). Feelings also are included in the contemplation of the mind (cittānupassanā). Mind and feeling are association condition—Sampayutta paccaya in the mind process; they appear simultaneously as fire and light. You can contemplate any one of them.

There are three kinds of feeling—pleasant, unpleasant and neutral feelings. All these three feelings appear on the physical body and in the mind. (Sayadaw gave some examples of them.) Pleasant feelings appear on the body and in the mind. For example, the body feels hot with the hot weather; but it has pleasant feeling while turning the body towards the air (e.g., an electric fan). When you are counting your money, the mind is with the pleasant feeling (even though the weather is hot).

For the examples of unpleasant feelings of body and mind, wherever you're going with the hot weather you feel hot. And then you think about your home without any window the mind becomes unpleasant. For the examples of neutral feeling of body and mind; just seeing, hearing, etc. are neutral feelings arisen on the physical eyes and ears. You reflect on someone's misfortune with kamma; at the moment, the mind is with neutral feeling. The root of craving is feelings. With the

contemplation of feelings and craving ceases. With the dying of craving and dukkha ceases. The duties of the khandha are from ageing going towards sickness and from sickness going to towards death. Even the Buddha couldn't stop it. You'll get all of them if you're asking for prayer to become a human being. It's the same as let me running towards ageing, sickness and death. Your khandha existence testifies for these. Ageing is dukkha, sickness is dukkha and death is dukkha. You're tortured by your craziness. Not knowing the truth of dukkha that you asked for them. Not knowing is ignorance and asking the khandha is craving.

Knowledge (ñāṇa) can arise only after the impermanence of feeling. You arrive at the halfway of practice if you discern anicca. With the discerning of impermanent feeling, you abandon feeling or the khandha.

Craving can't follow from behind that it also abandons taṇhā. Therefore, vipassanā practice abandons both the khandha and craving. Abandonment of the khandha ends dukkha and the abandonment of craving ends the cause. Vipassanā practice has a lot of benefits. Insight knowledges support these points. (Before learning from Sayadaw, you can't find any books on Buddhism or Dhamma talks expressed like these. He has penetrative and analytical wisdom. The Pāḷi Nikāyas are also simple and profound but some Buddhists neglected them and became confused. So, they postulated new ideas and views and relied on the outside powers, and then Buddhism became another type of God Religion.)

Importance of Anicca and Momentary Nibbāna

11th October 1961

[On 28th June 1961, Sayadaw gave a talk in Mogok. He never gave the names of his talk, but in the beginning, he always mentioned what he would talk about. I had translated it as “Searching for the Right Things” (Part 6-8). In this talk he pointed out the following Dhamma points which Buddhists heard about it only in his time. It seemed to be very true. Every time when there were conditions and chances, Min-goon Tipiṭaka Sayadaw mentioned as follows: “Mogok Sayadaw has the ability or skill to take out all the meanings in a Pāḷi verse of the Buddha. He had this amazing skill. These Pāḷi verses were also explained by commentators and sub-commentator before him. But what Mogok Sayadaw’s explanations of them were more natural and complete. He had the skill of taken out all the meanings without leaving any traces of meaning behind. Even he could express other meanings which were still not in the commentary and sub-commentary.”

The Dhamma points which Mogok Sayadaw mentioned in the talk were; “impermanence is dukkha sacca, contemplating with knowing it is magga sacca, the dying of taṇhā is samudaya sacca and no khandhas appearing is nirodha sacca.” Before him no-one had mentioned it or talked about it. All the four points of truth appear by knowing one point of dukkha sacca. Therefore, people die before they ever hear of this knowledge of truth. Another point mentioned by Sayadaw in some of his talks was “You attain momentary Nibbāna by discerning of

anicca.” This point we can see it in this present talk. Even we may think it has no significance, but if you check it with the 12 links of D. A. process and it was very significant. Without discerning of momentary nibbāna will never realize of permanent Nibbāna. I think this point was not mentioned either by anyone before Sayadaw did. Therefore, the Buddha exhorted to Ven. Ānanda as D. A. was profound and difficult. Even some well-known eastern and western scholars misinterpreted it with wrong understanding.

Another point—anicca and momentary Nibbāna is connection with pain. The Buddha taught us let the body be painful and not the mind. During the moment of seeing anicca (e.g. dukkha vedanā), no khandha (vedanā) exists and do not connect to taṇhā, dosa and moha which are the three unwholesome roots. So, the mind is not in pain even though the body still could be painful, the mind can bear it.]

There are two types of knowledge (ñāṇa) which are inside the Buddha teaching (i.e., the Buddha’s Sāsana) and outside the Buddha teaching. (here referred to two types of right view). For example, when someone does dāna and takes it as if “I do it and I’ll get it”. Here self-view (atta diṭṭhi) is sticking with the making merit. The I-ness is interfering with the merit. It was a right action but it connected with the self-view. It’s called the taint of view (diṭṭhāsava) and will give the result in the province of taint and known as kammassakatā ñāṇa (right view believe in the law of kamma). This knowledge can’t dispel self-view. Freedom from the taint is Nibbāna. Nibbāna does not accept self-view. You have to perform dāna but including with the knowledge of truth (saccānulomika ñāṇa). It’s the knowledge coming from vipassanā contemplation of the khandha—i.e., in accordance with truth or

knowledge seeing the truth. You have to change the mind as in this way; “I perform this dāna for the sake of freedom from the impermanent dukkha sacca.” In this way the dāna includes both knowledges of kammassakatā and saccānulomika ñāṇa (faith in the law of kamma with the knowledge of truth). It will lead to the result of vivaṭṭa Nibbāna—i.e., Nibbāna—no round of existence. It becomes the dāna of inside the Buddha Teaching. Therefore, only after the vipassanā contemplation and perform dānas.

[In this case Sayadaw was quite different from others. Before learning from Sayadaw, most people had done merits for the sake of taṇhā. Therefore, we all are still here because Nibbāna will never accept selfish and greedy living beings. Someone wanted to offer a meditation hall or dwellings for saṅgha, Sayadaw accepted it only after some preparations. He let them come and practice vipassanā under his guidance and Dhamma talks for a while, then sharing the merits for two different times: the first one for the donor and family, so that they could concentrate on it without disturbances. The second time for the majority of people who came to his place for this purpose. There are many important Dhamma points we can learn from Sayadaw’s wisdom.]

Every day I remind you to observe the khandha with knowledge (ñāṇa) is to know the truth of the khandha (saccānulomika ñāṇa). Every Buddhist should know about it and only that will have benefit up to Nibbāna. (Sayadaw continued on the Cūḷataṇhāsaṅkhaya Sutta, MN. 37) In this sutta, Sakka—the king of gods asked the Buddha for the quickest way to Nibbāna. Craving (taṇhā) will be finished by contemplating the three types of feeling (i.e., pleasant, unpleasant and

neutral feelings) accordingly (whichever one arises). There are nine kinds of feelings arisen from the six senses of doors—i.e., which is from the eye, ear, nose and tongue are upekkhā feelings, from the body are pleasant and unpleasant feelings and from the mind are pleasant, unpleasant and neutral feelings. Insight knowledge (vipassanā ñāṇa) which discerns impermanence (anicca) abandons the preceding khandha (because seeing the disappearance of it) and the following taṇhā (because taṇhā, upādāna and kamma not arise) (see the 12 links of D. A. process). This happens during the contemplation. In the middle of the process, the practicing yogi is alive with the contemplative knowledge (i.e., vipassanā ñāṇa)—khandha disappears/ ñāṇa / the cessation of taṇhā. Through practice, even you don't realise Nibbāna now; at least, near death, you can contemplate anicca to khandha. It will abandon the khandha and kamma (with taṇhā and upādāna) and at near death can realize the Dhamma.

Before my time, usually we would ask people (i.e. dying people) to recall or reflect on their merits while they were dying. You only have to contemplate anicca and at the moment of contemplation no chances for defilements (kilesa) to arise that you attain momentary Nibbāna. This is not let craving (taṇhā) ceased permanently. It’s a momentary cessation that a momentary attainment of Nibbāna.

Someone without practice is connecting with craving, clinging and actions continuously (That is so terrible and frightening indeed. Therefore, the Buddha said that no-one could trace the beginning of a living being and their frequent existences were the four woeful planes.) I want you to die with momentary Nibbāna (i.e., anicca). This person dies with the attainment of Nibbāna and not to be worried about it.

Momentary Nibbāna is sure for him/her. He takes rebirth in a sugati (good destination) after death. The cause of seeing impermanence send him there. He appears in the bosom of a female devata who is his/her mother. According to the 24 conditional relations, it's called without delay or proximity condition (anantara paccaya).

There is no other mind state between death consciousness and rebirth consciousness and then the knowledge of seeing anicca arises instantly. It's followed by seeing impermanence, its disenchantment and the ending of it, and then enter the stream (become a sotāpanna). This is someone dies with momentary Nibbāna. That was the exhortation of the Buddha. Don't be in low spirit and reduce your effort on it. Therefore, you have to practice for the discerning of anicca. Even according to the Buddha someone entered to the stream was earlier than before the knowledge of existence as a devata. (The mind process of becoming a sotāpanna was quicker than someone knew himself as a devata.) Dying here with the momentary Nibbāna and attain the permanent Nibbāna over there. (someone died with the discernment of anicca at human world and became a sotāpanna instantly there in Heaven.) My only concern is you don't do the practice. This is the great benefit of discerning of impermanence.

(Here Sayadaw explained the nature of impermanent feeling with a very simple example.) You scratch your arm with a finger nail, and you must see it as after the sensation arises and it disappears.

[If you observe a sound also will see its impermanent nature. In many Sayadaw's talks, he talked about anicca very often. Some Buddhists, especially meditators, took it as impossible without strong samādhi.

Without samādhi, it was just thinking. This point was wrong. Ordinary and coarser phenomena are easy to discern with continuous careful attention with natural sati and calmness of the mind. But for very refined phenomena, it needs strong vipassanā samādhi. Such as the whole-body dissolve without an entity. Depending on the context Sayadaw mentioned anicca in general and specific ways. Sayadaw had penetrative and analytical wisdom.]

This is vipassanā magga (insight path factors—seeing anicca with the five path factors of paññā and samādhi.) I'll continue to explain the lokuttara magga (supramundane path factors—seeing Nibbāna with the eight path factors of sīla, samādhi, and paññā.) It abandons the khandha (five khandhas) and craving (taṇhā) by seeing Nibbāna. It's extra one thing only as seeing Nibbāna. You have to follow to the ending of khandha anicca if you discern them. If there is impermanence existed, there also must have the ending of it. You can't see the abandonment of craving (taṇhā). At the ending of anicca you'll see the non-existence of the khandha. The ending of the khandha is Nibbāna. These are the sign posts of the way of vipassanā process. Anyone can know it himself as arriving there or not with practice.

Grown up With Ignorance

18th October 1961

The Buddha exhorted us that we should stay with mindfulness and wisdom after he had gone; keeping with sati in the body and analyze with wisdom. In this way, we can see all the process of the khandha. You all have to try it because in the pāḷi of Saṃyutta Nikāya the Buddha had reminded us for many times. Absence of mindfulness is leading to great fault for oneself. You're living with the body all the times but no mindfulness that can't discern with wisdom. Therefore, you're grown up with ignorance (avijjā) of not knowing. It's frightening indeed; like an ox grown up with ignorance and just for working without any freedom. You all grown up with ignorance that the Buddha has no chance arisen for you. You have the Buddha image (statue) at your home altar (All Buddhists in Theravada countries have Buddha statues at their altars) but no Buddha appears in your knowledge (ñāṇa). Vaṭṭamūlaṃ avijjā—the root of the round of existence is ignorance. Whenever you're not free from the round of existence and everything you do in daily life is like changing prison (i.e., all the unwholesome and wholesome kammas lead to existences are like changing dukkha prisons).

Listening sacca-dhamma (teaching on truth) and wise attention (yoniso) will fulfill the practice. So, don't put the causes on the perfection (pāramīs). The path will arise if you know it as the truth of dukkha. Whatever you do with craving is searching for death. (see the 12 links of D. A. process). You're looking for it even before this

khandha dies. You’re daring to die like the insects rushing towards fire. It's a fool (bāla) to look for death if one is born to die!. Searching for freedom from death is the wise person (paṇḍita). Be mindful and observe with wisdom is the medicine of the Buddha. You’re afraid of death and approach a doctor. In the same way, you have to take the Buddha medicine if you are really afraid of death. Only the Buddha was a real doctor. He was the teacher of gods and humans—Satthā Devamanussānaṁ. The three cups of medicine of the Buddha are the medicines of anicca, dukkha and anatta. People who contemplate impermanence are taking the medicine. This is the medicine for undying, so you have to drink it with satisfaction. It’s not good to drink it later. Drink it for a while and put it aside also not good. Is it good to take a lot of medicine or little of them? (it’s good to take a little.) In this case, take it quickly when you’re still young with sharp mind. For some they died earlier before they took the medicine of dukkha sacca. I am urging you to finish the medicine.

(Sayadaw continued on the cittānupassanā practice)

Whatever arises on the body is body consciousness, for examples, itches, pains, etc., appear on the body. It does not appear at the tips of hair and on dry skins—also on finger and toe nails. Except on these few places, it appears everywhere (i.e., internal and external). At wherever when it arises, follow its impermanence. When seeing, hearing, smelling and tasting consciousness arise and contemplate at the arising places. When the mind of greed (lobha) arises, contemplate its impermanence at the heart area of blood (where mental factors of the mind appear)—also the same with angry mind, doubting mind (vicikicchā), etc. There are two host minds—wanting to breathe-in

mind and breathe-out mind. Non-delusion mind (amoha citta) is the contemplative mind or the knowing mind. Non-greed (alobha citta) and non-anger (adosa citta) are also arising in the heart. This is the process of the practice.

For the worldlings, only these 13 types of consciousness can arise. The other 12 can't arise if one of them arises. There is always one of them arises and contemplate to know about them. Non-existing of it (its disappearance) is impermanent (anicca) and the knowing of it is knowledge (magga). And then it becomes the contemplation of the mind (cittānupassanā). The Buddha administered us for three cups of medicine. But taking one cup of them will cure your illness (i.e., anicca medicine). You have to take it too much (i.e., three cups) that I add them together and give you one cup. It was enough if you discern impermanence (anicca). (Here Mogok Sayadawgyi was very wise and practical. If we go and check the Pāḷi suttas teaching it was also simple and direct not complicated. So, we should not confuse and doubt about them. If people like to be complicated and it's up to them.) I only worry that you don't follow behind with magga. Let the process of magga follow behind anicca continuously and with the practice in the morning will realize Dhamma (i.e., Nibbāna) in the evening and vice versa. In the practice there are no dhammas come and disturb the yogi. It's only you don't know how to deal with it. The defiled minds (kilesa cittas) also come in for the contemplation. These minds are also from these 13 types of consciousness. They come and invite you to contemplate them—ehipassiko.

The Way of No Grimace and Smile

15th November 1961

Seeing it by oneself means the view of knowledge (ñāṇa). This khandha is the cause and effect connection of conditional relation khandha (Paṭṭhāna khandha), dependent co-arising khandha (paṭiccasamuppāda khandha) and the khandha of truths (sacca khandha—dukkha and samudaya khandhas). You only have these two truths if you don't have a teacher. You're wandering with fuel and fire (or change of fuel and fire). Wandering with burning and extinction is called the round of existence—Saṃsāra. Samudaya (i.e., craving—taṇhā) asked you to get more (money or sensuality) and then you had it. According to the worldly standard, it's called happiness. In reality, it's suffering (dukkha). How did you live in Saṃsāra? It was like this simile—the cart owner (ignorance—avijjā) asked the cart driver (craving—taṇhā) to drive the cart yoked with the ox which was like the Saṃsāra traveller in suffering. In Saṃsāra the ox always died with over tiredness because of the burdened load. This happened because we didn't own the Dhamma—Sandiṭṭhika—visible here and now. The poor-grimaced face person wanted to die because they took happiness as suffering (The poor don't have wealth and sensual pleasure, for them is happiness. In reality, it's suffering.). The rich smiling person regards suffering as happiness (in Dhamma's point of view—to be poor or rich is dukkha). Human beings are lost their ways.

(Sayadaw's view on sukha and dukkha here was like Tibetan yogi Milarepa's saying— "with more is more dukkha, with little is little dukkha and with nothing is no dukkha."

Today world situations are supporting all these sayings. Super greedy man creates the ugly world or Earth of present day.)

The round of existence only has grimace and smile. Dhamma for the cessation of the grimace and smile is—sandiṭṭhika. You become a stream enterer (sotāpanna) if you own this Dhamma. The person of self-mortification is grimaced person. The person who indulges in sensual pleasure is smiling person. The person follows the middle way has no grimace and smile. The grimacing and smiling persons can't discern dukkha sacca—the truth of suffering. It can be discerned by going between the ways of the grimace and smile. We were still not freed because it had never been on the middle way in Saṃsāra. When dhammas calling at you sometime you followed them with the way of indulgence (kamasukhallikānuyoga) and sometime with the way of mortification (attakilamath'ānuyoga)—acting with pleasure and pain or greed and anger. You have never been on the middle way because don't know how to follow them. Therefore, don't follow with greed and anger instead with knowledge(ñāṇa). For example, your body is itching, don't follow with the hand (i.e., scratching the itch). When you're following it with knowledge—the caller dhamma/ehipassika is anicca; the following knowledge is visible here and now—sandiṭṭhika. Greed and anger do not arise, then you've been in the middle way. You're sure to Nibbāna if in the middle way. You discern the anicca dukkha sacca (truth of impermanent dukkha) with the ñāṇa magga sacca (truth of the path knowledge) which is the middle way. It was the

true middle way if you can follow behind ehipassiko with the sandiṭṭhika. (some Buddhists confuse the practice, and they rely on outside power with prayers and vows, then it became another God religion. You can't get a piece of bread even if you pray, let alone end up dukkha.)

Mind, feeling, etc. Whatever dhamma (phenomenon) is calling to you, it arises and passes away. The vanishing dhamma is not a person and not a being. (If someone is calling our names, we react with diṭṭhi but never to the ehipassiko dhamma which can lead us to permanent happiness.) Here's what you need to remember—Ehipassiko, it is always calling at you. You become its great enemy if you don't follow its calling. Why? Because you're forgetful. The forgetful mind is ignorance (avijjā). (avijjā → saṅkhāra →dukkha; see the 12 links of D. A.)

With the arising of magga, it kills craving, conceit and wrong view (taṇhā, māna and diṭṭhi if you follow behind ehipassiko.

Man's Story and His Stupidity

27th November 1961

I had told you very often that wrong view and doubt would arise without understanding of the D. A. process. You must remember it until the attainment of the path and fruit (i.e., magga and phala—until become a sotāpanna). Only by knowing about it is free from wrong view or have purified view (right view). After that with the contemplation on impermanence, suffering and not-self can attain the path knowledge (maggañāṇa). Only with the understanding of the D. A. process and you understand the khandha, its arising process and cause. You contemplate on the khandha but if you have wrong view and doubt, it become fruitless effort. D. A. is the cause of one's khandha and its process. The cause and the process are different. The cause is "Why this present khandha arises?" and to know about it.

The process is— "Is it man or woman?" No! It's not. These are consciousness, mind/body, sense bases, contact and feeling (section 2 of the 12 links, see the chart). To know them is knowing the process. (knowing the cause and effect dhamma). With the contemplation doubt and wrong view come in if you don't know them. These dhammas forbid path and fruition knowledges. It forbids the first path. It's doubt if you don't know the cause and not knowing the result become wrong view. You can make the decision that in this life will end dukkha, if you know about them.

(Sayadaw based on a sutta about questions and answers on wrong view between Ven. Sāriputta and Ven. Mahākassapa). By asking like —“Does the being still exist after death?” It was asking with the wrong view of eternalism (sassata diṭṭhi).

There is no being to die and no being to arise. Therefore, no need to answer this type of question. In the process of cause, no being includes, and also in the process of result, no being includes. After the consciousness of death becomes section 2. (See the 12 links chart of D. A. process—i.e., rebirth consciousness, name and form, sense bases, contact and feeling). There is no answer for this question if you appreciate (understand). D. A. process with the cessation of past mind and body → the present mind and body arise. With the cessation of the present mind and body → the future mind and body will arise. Someone has knowledge should not answer to this kind of questions (even the Buddha himself did not answer to them). With the understanding of D. A. process, we gain these two knowledges of ① the discernment of mind and matter and ② the discernment of the conditions of the same mind and matter. These are the foundation knowledges of the path knowledge (maggañāṇa). This is quite valuable. (Most people may think there is nothing special about it. This is totally wrong. Only with the Buddha arose in this human world we have this great opportunity. Even most ordinary Buddhists never heard about it—i.e., traditional Buddhists.)

Another question should not answer is “Does the being not exist after death?” This is asking with the wrong view of annihilationism. With the understanding of the D. A. process we free from both views of

eternalism and annihilationism. The bodhisatta became a Buddha with the contemplation on the D. A. process.

The 3rd question is—"Does the being both exist and not exist after death?" With the death consciousness arises, and passes away; rebirth linking consciousness arises. There is only the arising and passing away of one mind after one mind continuously. There is no living being in it (in the processes). But for the arahant—after the death consciousness and only Nibbāna arises (After the death of the arahant, it is not "nothing exist").

The 4th question is—"Does the being neither exist nor not exist after death?" Why did Mahākassapa not answer all these questions? It was not beneficial, not leading to the knowledge of disenchantment (nibbidā ñāṇa), not freed from lust, not leading to the ending of defilements (kilesas) and not leading to Nibbāna. The Buddha himself and other noble beings (ariyas) also did not answer them. In this case how to ask the beneficial questions? What is the truth of suffering? What is the cause of the truth of suffering? What is the ending of the truth of suffering? Or What is Nirodha sacca? What is the path to the truth of the ending of suffering? Or What is the path or the way? Asking all the four questions are beneficial. With the discernment of the truth of dukkha become disenchanted, free from lust, extinguished defilements and realized Nibbāna. In the past life samudaya sacca had arisen (see the D. A. chart). You had lived with avijjā, saṅkhāra, taṇhā, upādāna and kamma. You only created samudaya sacca. Only the bad things were happening to you (wholesome or unwholesome which were leading to births). And then you know it that I had been so stupid before. Only these things do not happen again, it is good and you'll do

insight meditation (Vipassanā bhāvanā). With only that, the knowledges of the path and the fruit will arise and end dukkha. Asking about these kinds of questions is beneficial.

Nirodha sacca means with the contemplation of the khandha and it disappears. (It comes to an end). Dukkha disappears is nirodha sacca. Its disappearance is Nibbāna. In your whole life or in Saṃsāra never have been without dukkha and now don't you know that I am free without it? (With the experience of it). Magga sacca arise only with the practice. Only the truth (sacca) exists and it is appropriate to ask for it. True Buddhists are very rare indeed. (It is true. How many Buddhists ask these kinds of questions?) Most of them are eternalists (sassata diṭṭhi) (God believers have both diṭṭhis—sassata and uccheda, like standing on two horses with each foot on it). In speech a being exists is all right (without it can't communicate), but don't take it in thoughts as a real existence. It's not easy to pull out a few from a big crowd. The number of sentient beings that each Buddha in the past was able to save is like the amount of dust on a fingernail, and the number of sentient beings left behind is like the amount of dust on the ground. Even though so many Buddhas in the past had appeared before like the numbers of sand grains in the Ganges River, the numbers of living beings never came to an end.

[In the past and present some Buddhists making impossible and extreme vows to save all living beings until all the hells were empty.

Did they really know what they were talking about? They were cheated by craving and wrong view (taṇhā diṭṭhi) and got lost in craving for becoming (bhava-taṇhā). It was the same vow as—may I

be forever in Saṃsāra with suffering forever? Even the Buddha could not save everyone. How could a bodhisatta who was unenlightened save everyone? It was like without any money wanting to give all people.]

This Dhamma is very difficult to hear and attain. Is it clear to you?

There are only more people in the world who are carried away by the waters of desire and anger (raga and dosa). For some, who are rare indeed to reach the safe shore.

Understanding of the letters and the chart of D. A. process is not a true understanding (i.e., study). The true understanding is to know the D. A. process of the khandha in oneself. It's important to discern in the khandha in accordance with the chart. For example, in the khandha a feeling arises, and when you observe it and it's not there anymore. Vedanā paccaya taṇhā—feeling conditions to craving not arises. The chart is just for example. You should know about the khandha is still there even though you know the chart. Also, observe the khandha is still there; and compare your own khandha with which is in the D. A. chart.

Man, Happy With Kilesa Diseases

27th November 1961

It was like someone with the whole body of sores forcing himself through the thorny bushes. There are sores at everywhere of the eye, ear, … and mind (the six senses). Physical object (form), sound, … and mind objects (dhamma ārammaṇa) are thorns. Therefore, kilesa wounds are always arising within us. Someone with sores runs into the thorny bushes it will become worse. And at the eye, ear, … and mind —greed, anger and delusion arise. Therefore, people don't want to live in forest and the mountain because they don't use to it. They only want to live in the city with the crowd. It means they want to be hurt or hit with thorns. They have satisfaction with wounds and cuts, and not want to be freed from them (i.e., no appreciation of bodily seclusion—kaya-viveka). The cause of short life is harmed by the thorns of defilement (see, DN. 26 Cakkavatti Sutta). The cause of kamma is very few indeed, if not become a person who has wrong view on kamma (i.e., kammavādī-diṭṭhi—someone has the view of whatever happens is due to kamma or past kammas.)

The Buddha not only taught about the cause of kamma but also the other many causes, as an example—the case of suicide. It was hit with the thorn of the mind, but if you take everything as the result of the past kamma, then it becomes kammavādī-diṭṭhi. Many Buddhists have this view. They blame it on past kammas if something is going wrong. To do things blindly with anger is to be struck by the thorns of the mind. This is the time to stay calm or you will have wounds and

trauma. Someone died with fright was hit by the thorn of physical form, with poison was hit by the thorn of taste, etc. You're going through the thorny bush and at the same time don't want to get cuts and wounds is never possible. Even the Buddha couldn't help you. You can't hit by thorns if you stay with samatha and vipassanā.

You don't want to die alone as a lonely mouse, but wanting to die among the relatives. Why is that? Because you want descending to apāya—woeful existence. It means in this way. This is dying with the clinging dhamma. Is it becoming a clinging or not if dying among the affectionate people? The Buddha's preference and our preference are in the opposite ways. His was Nibbāna and yours are the four apāyas—painful existences. If any one of the six sense objects hits you, you will get the wound. There is no problem handling poison without any wound and cut on the hands, otherwise, you'll die. It came from Dhammapada. After becoming a stream-winner (sotāpanna), you'll not harmed by them while going through kilesa thorny forest. In the simile of the six animals' discourse, the Buddha first mentioned these thorns and continued to talk about the animals. It's only safe by staying with bodily mental seclusion.

Seclusion by attainments (acquisitions) comes only after the path knowledges. The stay away from the sense objects is bodily seclusion. Contemplating impermanence with the calm mind (samādhi) is mental seclusion (This is not letting the mind go outside to the sense objects by vipassanā practice. It seems to me Sayadaw's interpretation was more practical in daily life situations.) By handling poison with cuts and wounds, you'll be gone. So, don't be playful with your hands which I have to remind you. It's not easy to talk about this kind of

Dhamma. The nature of this Dhamma is quite different from the preference of living beings. The preference of beings is to be hurt by thorns (i.e., kilesa) and Dhamma (i.e., Nibbāna) is to be free from dangers. You have to make the decision that what the Buddha taught was right and your preference is wrong. After the bodily and mental seclusions, practice vipassanā.

(Sayadaw combined these two discourses to deliver the talk; from Saṃyutta Nikāya is the simile of six animals, SN. 35.247 Chappāṇakopamasuttaṃ; and from Aṅguttara Nikāya—on seclusion, AN. 4.138 Nikaṭṭhasuttaṃ.)

Becoming the seclusion by attainments (upadhi viveka) will never be hurt by thorns. Bodily + mental seclusion. → insight contemplation → seclusion by attainment. (There are two attainments—momentary and permanent, i.e., path factors and path knowledge or seeing the rise and fall of khandhas and the cessation of the khandhas.) Seclusion by momentary acquisition is referred to anicca/magga → i.e., discerning of the disappearance of the khandha with insight knowledge. Khandha is the place where sores and wounds grow out (i.e., kilesa diseases). Upadhi viveka is no khandha. No khandha for five or 10 minutes is freed from wounds and cuts (at these periods). There is no khandha to hit by thorns. This was the reason noble disciples used to enter the fruition states. Only by knowing about these things, we like Nibbāna. At this place—the saying of that khandha was the places of diseases (rogato) is becoming clear. This khandha is like a hospital with patients. The cessation of this khandha is Nibbāna. Only by knowing as you have sores or disease and then you want to be freed from it. Now, you know that we all have sores and wounds. When the path

knowledge of no desire to live with this big sore (i.e., khandha) arises, and you'll know its real nature.

The khandha has the nature of pīḷanāṭṭha—oppress being without any sympathy. It oppresses beings with 96 kinds of illness (roga) and the wounds of sense objects. You have been oppressed by it because you have it. Don't refer it to the past kammas. (Most Buddhists referred to their misfortunes on kammas but no khandhas and nothing would happen.) Then, Dāyakas and Dāyikās (i.e., the pāḷi words refer to Buddhist layman and laywoman), you have to make the decision what is important for you. (the audience—No khandha, Venerable) Firstly, don't push yourself through the thorns (i.e., the thorns of sense objects—for kaya-viveka, restraint of the sense faculties) After that, do samādhi (i.e., citta-viveka by ānāpānasati), and then vipassanā which is turning towards upadhi-viveka seclusion by acquisition. You'll see the wounds arise in blips, and then continue with the contemplation until become disenchanted with it. With the existence of this khandha and Nibbāna is covered up. (This point is interesting for contemplation to know about the relationship between khandha and Kilesa and nature of Nibbāna). Kilesas cover on knowledge (ñāṇa), and again khandha (dukkha sacca) covers on Nibbāna. You don't want this khandha if you know its growth with wounds and sores. And then knowledge (ñāṇa—i.e., the contemplative mind) does not turn towards upadhi khandha; instead, it turns towards Nibbāna which has no upadhi khandha.

Fall in Love With the Killer

19th to 20th December 1961

In the Rādha-saṃyuttaṃ (SN. 23), Ven. Rādha asked the Buddha what Mara or Death was. (Here Mara is a metaphor for death or killer and the aggregates or khandhas). The form (rūpa) dhamma will kill you. You have to die because the form exists. You have to contemplate the impermanent form as the killer; if you can't, it'll kill you for many lives to come. You conquer the khandha—Marā if you can contemplate it and become disenchanted and ending of it. Feeling phenomena is also the killer. The other perceptions (saññā), volitional formations (saṅkhāra) and consciousness (viññāṇa) are also killers. The five khandhas will kill the person who got it by prayers. (Most Buddhists are craving for sugati khandhas or good rebirths, so they make merits and praying for it.) Dying with the tight and stiff body is killed by the earth element (paṭhavī); overflow with urine and blood is by water element (āpo); overheat is by heat element (tejo). A person dying with the swollen body is killed by wind element (vāyo). Someone dies by eating something which should not be eaten (because taking it as good); this is killed by perception (saññā).

(Sayadaw continued to mention on each of the other khandhas). The five khandhas are not to be seen as secure. The killer is not far away, it exists inside us. The five khandhas oppress the owner without any sympathy (pīḷanāṭṭha); when still alive, force you to work like a slave and in the end, it kills you. Discerning of impermanence is seeing

one’s killing dhamma. With the discerning will shun from them. Only by discerning of the truth of dukkha will free from death.

The real search should be freed from death, but the majority are looking for death. They are searching or looking for their killers (i.e., the khandhas—so they fall in love with their killers, so stupid indeed). Not only they can’t see the khandhas as enemies even serving and looking after them. For the vipassanā yogi, “I’ll break apart with you.” Samatha yogi is searching for the killer, therefore he can’t arrive to Nibbāna. Yogis not discovered Nibbāna because they couldn’t transcend the truth of dukkha. Only by knowing the truth of dukkha thoroughly will success. To free from death, we have to kill the khandha (i.e., the killer). Until now, in the whole of saṃsāra we had been killed by them.

Praying for any life is inviting the Marā (i.e., the king of death—the killer) (The bhava-taṇhā of some Buddhists were extremely so strong that they made impossible prayers and vows to save every single being until the hells were empty—it meant we liked to stay in saṃsāra forever.) We’re living together with the five killers of the five khandhas. Even before death, the form dhamma oppresses and tortures us. In vipassanā contemplation on form (rūpa)—contemplate it as the dhamma leads to death and pīḷanāṭṭha—the dhamma oppresses and tortures beings without any sympathy. Sometime people were asking about the causes of death as what kinds of vedanā, what kinds of food poisoning (i.e., on saññā), etc. led to the death of a person. Some died by going to places which shouldn’t be gone (i.e., saṅkhāra). Some couldn’t control their minds and committed suicide (i.e., viññāṇa). Beings make prayers for the khandhas with the taints (āsava) of

sensuality, becoming and ignorance (i.e., kāmāsava, bhavāsava and avijjāsava). I am urging you don't desire the khandha and don't invite the killers, if not at near death will cry out for "Save me! Help me!"

Don't be afraid of to be killed, but you have to be afraid of craving for becoming (bhava-taṇhā).

You have to accept the truth of dukkha (dukkha sacca) if you have done the truth of its causes (samudaya sacca). It is taints (āsava) pushing you there, and the killers are the five khandhas. Do you want to become a corpse in other mouth? (i.e., rebirth as animal and ending in other mouth—it may be man or beast.) Or a corpse buried in the earth (as human)? There are 40 extended meanings of anicca, dukkha and anatta characteristics. Whatever talk about, it will include characteristic with rising and falling (anicca). You'll get the knowledge of as it really is (yathābhūta ñāṇa) if you discern impermanence. You have to continue the contemplation to develop the knowledge of disenchantment (nibbidā ñāṇa). And then continue to contemplate until you don't want it, with this not wanting the five khandhas disappear. You find the undying place (this is metaphorical term). The knowledge or the mind inclines towards undying (no arising and dying). You have to try it out. I am telling you the way to it. From the dying element, it turns towards the undying element (Nibbāna). The undying place appears and let the knowledge (ñāṇa) stay with it. Don't look for the place of cessation of dukkha. This is the cessation of dukkha. It's not conquered the khandha—Marā yet. Reflect it with the reviewing knowledge (paccavekkhana ñāṇa). You experience at the cessation (i.e., nirodha—the cessation of the khandhas) if you review it a lot.

Discerning of impermanence is insight knowledge (vipassanā ñāṇa). Seeing Nibbāna is path knowledge, fruition knowledge and reviewing knowledge (i.e., magga- ñāṇa, phala- ñāṇa and paccavekkhana- ñāṇa) At the first path knowledge (i.e., sotāpatti-magga), diṭṭhi-kilesa (defilement of wrong view) and diṭṭhi-khandha (khandha existence related to wrong view—i.e., painful existences) disappeared. Each of the taints of sensuality, becoming and ignorance (kāmāsava, bhavāsava and avijjāsava) are reduced to its 1/4 strength. The axle of diṭṭhāsava (taint of wrong view) completely broken down and can't revolve any more (see Part V—Breaking the Axle of the Taints). Therefore, sotāpanna (all noble beings) can't fall into painful existences (apāyas). The 2nd and 3rd path knowledges break down the axle of kāmāsava (the taint of sensuality). The 4th path knowledge breaks down the axle of bhavāsava and avijjāsava (the taints of becoming and ignorance). Now, you all completed with the decisive support condition (upanissaya paccaya). You have to try with path condition (magga paccaya) to free from the three vaṭṭas (rounds of existence—i.e., kilesa, kamma and khandha). You have enough 23 conditions (i.e., refer to the 24 conditional relations—paṭṭhāna) and only need the path condition (magga paccayo). This is very important. For example, all the food dishes are in ready, and it only needs one type of salt.

Everyone Is a Stranger

12th March 1962

Someone has sīla what kind of dhamma he has to contemplate? He has to contemplate anyone of the five khandhas as impermanent, suffering, disease, a tumor, a dart, misery, affliction, alien(stranger), disintegrating, empty and not-self will attain the path knowledge (magga-ñāṇa). You might say it's too much. You don't need to contemplate all of them. These are the three universal characteristics if you combine them. This is the knowledge of the teacher. At last, it falls into impermanence. It becomes clear that even have sīla you need right attention. It leads to truth (sacca) if you contemplate a lot of it. We handle one of them and finish the practice.

Contemplation of parato (alien or stranger) is very good. The contemplative knowledge is one thing and the impermanence is another. They are telling about their own things. You have to make a decision that they are nothing related to you. Your own khandha is an alien or a stranger to you that the other khandhas also become aliens. This way, it does not affect anyone. It happens by itself but the I-ness coming in to disturb that it doesn't become a stranger. It becomes a self (attato) if not becomes an alien. And then it becomes me and mine—attaniyato. You go and disturb it and become unwise attention (ayoniso). Why dāyakas and dāyikās (lay-man and woman follower) are not becoming stream-enterers (sotāpanna)? You take the stranger as me and my own or mine, and the D. A. process of dukkha and domanassa (pain and distress—body and mental pains) etc. are

following behind you. With the teaching we find out the fault. You make other property as one's own that it becomes a fault.

It's better to fall into the apāyas with one's own properties; otherwise (with other's properties), it was like a dharawan (i.e., Hindu word for a watchman) who has been killed at duty. It was better if the owner had been killed. It was too painful to be killed for things which were not his own. Here he also falls into apāyas for things which belong to others (animate or inanimate things). It becomes equanimous if you can contemplate with parato—stranger. It can develop to the level of knowledge of equanimity towards formations (saṅkhārupekkhāñāṇa). After this knowledge, it will come the path knowledge. The four painful existences (apāyas) became one's home and property; it was the results of taking things as me and mine (i.e., diṭṭhi and taṇhā) by people. Diṭṭhi (wrong view), diṭṭhupādāna (clinging to view) and action (kamma) controlled by view were pushing down these beings into the apāyas.

Taking the stranger as one's own is a great mistake which you have to remember it. During the period when whatever wholesome merit you are doing, the mind or consciousness is arisen by sense objects and sense doors; forms (rūpa) are arisen by kamma, citta, utu and āhāra (past volition, consciousness, temperature and nutriment). In the whole process there was no-thing which made by you. Therefore, beings committed the crime (theft) and entered into the prisons of painful existence (apāyas) (Sayadaw continued to talk about the family members whom we related to each other as me and mine, because without knowing them as strangers.) It becomes clinging to view (diṭṭhupādāna) if we strongly argue on things which belong to others.

Don’t blame on kammas (actions) if beings fall into apāyas. These are the causes of wrong views and clinging to wrong views (most Buddhists blame their misfortunes on kammas, not on kilesas).

Wavering and Not Wavering

5th to 6th May 1962

[These two Dhamma talks were based on Channovāda Sutta of Majjhima Nikāya (MN. 144). In the Dhamma audience Sayadaw mentioned two laymen in these talks were interesting for contemplation. The first layman was U Hlaing—an old man with age over eighty, a gem merchant of Mogok City. He met Sayadaw at the age of over 50 in Mogok, this was Sayadaw's early years there. He used to listen Sayadaw's Dhamma talks but not practiced and busied with his gem business. At the time when he was getting old and came to Sayadaw for practice but could not discern anicca even though working very hard every day for four and five hours.

The second layman wan U Aung San Wai with age over 60 from Rangoon. He was a politician and held a minister post in the government before. Now he retired and came to practice with Sayadaw in Amarapura City in 1961. After the vassa in Amarapura, Sayadaw continued his teaching in Mogok, and he followed with Sayadaw there and continued his practice. It seemed that he had some success, which is related to some of Sayadaw's remarks in some of his talks.

The 3rd person whom I want to mention was not in this audience, because it is worthy to mention him for inspiration. Another important factor is the Dhamma Power of Sayadawji's Dhamma talks which has strong effect on Buddhists in the study and practice of the Buddha Dhamma. I can give a lot of evidence on the lives of others. This man

was U Tin, a politician and from Chinese origin. He first met Sayadaw in 1962 when Sayadaw went to Rangoon for the Aggamahāpandita title and Dhamma teaching there. At that time, he was only 39 years of age. Sayadaw stayed only a week in Rangoon for teaching and went back to Amarapura for his last vassa in life. It seemed U Tin followed Sayadaw to Amarapura for practice, because we often heard his name in most of the talks which has given at this period and until the last day of Sayadawji's' life in the biography. He might be the last disciple of Sayadaw and very close to him in this short period.

At the age of 50 in the year of 1975, he entered the Buddhist monk order. His lay sponsors were U Tan Daing, U Aung Chi and U Than Maung who were close disciples of Sayadaw. His ordained name was Ven. Dhammasāra and later well-known as Sin-pyu-kyun Sayadaw (the monk from the White Elephant Island). He was one of the senior meditation teachers of Mogok Meditation Center and sometime gave some teachings in the west. He passed away peacefully in 1998 at the age of 75 at his monastery in White Elephant Island. The following information came from the video record of his funeral. Sayadaw knew his death beforehand and wrote his wishes on a paper and left behind him. His requests were—"Do not keep his body more than seven days. Cremate it after three days if it is possible. After the cremation, it's no need to invite monks for the transference of merit. (This ceremony was done by all Buddhists for the dead person because of not sure about his/her rebirth.) After the cremation, pour the ashes into the Irrawaddy River. (This is the major river in Burma and it flows from the north to the south. White Elephant Island is situated at the west side of the river.)"

After Sayadaw passed away, the body was not decomposed and smelled. His complexion was yellow bright and the whole body was soft and pliable. (It was like the same as 14 years old Mogok yogi Ma Htet Htet Aung.) The body was cremated at an open large field with fire wood. After a while the body flesh was burnt down and the bones exposed with the heart still intact. Someone poked the heart with a pointed bamboo stick and the blood flowed out like a water fall. After the cremation people found body relics (sarīra) in the ashes—bones and teeth relics. There was no separated, rounded relics. Some rounded relics were oozing out from the fragments of bone and teeth. These points described Sayadaw's practice as in completion at not very long time ago, so that it had not enough time to change completely. At last the ashes were poured into Irrawaddy River and it floated and carried away by the river towards the sea and disappeared.

Sayadaw's ordained name was Dhammasāra which means the core or substance or essence of Dhamma. He found the essence of Dhamma directly in his khandha—the four Noble Truths and the Nibbāna dhātu. The core of Dhamma was handed down from the Buddha up to the present generation. The core of Dhamma still exists. Buddhists should not miss the chance.]

Ven. Channa had taken himself as arahant before he killed himself. Therefore, Ven. Sāriputta was checking his view by questioning him. The question was; "Do you take physical form (arom, ārammaṇa), sensitivity of the eye (dvāra) and eye seeing consciousness as me and mine?" His asking was—Did he still cling to them with craving, conceit and wrong view (taṇhā, māna, diṭṭhi)? Channa answered that he has contemplated them and seen their impermanence and there is no

taṇhā, māna, diṭṭhi arisen. This was only insight knowledge and not the path knowledge yet. His answer was seeing impermanence. It was still at the stage of rise and fall. I will teach you the practice. Whenever something arises, you must discern its not existing. Channa's view was vipassanā knowledge, but he took it as the path knowledge. Therefore, by killing himself would not get another birth (jāti). Ven. Mahā Cunda came in and told him as the Buddha has taught; "There is wavering in one who is dependent, there is no wavering in one who is independent." Channa couldn't bear his painful feelings (physical and mental), it meant he was still under the affection of his own khandha. The mind is wavering if someone depends on the khandha with craving and wrong view. With the changing of the khandha, the mind wavers. Only with the death of the troublesome craving, the mind will not waver. Letters, telegrams will disappear if people mind does not waver. When receiving of letters, their minds are wavering with gladness of taṇhā and no letters it wavers with anger.

Have you ever had a time when you didn't waver? (Sayadaw mentioned some of them in life.) It will be wavered without the equanimous mind (upekkhā-citta). Even after the death of someone, it is still wavering; so, it is not necessary to say when it is still alive. Therefore, you're wavered species (It did not mean a monkey species which evolutionist and anthropologist thought, but more than a monkey's mind which other types of beings do not have.) Wavering is not a good thing. It'll lead to taṇhā, upādāna and kammabhava if wavering with lobha. With dosa it'll lead to soka, parideva, etc. With moha it'll lead to avijjā, saṅkhāra, etc. (see 12 links of D. A. process) With more moving (wavering) is more sinking downwards to the four apāyas. (It was like a swamp or deep mire.)

(In this talk Sayadaw sometime asked questions to the audience, and he laughed heartily. These wisdom or wise remarks were humorous and about man nature.)

Ariyas were not wavering. At the time of laying down their khandhas the chief and great disciples went to the Buddha and informed him. Mahāmoggallāna was beaten to death by the bandits. Did the Buddha and arahants are shaking? It must sink with more moving (wavering) or swept away by taṇhā water. Your mind will not move only with the practice. Tomorrow I will give the instruction.

The dependent co-arising process of connection is the wavering of the mind. Ven. Channa killed himself with a razor knife after Sāriputta and his brother were left. He was seeing the sign of mental image, if he was arahant would not see it. Instead, he must see Nibbāna (i.e., would not see any sign of mental image). (Sayadaw mentioned some mental images of a dying person.) The Buddha had lived for 45 vassas or years as a Buddha. He reminded the monks 1792 times for the practice and did not become remorseful at near death. Taking joy in pleasure now has to be shed tears near death.

Only the path knowledge can give us help. (mentioned terrible situation during the dying process). The periods of having the sharp mind and physical fitness are very important (i.e., at young age for the practice). (Here Sayadaw gave the very good example with the old disciple U Hlaing who was in the audience.) With the age of 85 or 86 years, his mind is in the state of confusion. He can’t discern the vibrations of his khandha. This is overwhelmed by ignorance (avijjā or

moha). Even though he is working (practicing) for 4-5 hours, he does not know about the khandha teaching. (his khandha is calling him—ehipassiko, so he has to follow with sandiṭṭhiko, but he does not hear the calling. This is called ignorance or delusion.) He met Phongyi (in Burmese another usage for Sayadaw) at the age of over 50 and had listened to my talks then, but he decided to practice later. In this way he wasted a lot of his time and chances. It was a great loss. Isn't it?. Therefore, you all have to practice now! (We always need to pay heed the teachings and sayings of the wise and sages. The child yogi Ma Htet Htet Aung's life was a good example.)

Ven. Channa saw its mental image and instantly changed it quickly with the practice and became an arahant at near death. He succeeded because he already has the momentum of the vipassanā knowledge. (At here again Sayadaw mentioned on the layman U Aung San Wai who was in the audience). U Aung San Wai had used his time as a government minister before. It wouldn't have taken the result very long if he had practiced it earlier before. Now he is practicing with the effort and it doesn't take very long to achieve it. (It seemed to be U Aung Sun Wai had succeeded in his practice, because after Sayadaw passed away, U Tan Daing established a meditation center in the heart of Rangoon and propagated the Dhamma of Sayadaw's talks. U Aung Sun Wai became the first chairman of the center.)

Some persons without knowledge of Dhamma talked to people like a teacher and foolish persons followed their advice (This referred to the people encouraged others to waste their time with worldly matters instead of Dhamma). Don't have the wrong intention of I'll do it later. (mentioned the rarity of human births by comparing with insects). You

must do it urgently. You have wasted your valuable time from the order of taṇhā. You all are misusing the time. With the bigger taṇhā comes bigger Wok (Hell fire big iron cauldron depicted in hell scene) These are dhammas—extension of saṃsāra (i.e., taṇhā, māna and diṭṭhi) You're left behind others is not important, but fall into apāya is very bad indeed. You're not afraid of falling into Hell, instead afraid of lagging behind others (American syndrome/wrong competitions).

It's better if you finish the practice now. If not possible, you can finish it at near death. It has the benefit. Ven. Channa's experience supported the need of developing the habitual vipassanā kamma (āciṇṇaka-kamma). The greatest fault is after this life and taking rebirth in next life. This was the exhortation of the Buddha. Whatever dhamma is arising—following behind it with the knowing of it's not there, it's not there, etc. (i.e., anicca or the not existing of the arising dhamma)

[Note: In these talks Sayadaw expressed his concern and compassion for his disciples, reminded them again and again for the practice. These talks were giving in Mogok and his last visit here. His last talk in Mandalay was on 9th April 1962 and continued the Dhamma duty in Mogok. In Mogok he started the teaching on 16th April 1962 to 1st July 1962. During these periods of Dhamma talks here were quite different from others before, mentioned a lot on death and saṃvega, not to be in heedlessness and wasting time. It seemed to be he sometime using his mind reading ability to teach the disciples. The following four events related to it.

The first event:

His first teaching in Mogok on 16th April 1962 was based on Mahāsāropama Sutta of Majjhima Nikāya (Discourse on the simile of heart-wood. MN. 29) Starting of the talk after 15 minutes, Sayadaw scolded some of the disciples very strongly out of the blue because their minds were in other places. It had never happened before. This talk content was:

“ (Sayadaw mentioned dukkha inside the mother’s womb.) It starts from dukkha sacca. After it comes out, it is living with jarā dukkha sacca (ageing). Again, the khandha is going towards sickness (illness). From here it’s continued towards greater dukkha sacca of dying and death. Again, it will return to dukkha sacca if you don’t practice. Therefore, I have to tell you looking for the liberation of dukkha. Only by knowing dukkha, you want to be free from it. This khandha is changing and perishing moment to moment. It has to be in the state of moment to moment conditioning. When observe with knowledge its moment to moment vanishing is dukkha sacca. Therefore, the khandha we got it by prayers was dukkha sacca. Have affection on dukkha is not knowing about it. I have to talk you until you know about this knowledge. You have to contemplate until you see it. Your two eyes will get the light if you discern it, without it still not yet. Your eyes still not get the light until you discern the falling away and replacing of mind and body which are collapsing in blips. It’s born as blind man and died as blind man. Whatever has done by the blind is in mistakes. This is the movement of the blind. (From here onwards, read carefully how Sayadaw was scolding his disciples).

I am giving you the medicine to open your eyes. It was like a sick dog which saw the master holding the medicine cup and ran away if your minds were going here and there. Do you want your mind running here and there during the talk? Do you think Phongyi (the monk) is rough? Your mind was not stayed calm. You have to ask yourself; “Do we have the mind of a sick dog if our mind is running away during the talk?” In a blip the mind arrives here and there. It has the mind of a dog. Don’t let your mind runs to other places!

(After the scolding, Sayadaw continued his talk as nothing happened before.) Contemplate with one’s own knowledge (ñāṇa) on the one’s own khandha of consciousness (i.e., contemplation on the mind–consciousness). Here consciousness is pre-nascence condition (purejātapaccayo) and first arises. The contemplative mind or knowledge (ñāṇa) is post-nascence condition (pacchājātapaccayo) and follows after. Impermanent is preceding first knowledge is following after. It’s good if nothing comes in between them. Let impermanence and magga (ñāṇa) fit together. Impermanence is one’s dukkha and magga is ñāṇa. One’s knowledge sees one’s dukkha. We see dukkha sacca with the eye of the maggaṅga (path factor eye). This is seeing one’s own death. You have seen other people corpses before, but not your own. You see your own death with the five eyes (maggaṅgas). This is vipassanā and not finish yet. Only by seeing Nibbāna, it will end.

(You cannot see the truth or three characteristics with the flesh eyes. The Burmese usage is maggan-eye, it’s not maṁsa-cakkhu. None of the Western philosophers understood what anicca is. Sayadaw was fearless in regard to Dhamma. In teaching people Dhamma, he spoke

to them in according to their nature. With humble people, he spoke gently; and with conceited people, Sayadaw was tough and spoke bluntly. Most of these people had wealth and status in life, and for a teacher, it's not easy to **compare them with** the animal.)

The second event:

Daw Thein Tin's experience

It was happening at the meditation center in Mogok. Daw Thein Tin was a laywoman disciple who helped Sayadawji with his needs every time he visited Mogok for teaching. On that day very early morning she was cooking rice gruel for Sayadaw and before 4 a.m. it was ready. It was still not the time for offering and there was a lot of time to practice. Therefore, she continued the practice by sitting near the stove. It was very quiet and the best time for Dhamma contemplation. Suddenly the mind calming down and got samādhi. After that, she had an experience which had never happened before, it was peaceful and cool.

At that time Mogok Sayadawji was sitting on a big chair above the Dhamma Hall. (It seemed to be a large two stories building.) It seemed to be he concentrated on something on the chair. A monk who occupied a room above the center had a plan last night. His plan was tomorrow asked Daw Thein Tin to wash a mosquito net. Therefore, in the early morning he brought the mosquito net and went to Daw Thein Tin. On the way he passed through Sayadaw who spoke to him was; "Daw Thein Tin has experienced the state of magga. (i.e., path

knowledge in Burmese)" After hearing what Sayadaw had said the monk went straight to the kitchen where Daw Thein Tin was. When he arrived there, she was still in meditation. He asked her in an urgent manner; "Dāyikā Daw Thein Tin I heard that you have attained the magga…"

Daw Thein Tin responded to him was; "Venerable, I did not say anything to anyone yet!" (This was a clever answer. The biographer of Mogok Sayadaw's' life also did not give the complete answer either—see One Life Sāsana by U Gosita).

The third event:

Practicing with wise urgency (saṃvega)

After receiving the Aggamahāpandita title, Mogok Sayadaw went back to Amarapura for his last vassa in life (i.e.,1962). In the vassa as usual everyday he gave two talks—one in the morning and the other in the evening.

(Note: This event happened in Mandalay City. It seemed to be sometime he went there for talks a few days, i.e., not more than seven days and came back to Amarapura. Another possibility was—Mandalay and Amarapura are very close. Sayadaw could go there and come back by car.)

After beginning the vassa for a period, a woman who was seriously infected by leprosy came to listen Sayadaw's talks. She came alone

and no-one with her. The people in this surrounding area had never seen her before. In U Chit Swe-Daw Ma Ma Dhamma Sāla she chose a very distance corner to listen to the talk and practiced there. Sometime the smell of the disease arrived to the crowd, and the flies were encircling her body. (What a miserable state!)

In such a situation, it would affect the crowd and be displeased by people. Therefore, some disciples informed Sayadaw about it. Sayadaw's response was; "This dāyikā has saṃvega for her body kammic disease, vatta disease, so she comes here to listen Dhamma. She is also doing the practice. She is now at the high level of the practice but she still has some unclear points that come here for it. After clearing the points, she'll not come anymore." So, all of them decided to neglect about it. After three or four days for the talks, and she never came back again.]

The fourth event:

"Don't let your mind running away!"

U Kyaw Thein, one of Sayadaw's closet disciples, became his disciple in 1956. From Mandalay, he went to Amarapura meditation center and practiced under Sayadaw's guidance. In the beginning Sayadaw taught him how to develop samādhi with ānāpānasati. He settled in one of the yogi room and doing his ānāpānasati. At night-time U Hla Bu was helping Sayadaw for a massage. Sayadaw's room was close to U Kyaw Thein. U Hla Bu was a traditional doctor who had knowledge on Burmese medicines. He was massaging Sayadaw and at the same time discussing medicine with him. U Kyaw Thein had interest in their

conversation, and he got lost in it. And then suddenly he heard Sayadaw spoke to him; “Maung Kyaw Thein! Don’t let your mind running away. You have to be careful!” It came as a surprise for him. After that he did not dare again let his mind running away. Later his samādhi developed and seeing of light. He informed Sayadaw about it. Sayadaw told him not to pay attention for it and let him continued the practice. After his samādhi arrived at the satisfactory level and Sayadaw gave him instruction on insight practice. From this incident we know about two things – Sayadaw’s ability to read other people’s minds and his way of practice.

Sayadaw gave an instructional talk to U Kayaw Thein about the five hindrances. There he mentioned some mental states which effected the colour of the blood. The blood colour changed in accordance with the mental states. Most people justified Sayadaw’s way of practice as Sukkha vipassanā (i.e., dry insight) by his talks. It was not true. The instruction to U Kyan Thein supported this point. The other point was Sayadaw had some super-normal powers which could not come from dry insight. (Sayadaw’s flesh, bone, blood relics—sarīra also support this point. Thai forest monks know this very well.)

The above incident was mentioned by U Kyaw Thein himself in a short biography and practice of Mogok Sayadaw. It was a small booklet for free distribution at Sayadawji’s funeral in 1963.

So Many Excuses

9th June 1962

[Most Buddhists have so many excuses regarding the practice (i.e., bhāvanā). The followers of Islam Faith are quite inspiring in regard to their practice. This is a very important point we need to learn from them. It is true that the four Noble Truths or the Middle way is not an easy path like prayers and vows. This was also one of the reasons for the decline and complete disappearance of Buddhism in India, because instead of following Dharma and Vinaya, some Buddhists were keen to study and think, becoming Buddhist philosophers. Another important point was they postulated new ideas and views into the teaching and became popular Buddhism to compete with popular Hinduism. Most Buddhists will lose the path or way if they do not have the knowledge of Pāḷi Nikāyas and maintaining its pure form with the practice and it might disappear quickly in the future. Sayadaw's following talk was good for contemplation in this case.]

We had missed with those two good Noble Truths of Nirodha Sacca and Magga Sacca (i.e., the cessation of dukkha and the way to cessation of dukkha) in the whole round of existence (saṃsāra). It had never been a good living of existence, getting an existence without sorrow and death. The Noble Path is the way free from fear, fright and crying with grief. The reason the Buddha has to fulfill many kinds of perfection in different ways in past lives were for searching the Noble Path. Only we need to follow behind the way which he had found.

It’s not necessary for you to give many excuses. Don’t be too late for it, because it could be disappeared. (This warning reflected the complete disappearance of Buddhism in India. With many new doctrines and views, Buddhists became confused and did not know what the Buddha really taught.) We receive the path with ease that don’t postpone it for tomorrow or the day after tomorrow, death could overcome you. It can happen to anything, because it’s anatta khandha. People who look forward to the future are really quite stupid. For the future is uncertain, the present is known, and the past is a memory.

(Here Sayadaw explained the four meanings of magga sacca and then gave instruction for the practice.)

Watching and observing the khandha and let us see what it will tell us. What does the khandha have by itself? Sabbe saṅkhāra anicca—all conditioned phenomena are impermanent. This conditioned khandha is impermanent. It’s conditioning by other with arising and passing away. It’s important to see its arising here and passing away here. Where does it come from? Where has it gone after passing away? Don’t ask this way. It comes from not a seeing place and arises here. It arises here from causes. After passing away, it doesn’t go anywhere. It disappears here. You have to watch and observe its arising here and disappearing here. This is the way of vipassanā. It was like a lightning in the sky. This was from the Udāna Pāli—Exclamations of the Buddha. For example, if you take a shower with cold water, every time you pour the water, the warmth disappears and the coldness is arisen.

The khandha shape and form will disappear if power of samādhi is mature, and you only see the arising and vanishing. You will only see

the disappearance of ultimate phenomena (paramattha dhamma). You have to follow wherever it arises on the whole body (i.e., head, body, hands, etc.). In the Saṃyutta Nikāya, the Buddha said that if you looked for Nibbāna, you would find it in the two armed-length body. (The Buddha to Rohitassa devaputta, SN. 2.26 Rohitassasuttaṃ). It only has the arising dukkha and disappearing dukkha in the khandha. Form, feeling, etc. are in names only. You get the path factors if discerning of impermanence. You only get it by developing the path factors and not by praying and asking. (Later Buddhists were/are doing a lot of praying and asking from the Buddha and Buddhism becomes only Faith religion and no wisdom at all. Therefore, Sayadawji in some of his talks referred to some disciples as like beggars.)

The developed magga (path factors) is cutting off the basic root of craving.

The Hidden Nibbāna

28th September 1962

[This is a Dhamma talk on Nibbāna based on the practice and paṭiccasamuppāda (D. A. process). Sayadaw gave quite a few talks on Nibbāna; his intention was wanting the yogis to have the right view on Nibbāna. With the wrong view it can be a hindrance for the practice. Most of the references were from the Pāḷi Suttas and sometime also referred to the commentary. In the later Buddhist traditions, they used quite a few terms for Nibbāna, and their origin could be connected with Indian philosophy and its religion, such as original mind or nature, Buddha nature, non-dualism, etc. The majority of Buddhists have misunderstanding and misinterpretation with Nibbāna. Actually, understanding of dukkha is more important than Nibbāna. Only by understanding of dukkha we can appreciate Nibbāna and want to free from dukkha and will endeavor on the path. Sayadaw's talks are very important for this purpose.]

Your teacher relies on the Dhamma according to what the Buddha has taught. Even though you didn't encounter the Buddha incline your mind on the Buddha and listen to this talk. The Buddha has practiced and know it by himself and taught it to us. Without any doubt and if you follow and practice it will free from the three rounds of existence (three vaṭṭa). The Buddha said that he himself didn't know the four Noble Truths and, in every life, has to make companions with the dangers of ageing, sickness and death. Discerning of the beginning of D. A. process is seeing dukkha sacca. Discerning of the ending of the

process is seeing nirodha sacca. In this way he became a Buddha. It only has been seen by oneself, it becomes diṭṭhadhamma, and finish the practice (Sayadaw was reminding his disciples by making decision with one's knowledge, i.e., referred to diṭṭhadhamma) You have to practice and get the knowledge of making your own decision.

Where is Nibbāna? The answer is; it exists at the end of the khandha. Therefore, you have to note as the ending of khandha is Nibbāna. In Aruṇavatī Sutta (in Saṃyutta N., SN. 6.14) the ending of dukkha is Nibbāna. People think that Nibbāna is far away. It exists here (i.e., referred to the khandha). The khandha which you have attained is covering on Nibbāna. You will find Nibbāna if you get the knowledge which can penetrate it. It exists at the ending of two armed-length khandha. With the khandha covered on it that not see Nibbāna. Form, feeling, saññā, etc. the five khandhas are arising continuously that it'll never end. Without the ending of the five khandhas can't see Nibbāna. You can't see it because it's covered by the revolving of khandha machine. Nibbāna arises at the place where covered by the khandhas if the khandhas stop or cut off there.

As an example, you're watching at a movie—The motioned pictures are always arising there that you can't see the white screen. It's covering by pictures and the background white screen not appears. In the same way it's covered with khandha's saṃsāra that can't see Nibbāna. Dāyaka Kywe—you can't find it in the Pāli texts. (He was a regular listener.) To a practicing yogi, with a blip, the khandha ceases —Nibbāna appears.

Even though Nibbāna is near us the khandha covers on it that can't see it. Again, you can't see the khandhas because it's covered up with ignorance (avijjā). We take the khandhas as man and woman because ignorance covers on it. Therefore, we can't see the khandha's machine revolving one by one with cessation. (Because of ignorance, we can't see the arising and passing away of the khandha.) Uncover ignorance with knowledge (vijjā) you'll see the khandhas. You'll see the khandha's machine. After with the penetrative knowledge (ñāṇa) of impermanence and the knowledge of knowing dukkha arises. At the end of the knowledge of knowing dukkha, Nibbāna arises. Nibbāna is covered by the khandha which is also covered by ignorance.

(There are double covers on it. Two different sizes of boxes can be exemplified—one is small and the other is bigger. A jewel is in a small box and again the small box is inside the bigger one. The bigger one is avijjā, the smaller one is khandha and inside the smaller one is the jewel—i.e., Nibbāna. This is my own metaphorical terms for avijjā, khandha and Nibbāna here should not take it directly. If not, we can be mistaken with the concept of the original mind which is similar to Sāṃkhya philosophy of pakati—the first cause or root cause. There is no first cause or root cause. Nibbāna is not in the khandha.)

(Sayadaw continued to use the D. A. Chart to explain the Dhamma process) Did we become man or woman in the past? Don't guess in this way (i.e., wrong thought). Instead think about dhammas (phenomena) arise in us (right thinking). In past life we were moving like a double-blind man [i.e., the example for avijjā → saṅkhāra (section 1)]. This was also we had done samudaya sacca—the truth of the cause of dukkha. We had wasted our time in this way as a double-

blind man. After death in this life, we get section 2 (i.e., viññāṇa, nāmarūpa…vedanā). We take this as good luck (as human being). It was the falling down of a double-blind man from walking, that was dukkha sacca. We get dukkha sacca because it's bad luck. It's the khandha with many kinds of disease (rogato). Is there any time the khandha frees from disease? (Sayadaw explained some of them.) Nibbāna exists at the ending of dukkha. The dhamma for practice is at section 2 (viññāṇa, nāmarūpa, etc.; i.e., the five khandhas), and if you follow it to the end will see it. By knowing section 2 as the five khandhas, and diṭṭhi falls away with the concept. Whatever phenomenon you discern in this section, you know it as dukkha sacca. With this knowledge, ignorance is blown away.

(continued to Cittānupassanā) Mind base (manāyatana) is the mind which extends the round of existence (Saṃsāra). Seeing consciousness, hearing consciousness, etc. can arise. It will cut off section 3 (taṇhā, upādāna and kammabhava) if you discern impermanence of the five khandhas with the path factors (maggaṅga). If section 4 (jāti, jarā, etc.) does not arise, the samudaya (section 3) ceases and dukkha (section 4) ends. No khandha in section 4 (i.e., jāti) demonstrates Nibbāna.

There are two Nibbānas appear; sa-upādisesa-nibbāna (Nibbāna with residue) or at section 2 still has the mind and body, and anupādisesa-nibbāna (Nibbāna without residue) or at section 4 without mind and body. With the attainment of present Nibbāna that the result Nibbāna is sure. With Nibbāna arises in section 2 and the khandhas not arise in section 4.

Contemplate the impermanence of seeing consciousness is dukkha sacca and magga sacca. The death of craving—taṇhā and not arising of it is samudaya sacca and nirodha sacca.

Whatever mind arises at other sense doors, it also has to be contemplated. Seeing impermanence is yathābhūta- ñāṇa—the knowledge of seeing it actually is. The ignorance (avijjā) which covered on the khandhas is blown away. We can alive only with one mind each that if we can contemplate every mind arises and seeing one's own death. All the deaths are dukkha sacca and all the seeing are magga sacca. This is diṭṭhadhamma—seeing dukkha sacca personally. With the continuous contemplation see one's own corpses and become disenchantment with it. Vipassanā is seeing the death with the alive mind. Even though you disenchant with it, you still have to contemplate it as before. With the continuous contemplation on disenchantment and the not-wanting mind arises. At that time the khandhas will disappear (the whole section 2 disappears). With the disappearance of dukkha sacca and the cessation of dukkha nirodha sacca arise (dukkha nirodho sacca). Seeing Nibbāna is maggañāṇa (the path—Noble Eightfold Path). You have to contemplate dukkha sacca until it becomes dukkha nirodha sacca (dukkha ends).

Note:

In this talk and other talks, we can see Sayadaw's skill and penetrative knowledge on the teaching of Dependent Co-arising. As the Buddha himself told Ven. Ānanda that it was deep and profound. Therefore, some well-known Buddhist scholars (east and west) misinterpreted the 12 links separated into three periods of time (past, present and future)

as wrong. Still they had their followers in the east and west. Sayadawji talks can clear away this misinterpretation and misunderstanding.

A Slave With Four Masters

18th December 1960

Your whole body is saṅkhāra dhamma—conditioned phenomena, such as hair, teeth, skin, etc. The Buddha also taught about it. It's true and it happens by conditioning. Eyes, ears, nose, tongue and body are conditioned by Kamma or the past Kamma. It's called kam-saṅkhāra and none of them is owned by us. (Kam is the Burmese word for Pāli word Kamma.) It will fall apart if kamma has done away with it. So, the body is owned by kamma. The face becomes clear and joyful with the wholesome mind. The hot material form (rūpa) and angry mind arise with the rough weather. Mind and form are changing by weather. The body becomes fat with the good foods. It's conditioned by the nutrient (āhāra). It's conditioning by the four saṅkhāra dhammas of kamma, mind (citta), weather (utu) and nutrient (āhāra). The five khandhas arise with the conditioning of them. Therefore, the five khandhas are conditioned khandhas. These four phenomena are making the body to develop and decline. So, nothing in the khandhas belongs to us. They are collected together by conditioning. So, it's saṅkhāra dhamma. You can also call it as the five khandhas. The khandha body is like a house supported with four posts; it will collapse if one of them broke down because it depends on others.

It's not our own and not related to us that it's anatta dhamma. It's true or not let's think about it. All the others will fall apart if kamma has done away with it. What about not eat foods (nutrient) and burnt down with temperature (utu)? The khandha exists momentarily because it's

conditioning by them. All the conditioned phenomena (saṅkhāra) are in a moment. It's momentary arising and momentary passing away, momentary arising and momentary passing away, etc. Arising and passing away is not relating to you.

Therefore, saṅkhāra dhamma is unstable. If becoming stable, no one will be sent away as a corpse. And no one needs for medication, eat, change clothes, or fan the body; nor do they need to do any conditioning for it. You'll become a corpse if one of them asks you. So, which one of them you can rely on it? You have to accept it with their arrangements. You are hired to look after this body. In this situation you're still boasting as; "What do you think I am?" The hired slave boasts with it as his own body. With the arising of crazy diṭṭhi, you're boasting as **me**. Without knowing it as a khandha, it is moha-lunatic. All these crazinesses do not go away if not knowing the body as saṅkhāra (i.e., diṭṭhūmattaka and mohūmattaka).

These come to people who have a lot of worry, especially to older people. None of them is in your ability and power. It relates to the four saṅkhāra dhammas. Talking with saṅkhāra dhamma—knowledge of anatta arises as nothing is owned by us. Taṇhā, māna and diṭṭhi increase by not knowing it as saṅkhāra dhamma. Taking the five khandhas as me, I am, mine are wrong view, conceit, craving. Fall into affection with taṇhā, proud with māna and think with wrong view as me/I-ness, Therefore, there are more taṇhā lunatic, māna-lunatic and diṭṭhi-lunatic. You will not know it as anatta if you don't know saṅkhāra. Atta will come in if not knowing of anatta. Papañca dhamma—proliferation increases if don't know saṅkhāra. With knowing of it,

papañca ceases and will end saṃsāra. The cause of not knowing saṅkhāra makes beings become over craziness.

(Sayadaw continued about the wanderer Subhadda who was the last disciple of the Buddha).

Subhadda asked three questions, these were:

① Are there any tracks in the sky by one who moves there?

② Are there any noble persons outside the Buddha's teachings?

③ Is there any conditioned phenomena that is permanent?

(These three questions and answers were in the Dhammapada story.)

For teaching wanderer Subhadda, the Buddha prolonged his life span and waited for him. At near death, one would see Nibbāna by contemplating its impermanence and its ending when vedanā arose, and couldn't die. It could stop death, and could wait for it for a while (here referred to the situation of the Buddha). Don't think that your practice is a small one. Therefore, practice it for the success, and during the fruition state (phala samāpatti) it can't die. It cannot transcend death and only can stop it for a period. No need to be in low spirit. (Sayadaw encouraged the disciples.) That's impossible if you yourself are lazy and dull. Your dullness can be corrected, but not for your laziness. There are 16 lazy excuses or places for the fools; e.g., it's too cold, it's too hot, etc. (The lazy people give 16 reasons for their excuses for doing things.) The Buddha also knew about these things or

matters. You must have sympathy to yourself. Also concern for your teacher (i.e., Sayadaw) and don't enter into these places for your refuge.

There are a lot of Sa-gaing Chongs there and you also have a lot of them.

(Sa-gaing City or area is a well-known spiritual area with hilly ranges. Historically a famous area for spiritual seekers. Therefore, a lot of monasteries and secluded places for yogis. Here the Burmese word chong means secluded place. Combinations with other words can have different meanings, such as chong-kho means stay away from one's duty and lazy. So here Sayadaw referred to his disciples for their laziness for practice.)

Nibbāna is close to the khandha. Khandhas are saṅkhāra dhammas and you have to observe their unstable nature. In this way there will be never shortage of ariyas (noble beings) from sotāpanna to arahant.

[Some Burmese monks and Thai forest monks were very good evidence: In the 20th century of Burmese and Thai Buddhism we found ariya monks in these two countries—from sotāpannas to arahants. Some of them were tevijja arahants (e.g., Soon Loon Sayadaw) and some had super-normal power. According to the commentary which I heard as in these periods we could not have tevijja arahants. We should not take it as face value but only as a general view. **]**

The Blind With Distortions

20th December 1960

The five sense objects are like five spears and the five khandhas are like the speared things. The khandhas are speared by sense objects in turn like a dart—salla. It has the trembled nature of sorrow, lamentation, etc. After speared by darts and get disease—roga of dukkha, domanassa, etc. (pain and grief). Therefore, the Buddha taught about it as salla, roga, etc. The feeling (vedanā) of happiness and sadness are arising in turn in the khandha. So, wanting to get the khandha is wanting to be speared by darts, and wanting to be suffered with many kinds of feeling. People who had prayed for the khandhas were fools (i.e., the majority of later Buddhists). For an example when speared by the dart of mosquito bite the body was trembled and itching dukkha vedanā arose. (We can give other examples for the other sense bases and objects (āyatanas). Is there anything to be desired or affectionate thing in the khandha? There is no happiness for whatever kind of khandhas (i.e., human khandha, devata khandha and brahma god khandha). It's a trembled khandha, disease khandha and we always have to be worried about it.

We're looking at it with the taṇhā eyes, but with the nyan eyes (knowledge) it's never free from diseases. (i.e., saṅkhāra dukkha, if we contemplate these dukkhas very often become wearisome and dispassion to the body.)

Therefore, the Buddha told Nakulapitā that except the fools all the wise never said of the body was free from diseases (SN. 22.1 Nakulapitusuttaṃ). Is there any pleasant about it? People thought the body was free form disease and prayed for the khandha as happiness (sukha). With the wrong perception comes wrong wishes and three distortions arise, these are distortions of perception, knowing and viewing (saññā, citta and diṭṭhi). Not knowing of having the khandha will spear by darts that all these things arise. Now we find out the culprit of the khandha (i.e., inversions or distortions—vipallāsa dhamma). Therefore, it will not get the khandha if we can abandon these three distortions. With the three corrections come and the three distortions must disappear. You must take it as only mind and body exist, not a man, not a woman, not a person and not a being. These are just perishing dhammas. Take off the distortion of man and woman, only mind and body exist. Contemplate them as after arising and vanishing. Do you still take it as stable and permanent?

Abandon distortion of perception with "there is no such thing as man, woman, etc." Discard the distortion of knowing with "there is the existence of body and mind only".

Desert the distortion of viewing as stable and permanent with the right view "not stable and not permanent (anicca)".

Asking you to contemplate the impermanence of mind and body is to abandon the three distortions. This will become noble eyes, before you had the blind eyes of a worldling or diṭṭhi-taṇhā eyes. Painful khandhas (apāya-khandhas) will never arise by abandoning of diṭṭhi-kammas (actions with wrong views).

All kinds of khandha will arise (all kinds of living being) if you can’t abandon the three distortions (saññā, citta and diṭṭhi), and then you must spear with all kinds of dart and must get all kinds of disease.

[Note: The above talk was about the three distortions of perceiving, knowing and viewing things wrongly as permanent, happiness, self and beautiful. So, it becomes 12 inversions—vipallāsa. Human beings develop these distortions or inversions for their whole life. Therefore, the Buddha referred them as andha-puthujjana—blind worldlings. Contemplation on blind worldling is very important for today humans. By observing on today world situations from society level to international level we can see the dangers and misfortunes which are the outcomes of ignorance or delusion with greed and anger (hatred). On the international level, there are more bad leaders and governments than before. These people are like the blind man leading the blinds. Therefore, there are a lot of human problems going on around the world. As an analogy it was like the ants which were blind and relied on the smell to find their ways. So, they followed each other behind and if the leader was not good, they would encounter dangers and difficulties.]

On Sensuality

21st December 1960

The five khandhas is like a riddle-tree (in Pāli—Kiṁsuka tree). A dog came under a riddle-tree and saw the red flowers on the ground. It took the fallen red flowers as pieces of red meat and ate them. It didn't satisfy his desire. The five sensual pleasures are also in the same way. Excrement, urine, snot, spittle, mucus, etc. come out from the body, but we think the things inside are good.

[Human's stupidity regarding their bodies is no limit. They carry around these dirty things and smelly toilets with them all the time, even in sleep. Men not only have affection to their toilets but also for the toilets of the opposite sex. They lure each other by beautifying themselves with clothes ornaments, perfume, cosmetics, etc. with the toilets inside them.]

After eating the fallen kiṁsuka flowers on the ground with it knew that these were not meat. It took the red flowers on the tree might be meat, and with expectation waiting under the tree for the flowers to fall off. Beings are dying without fulfilling their desire on sensual pleasures (kāmaguṇas). Was the dog oppressed by the kiṁsuka tree or the foolishness and wrong thinking of the dog under the tree?

You all are living like dog and dying like dog if behaving this way. You don't have the mind of a human. You have to cry if the kiṁsuka

tree disappears (kiṁsuka tree referred to the khandhas) because you're worrying for the dog-mind and it will become the human-mind. (i.e., you don't want to be a human. Sayadawgyi was right. We can see the present-day dog culture around the world.) Today's talk demonstrates the great fault of sensual pleasures.

You separate the khandha into groups (i.e., all human's khandhas). You get 32 groups of them which group of your wife and son you love it or like it. The dog-mind is reducing to a little, before you're always expecting for it. None of the groups is pleasant and attractive that none of them is valuable. The body has 32 groups or parts and mind phenomena have four groups.

Mind and body are impermanent and only at here you understand it as don't have the affectionate and lovable nature with insight (vipassanā). Separate it into 32 parts and taṇhā dies; discern it as mind and body diṭṭhi dies. Contemplating it as all conditions are impermanent and dukkha, all phenomena are not-self and will have no affection with it. Only that you want to run away from it like the dog under the tree. (In the story, at last, the dog also had disaffection with the red kiṁsuka flowers and left the tree.) Contemplate one's khandha as impermanence and also your wife's and son's khandhas as impermanent. Not doing this work is a great mistake. You'll be free from the life of a dog if the contemplation is clear with the discernment of internal and external phenomena. Also, you'll not die like a dog. You have the wise view on them as all of them are unreliable and throw them away. This is the attainment of the path knowledge. Impermanence becomes dukkha and right view becomes magga sacca.

Free from taṇhā is liberation from dying like a dog. This is Nibbāna. (In the time of the Buddha, dog ascetics were not unknown to humans today; for the dog culture of humans today is very close to theirs—for the reason that humans have a strong attachment to their pets.)

Is It Your View or the Buddha's View?

24th December 1960

The view of the Buddha is the removal of desire and lust (chanda-rāga). To remove or destroy the clinging taṇhā on the five khandhas and properties. Desire and lust refer to taṇhā—craving. There are practices for the removal of them. Only you take the view of the Buddha, you will be a Buddhist. Only with the prayers and worship is still not a Buddhist yet. In giving talk, the Buddha usually taught about the removal of the attachment to the khandha, family members (e.g., wife, son, etc.) and properties. (later some Buddhists postulated new ideas and view into the teaching; the followers became confused and lost the fundamentals.) It was not the Buddha's view if we have attachment and worry to these things and matters. These are the views of falling into apāyas. (painful existences). You have to admonish yourself whenever attachment to the properties and wife and son arise. Admonish as this is not the view of the Buddha. At the time of attachment, you have to remember it instantly. It'll be your own view if not the view of the Buddha. With your own view it will go towards apāyas (woeful existences).

[This talk was based on Devadaha Sutta of Khandhavagga saṁyutta (SN. 22.2 Devadahasuttaṃ). The Buddha himself wanted the monks to interpret his teaching rightly. So, he sent them to see Ven. Sāriputta, who taught them what the Buddha-Dhammas are, which are now spreading in Southeast Asia and are widely studied.

From the history of Buddhism, we know about its disappearance in India and spread into Sri Lanka, Burma and Thailand where it maintained its original form and teachings. It is lucky for us that we still have the chance to study and practice what the Buddha has originally taught. The ways and the fruits of the practice are still available to us from the Pāli Nikāyas and teachers (both scholar and practice monks), such teachers as Ledi Sayadaw, Mogok Sayadaw, etc.

Nowadays we can see in some traditions with their new ideas and views have difficulties in their ways and practices. Even through the original teachings of Pāli Nikāya, it is difficult to understand clearly and practice effectively without a good, experienced teacher. Sayadawji's talks were also supported the importance of maintaining and preserving its original teaching of the Buddha.]

Some people are still dissatisfied with the answer of the Buddha's view as that much (i.e., removal of desire and lust). So, they will ask more on it. In regard to what did the Buddha teach the removal of desire and lust. This is *in regard to* the removal of chanda-rāga on the five khandhas. You have to answer clearly as to remove the desire and lust in any one of the khandhas. The five khandhas are dukkha sacca, so they are not meant to be clung upon and are to be separated from it. They will again ask you what the benefit of removal of them is. The result of not removal of chanda-rāga on the khandhas is—the khandha will change and perish. When it is changed and perished there arise in one sorrow, lamentation, pain, displeasure and despair. Man and woman become husband and wife, so what are they doing for it about?

For making wealth and money! (one man in the audience answered) No! You're looking for crying. (Sayadaw's answer)

You all talk about it as a marriage and become confused. You can't live without any for crying. You have to cry if looking for crying. You'll become unhappy if looking for unhappiness. (Sayadaw gave some examples for family life.) Please tell about the results of no desire. (i.e., removal of chanda-rāga) You have to answer in this way. One is devoid of desire, lust and clinging, then sorrow, lamentation, pain, displeasure and despair do not arise in one. This is to exhort you not to attach yourself to them if you don't want to cry (the point of which is to get relief from the dukkha).

In the sutta, Ven. Sāriputta only mentioned this much (i.e., not included on practice). You'll have passion, desire and lust if not practicing vipassanā. Therefore, with vipassanā practice you don't have desire regard to them. Only with the discernment of anicca, dukkha, anatta and asubha of its nature there will be no desire and affliction.

(This point is important because I had met a yogi who practiced a long retreat and discerned these natures but not to the ending of them. He was a businessman, so he had to maintain his practice in business life. Therefore, he had to activate anicca whenever had the chance to develop it. It did not affect his business and practice; a few years later, he achieved his goal.)

They'll ask again, with affection and desire what phenomena will dwell in the mind? Unwholesome dhamma (akusala) will dwell in the

mind with affection and desire, and without it akusala dhamma cease. Therefore, you must practice vipassanā. You have to give the answers for the Buddha’s view up to this point.

[After many years of listening to Sayadawji’s talks with contemplation in daily life from current situations in societies around the world (i.e., to the international level among countries), I understand that the Buddha's message is so important to all human beings. Here, by 'the message of the Buddha', I mean the teaching on the 'Dhamma-Vinaya' in the Pāli Nikāyas.

The Buddha admonished very strong to some monks who misinterpreted his teachings regard with Dhamma and Vinaya, as to Bhikkhu Sāti in Mahātaṇhāsaṅkhaya Sutta (MN 38) and Bhikkhu Ariṭṭha in Alagaddūpama Sutta (MN 22), both in Majjhima Nikāya. In the Aṅguttara Nikāya we can see some Suttas on the preserving the Dhamma which is good for contemplation. The list of them are: I:130-169, 2:20, 2:41, 4:160, 4:180, 5:79-80, 5:154-156, 5:201, 6:40, 7:59 (From Bhikkhu Bodhi’s translations)

The explanation regard to the numbers—as example I:130-169. (I is the Book of the ones, 130 to 169 are the Sutta numbers.)

Before the Buddha passed away, he did not appoint nay personal figure to replace him. Here we can see the wisdom of the Buddha not like any other religious figures because man could not be reliable like the Dhamma. Even we can see the problem in later Buddhist tradition and other faiths, some of them were fighting each other for power and wealth. Therefore, the Buddha appointed the Dhamma-Vinaya as the

teacher for all followers on his behalf. Even then some later Buddhists using the quotation—“Taking the sīla as your teacher”, without Dhamma.

This was like a person who only has one leg, instead of two legs or only has one arm, instead of two arms. In Pāli, Dhamma is represented the teaching of the Buddha, and Adhamma is the teaching which did not come from the Buddha.]

The Danger of Craving

5th October 1960

There is little gratification in sensual pleasure (kāmaguṇa), but more dukkha. Here the Buddha taught about the way to the extermination of craving. It'll never give us satisfaction instead giving us sufferings most of the time. We are used to doing things which never give us satisfaction and will suffer accordingly to the actions (kamma). (Sayadaw referred it to the 12 links of D.A. Chart.) The four painful existences of the khandha will appear for us, because these are the actions done with the unwholesome mind (akusala cittas). Is there any action to the good destination (sugati) and Nibbāna? It happens because with dissatisfaction we make the effort with clinging. This is the power of craving.

Taṇhā is very bad indeed. You have to die only with the burning of taṇhā fire if you can't throw it away. (i.e., referred to the holding of the blazing grass torch.) Because taṇhā is grasping at it. You are more foolish than that; you can't let go, even when it's burning. This is a kind of stupidity by burning oneself. Grasping to something which burns oneself is a kind of craziness. A burnt corpse by fire will go to apāya (woeful destination). Why? Because it was a miserable death. First don't go and hold at it. If you have already held at it, just throw it away. You all had held on it with family members (wife and children); but you still can be free if you let it go. Throw them away with knowledge (ñāṇa). You didn't see your first foolishness (i.e., went and

held at it). You don’t see your second foolishness (i.e., burn with kilesa fire and fall into painful existences—apāya. With knowledge (ñāṇa) contemplate all of them as non-self. It’s contemplating of insight (vipassanā) by knowing as not good to hold on it. Contemplate with insight to external phenomena and also to one’s body. Samudaya ceases (i.e., taṇhā) by not holding with taṇhā, upādāna and kamma, and the following dukkha also ceases. (i.e., birth—jāti).

Is Everything That Happens Anatta?

30th December 1960

Who makes the five khandhas to arise? Matter or form (rūpa) arises by kamma, mind (citta), temperature (utu) and nutrient (āhāra) which are the four causes. The four mind dhammas (feelings, perceptions, mental formations and consciousness) arise by sense objects and sense doors (arom and dvāra). The four causes are always conditioned matters. It was like the example of a house supported by four posts. Is it according to your own nature or according to their arrangement? It will be collapsed and perished by one of the causes. Do they belong to you or are they controlled by the four causes? You have received the non-self (anatta) khandhas. You get something which is not your own. You'll be alive if they order you to be alive. If they want you to die and you have to die. The body has to follow accordingly if the mind asks the body to lift the leg and the hand. Even walking for one step does not belong to you. The mind is controlling the body. Only the mind wanting to breathe in and out arises, the body can breathe in and out. It'll die if the mind did not arises.

The Buddha and arahants had already seen these natures that they could not take joy in it. We are oppressed and tortured accordingly by them. You can say it as anatta and also as dukkha sacca. You have to accept if it asks you to live on or have to be in pain or have to die. Don't take it as you're unlucky. You take it as only kamma (past action) and become wrong view. (In Ledi Sayadaw's Anatta Dīpanī,

painful feelings or illness and diseases are mostly related to the mind, temperature and nutrient.)

Blaming everything only on kamma becomes kammavādī diṭṭhi (i.e., everything happens because of kamma—it's a wrong view on kamma.) After arriving to any life of existence by its arrangement will treat you as slave.

It is only in Nibbāna (which is) without these four causes. Kamma is the arrangement of it if someone takes painful existence. Temperature (utu) causes the earth to be in fire (at the time of Doomsday). Food causes someone dies with food poisoning. Nibbāna is free from these things. Only arriving to Nibbāna will free from anatta (i.e., free from the three universal characteristics of anicca, dukkha and anatta). It has been said by some people that whatever happens is anatta (i.e. there is nothing you can do). This is the voice of a slave. It means whatever happens I'll accept it. You have to change this kind of non-self (anatta), if not, you'll never overcome it. (the four bases of power: desire—chanda, persistence—viriya, intentness—citta and discrimination—vīmaṁsā are important here.) Therefore, we have to come out from their province (i.e., the four causes). If not, we have to age, to pain and to die; and then have to be born. There is no happiness in them. This kind of happiness is the happiness of a slave.

Human Perils

8th January 1961

[Sayadaw also gave night-time Dhamma talks to disciples who stayed at the center. Most of them were 30 minutes only. Here is one of these talks. It was about the importance of taking refuge, not for Buddhists only but also for all human beings. This talk was based on a story in Dhammapada—Buddhavagga (Dhp. 188 ~ 192), the story of Aggidatta Hermit who had 10,000 followers and taught them paying homage to forests, mountains sacred trees, etc. They had the potentials for enlightenment that the Buddha went to teach them Dhamma and all became arahants.

The Buddha's discourse to them was: When threatened with danger men went to many as a refuge but these kinds of refuge was not a safe refuge and also not the best ones. One cannot be freed from all the evil consequences of existence (dukkha) by coming to such a refuge.

One took refuge in the Buddha, Dhamma and Ariya Saṅgha and penetrated the four Noble Truths which led to the cessation of dukkha. This indeed was the safe and best refuge.

There are other many types of refuge by man. Majority of people are craving and clinging for them which create human problems internally and externally. These kinds of wrong refuge are sensual pleasures, money, wealth, power, fame, etc. These kinds of wrong refuge can

lead mankind to destruction. Today a lot of human and environmental problems in societies to the international level are testified to the point.]

You’re reciting—Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi and Saṅghaṃ saraṇaṃ gacchāmi. (i.e., reciting the formula of taking refuge in the Buddha, Dhamma and Saṅghaṃ) But it’s unstable yet. Why is that? This kind of refuge is not knowing or penetrating the truth (sacca) yet. Only after you have penetrated the truth and your refuge becomes stable. You must not think that with an unstable refuge you are safe from falling back into the painful or woeful existences (apāyas). This refuge, which will never perish wherever, whenever and under whatever circumstances you may be, can only be possible if you know the Noble Truth. Having a stable refuge and not falling into the painful existence are of the same essence; they have a cause and effect relationship. Of all the perils, the worst is the peril of association with "wrong people"—manussatova.

[note: some Burmese Buddhists do Pāli-chanting for prayer they make wishes of free from some perils—bhaya; as example—free from amanussatova—wild or fierce spirits, etc. Here the human peril which Sayadaw referred to is association with people who have wrong views and teaching which can harm one. In the Aṅguttara Nikāya, we can find some teachings on perils by the Buddha. All these are interesting and useful for reflections.

Perils (bhaya): Due to fools (sutta 1, Book of the Three, AN. 3.1 Bhayasuttaṃ); future perils (AN. 5.77 Paṭhama-anāgatabhayasuttaṃ ~ AN.5.80 Catuttha-anāgatabhayasuttaṃ; Perils of reproaches,

punishment, bad destinations); (AN.4.121 Attānuvādasuttaṃ); In misconduct (AN.4.122 Ūmibhayasuttaṃ; AN.5.174 Verasuttaṃ; AN.9.27 Paṭhamaverasuttaṃ; AN.10.92 Bhayasuttaṃ); In sensual pleasures (AN.6.23 Bhayasuttaṃ; AN.8.56 Bhayasuttaṃ); separating mother and son (sutta 62, Book3).

All these suttas related to the Aṅguttara Nikāya translation by Bhikkhu Bodhi.]

Here human peril means becoming of Christians or Muslims with their talks. Leaning towards wrong views is more painful than beating by someone. It'll be cured if someone beating up you and after hospitalization. It can send you to painful existences (apāyas). Is it not more fearful by encountering this human peril?

(It is very interesting and penetrating by using the Buddha-Dhamma to contemplate the many kinds of perils make by human beings. Humans have the potential of changing or transcending of everything if we use our knowledge and power rightly and wisely, the earth can be Heaven or Hell. It depends on that we are wise or stupid.)

Without our own knowledge (ñāṇa), we take their saying as it could be right. There are many faiths in the world because of the encounter with human perils (views, teachings, doctrines, beliefs, etc.) They taught to people whatever they thought as it might be true and converting people. (most of them were speculations or misinterpretations of the experience.) It was not true (i.e., not direct experience) you'll encounter the perils of falling into painful existences (apāya) if you

believe in them. You'll encounter apāya perils if you encounter human perils (wrong views and blind faiths).

(Here Sayadaw told the story of Aggidatta Hermit who was misleading people by his wrong view, belief and teaching. He made a rule for his followers: If any of them are defiled with lobha, dosa or moha (greed, anger or delusion), they have to punish themselves by carrying a bucket of sand to fill a designated area. Later this place became a sand mount and occupied by a powerful serpent (magical nāga). It described worldlings has a lot of defilement. It is true that worldlings can even give up their lives for taṇhā and indulge in momentary transient pleasures. See today 21st century modern world.)

If you discern impermanence is arriving at the truth (sacca). After the penetration of dukkha sacca and it becomes the noble true refuge which is stable and unshakable.

Anicca Ñāṇa, the Saviour

10th January 1961

[Before the Buddha, until now, and even into the future; humanity has always looked externally for their creator and Saviour. Human beings will never find them, because it never exists outside them. Only the Buddha knew who were the real creator and the Saviour. It was like a king looking for the sound of a lute inside a lute by breaking it down into pieces, and then reduced them into splinters, and then burnt them with fire and reduced them into ashes, and then he winnowed the ashes in the strong wind and let them be carried away by the current of the river, but he never found the music in the lute. (from Saḷāyatana-Saṃyutta, the Simile of the Lute)

It was also like the following analogy. A philosopher (it seems an unwise person) postulated an idea or view such as—In Nature there could be some strange animals, as examples tortoise with hairs and rabbit with horns in the wild. He taught it to his students, and they believed in him because they thought he was wise. In their whole life they were always looking for it, only their life span came to an end and never found it because it was non-existence. This kind of searching will never come to an end, not only this life but also many future lives to come.]

It was like the rust corroded the iron, in the same way the things which had been searched would destroy us. By using and consuming the

things which have been searched become craving, clinging and action (taṇhā, upādāna and kamma). We are suffered with our own properties. Why is that? Because we don't know how to consume them. It will not become fault to us if we consume it for the practice. We don't have right or proper attentions in using them.

We don't contemplate anicca to the things and the mind during consuming. Therefore, the things we have searched is sending us to the four apāya like the rust corrodes the iron. By contemplating on the things and the mind as impermanence will fulfill our desire and at the same time lead to freedom. (Sayadaw continued to teach disciples on the reflection of the four requisites—foods, clothes, dwellings and medicines. If we don't know the D.A. teaching, we take it as normal in all of our daily activities. In reality, we're living with the three unwholesome dhammas of lobha, dosa and moha, nearly all the time. Therefore, the Buddha said that the frequent homes of living beings were the four apāya which mentioned it very often in his many talks.) The Buddha gave this talk to the monks and it related to the monk—Tissa (Sayadaw told the story in gist. The monk Tissa received a new robe, and he planned to wear it the next day. But that very night unfortunately he passed away. See Dhammapada verse and story—impurities/Malavagga, Dhp. 240).

At near death, the monk Tissa didn't contemplate anicca to his new robes. Because of his attachment on the new robes and reborn as a louse in it. The louse was called as animal—tiracchāna because it was far away from the Path, Fruit and Nibbāna. After a man dies, made merit for him and share it with him. But if he was reborn as hell being, animal, human and heavenly being, he could not receive the merit.

These beings have their own kinds of food or nutrient. Only the hungry ghosts (petas) who are living near it houses (i.e., attachment to their homes) and in the villages. They are eating and drinking excrement, urine, snots, etc. near houses and villages.

Only these beings receive the shared merits. Therefore, you all have to try hard in the practice. With one mistake you're finished. At near death contemplate the impermanence of feeling, mind, etc. If you can't contemplate anicca, then reflect it as loathsome (asubha) and dukkha sacca. You'll attach to anything if you don't reflect in these ways. Now, you still have the time and do practice for its readiness or preparation. At near death you can't make it. In this talk, what you have to remember is the properties you have worked for are tormenting at you.

At near death except "Anicca ñāṇa" (knowledge of impermanence) there is nothing you can rely on it. Therefore, do the practice to discern impermanence for its readiness or preparation.

True Refuge—God or Dhamma?

14th January 1961

[The Buddha and ariya disciples were great differences from all worldlings—puthujjana which meant man with full of defilements (kilesa). So, worldlings include all ordinary humans from religious leaders, philosophers, politicians, economists, scientists, wealthy people, etc. the lists will never end. After his enlightenment the Buddha was looking for a teacher who he could depend on because without a teacher was not good. But he could not find anyone who could surpass him in sīla, samādhi and paññā. So, he took the Dhamma as his teacher. This was not worldly dhamma, truly Noble Dhamma. Even worldly dhammas there are two types—unwholesome and wholesome.

Unwholesome dhammas lead to suffering, problems, disharmony, chaos and destruction etc. (many kinds—we can see this in the world situation today.) Wholesome dhammas are the opposite but by itself cannot transcend dukkha, birth, old age, sickness and death. It cannot immunize from unwholesomeness. So, beings still can have the chances to fall into woeful existences (apāyas). Even at near his death the Buddha not appointed his successor. He appointed the Dhamma as his successor and teacher of all his followers—including all kinds of living beings because all beings are part of nature—the dhamma means natural phenomena and natural laws and principles.

This was the wisest thing to do. Throughout human history we will only find people choosing or appointing their religious and political figures; to act as their teachers or leaders. Later these teachers and leaders had problems within the communities and became corrupted. Even we could find these kinds of leadership in later Buddhist communities, because man was easily corrupted as worldling. But natural laws and principles are never changed and universal, if have to change man has to change his mind and not Dhamma. If change the Dhamma will become Adhamma—non-Dhamma of the Buddha. By not changing the Dhamma, it will last longer; people do not confuse with the teaching and practice, and will have the good results.

Wholesome dhammas are the foundation for human survival and progress. We can see this in some suttas on the universal Monarch—cakkavattirāja, because they ruled the world according to the Dhamma, they depended on the Dhamma, took the Dhamma as their refuge, then were revering, cherishing, doing homage to the Dhamma. The Monarch, his governments and all the citizens followed and behaved accordingly to the Dhamma—such as Directing oneself rightly (Atta-sammā-paṇidhi-ca), well mastered discipline (Vinayo ca susikkhito), etc. that it could be called Golden Era—peaceful, harmonious, happiness, progress and well-being. (see all these wholesome dhammas in the Maṅgala Sutta, Suttanipāta). If we observe today world there are more bad leaders and governments around the world than before, a lot of chaos going on.

Why is that? Because these people are taking refuge in the unwholesome dhammas which represent a blind man. A blind man has eyes, but he cannot see the shinning and brilliant Sun which represents

the Dhamma, which can see and penetrate the blind man internally and externally very clear. Therefore, the Buddha called worldling as blind worldling—andha-puthujjana. Dhamma represents Buddha and the Ariya Saṅgha because if no Dhamma and there will be no Buddha and A. Saṅgha, vice versa. The tiratana—Buddha, Dhamma and A. Saṅgha are inseparable. They are true refuge and with Dhamma can solve all the ills of the human problem.]

When someone falls off a ship or a boat and drowns, whom is he going to rely on then? That's when you have to rely on yourself. Here you are all drifting with the current of taṇhā water. Taṇhā is asking you to work for the matters of family members (wife and children) and business. You'll arrive to the four apāya (woeful existences) if you sink in the taṇhā river. Let you busy with all these matters (worldly affairs) and you'll sink in the kilesa water. If you look at this and that houses all are drifting in the water of kilesas, and no one has anything to rely on yet. But there is a path factor raft (the raft of maggaṅga—Noble Eightfold path) for a reliance. It'll not become the five path factors (karaka-maggan) if you do not practice and contemplate—as for the eight path factors, it's still very far away. For a drifting person in the river he'll end up in sinking in it. He'll never rise up again if sinking in it.

(This is not an exaggeration the Buddha himself gave an analogy to Mahānāma as like a pebble falling into the water bottom could not rise up again—this referred to a worldling. A sotāpanna is like butter that never sinks to the bottom of the water which refers to the woeful and terrible existence—apāya.

You have to rely on yourself means not the physical body—it refers to the maggan—path factors. You cross the water (taṇhā) with your own maggan raft, and you will get your own Nibbāna. Just because you don't get it through dāna and sīla, it doesn't mean you don't have to rely on them. But it needs your own maggan raft. (Dāna and sīla are far causes). Why do I have to encourage you strongly? Because you all are still empty-handed with it. All the human businesses are drifting in the kilesa water. You are in foolishness with losses.

(These words seemed insignificant but has profound meaning behind it. Any living beings born as a human being is a very rare chance. The Buddha himself grave a simile of a blind turtle and a yoke with a single hole on it. A blind turtle in the sea every hundred years it emerged to the surface only once. The yoke also was floating on the water. The turtle's head went into this single hole was very difficult indeed. In the same way, if a being falls into hell, it is harder for it to come back up again to the human world than a turtle's head meets the hole of a yoke in the ocean. Most human beings only indulgence in sensual pleasures, so they also in heedlessness to do good and merits. They are just wasting their times and good chances by doing foolish things with one's life.)

You were sent by Dhamma to human world. There are three kinds of Dhamma—unwholesome, wholesome and Nibbāna. Unwholesome dhammas send beings to bad destinations (dugati), wholesome dhammas to good destinations (sugati) and the path factors to Nibbāna —the ending of Dukkha. So, you have to go wherever by the Dhamma. Dhamma is natural fixed course and always in this way after the winter and summer will come (God is not and not–existence like the atta

concept). Dhamma will function with its natural fixed course. You can't make wishes for it. This is utu niyāma—the natural fixed course of temperature (weather). Kamma niyāma—the natural fixed course of action is beings will be born in any places or arrive to any places send by kammas. It's nothing to do with your own power and ability. Therefore, you have to rely on the Dhamma. After death, you have to go with the arrangement of Dhamma.

It is the cause of the Dhamma (not by God or the Creator) that makes the difference between people. These are Dhamma niyāma—the natural fixed course of natural phenomena. The Buddha said that you had to rely on yourself—atta hi attano nātho (Dhp. 160). It does not mean this physical body, but it refers to the Dhamma. You all are using it wrongly as—we have to rely on ourselves. This body is non-self and who can own it?

I'll give you the story of the verse—gatha mentioned by the Buddha to the monks.

[Sayadaw told the story of Kumāra Kassapa's mother who had strong attachment to her son Ven. Kumāra Kassapa, who was an arahant. When she had got no respond from him, and she came to her senses and saw the fault of any attachment. She was already a bhikkhunī herself for some years already. After putting down her attachment and with the practice became arahant. The Buddha spoke the following gatha:

One indeed is one's own refuge; no one be a refuge to us.
With oneself thoroughly tamed can attain the refuge— Nibbāna,

Which is difficult to achieve.
(from Dhammapada—Atta Vagga—Self Verse 160)

Human beings will never solve their problems and sufferings if they are always looking for outside power to help them. Their minds are the Creators and their Saviours are also their inner qualities of the mind—the wholesome and transcendental Dhammas.]

When you are alive, contemplate the impermanence of phenomena. At dying, also contemplate the impermanence of phenomena and die with it. And then all the impermanent phenomena (khandha or dukkha) cease here and the path factors (maggaṅga) lead to Nibbāna.

The Art of Living and Dying

25th to 30th September 1961

[Here are six talks on dying—the first three talks based on Channovāda Sutta: Advice to Channa (MN 144 Channovādasuttaṃ) and the last three talks based on Anāthapiṇḍika (MN 143 Anāthapiṇḍikovādasuttaṃ), both suttas are in the Uparipaṇṇāsapāli—Saḷāyatanavagga, Majjhima N. In the Channovāda Sutta—Ven. Channa was gravely ill and wanted to take his life with a knife because he took himself as an arahant. Ven. Sāriputta and his younger brother Ven. Cunda went to see him. Ven. Sāriputta asked him questions for wanting to know his practice. Channa overestimated his attainment but Ven. Sāriputta knew that he was not arahant. Ven. Cunda also knew it because both of them were arahants. So Cunda reminded Channa about what the Buddha had constantly given attention to monks as an instruction. When someone's mind was shaking, he was in dependent, if not shaking he was independence. So, there was tranquility in him with no bias. Without bias there was no coming and going. Without coming and going there was no passing away and re-appearing. Without passing away and reappearing there was no here nor beyond nor in between. This was the end of Dukkha.

After Sāriputta and Cunda left, Channa took his own life. Instantly he knew his over estimation and quickly continued the contemplation and became arahant before passed away. He was success because already has experience before with his practice. According to Sayadaw it was

the importance of discerning of anicca before that could overcome difficulties.

In the Anāthapiṇḍika Sutta—upāsaka Anāthapiṇḍika was gravely ill and Ven. Sāriputta and Ven. Ānanda went to see him. Sāriputta knew that he would not survive, so giving him a series of talk related to the practice. The objects of practice were—six sense bases, six sense objects, six consciousnesses, six contacts, six elements, five khandhas, this world and the world beyond, what is seen, heard, sensed and cognized. What Sāriputta taught him was with the practice he should not cling them by training the mind not depending on them. After hearing this talk the upāsaka cried because he never heard these kinds of talk before. Sāriputta comforted him by saying that this kind of Talk was good for the monks only not to lay people. He requested Sāriputta for this kind of talk also should give to lay people, because some could have the potentials for realization. Anāthapiṇḍika usually went to see the Buddha three times a day but the Buddha never gave him this kind of talk. The Buddha himself could have some reasons for it—one reason was Anāthapiṇḍika himself was not matured enough to this kind of talk for the higher realization. (He was already a sotāpanna).

Ask the people, "Do they know how to die?" I expect most people's answer will be "No," or they may even answer, "I don't want to die." Not to mention death, they don't even know how to live themselves. If they do not know how to live with their own lives, it will become more difficult for them to face death. The Buddha’s education is the art of living and dying. The above two suttas is about living and dying. Upāsaka Anāthapiṇḍika’s life was an example for living and Ven. Channa’s life for dying. There were a lot of Dhammas for living and

dying in the Pāli-Nikāyas. Dying is very important for everyone, because the dying moment will decide our future existences.]

Entering into the fruition attainment—phala samāpatti is from the process of impermanence the mind in a blip is inclining towards Nibbāna element. (This referred to Sāriputta and Cunda who were staying on the mountain Vulture Peak for seclusion.) The Buddha had the skill of entering into the fruition attainment within in-breath and out-breath. He could control or govern his mind to this level. (told the story of Channa). Ven. Sāriputta questioned Channa on his attainment ; Do you take consciousness which arises from the contact of object and sense-base as me or mine?"

Ven. Channa's answer: NO, I don't take it in these ways Bhante. He has discerned impermanence that not taking them as me or mine. So, he had right view, but not an arahant yet. This was only insight knowledge (vipassanā ñāṇa). The worldlings (i.e., practicing yogis) also can have it. Whatever mind arises if you discern its not-existing is right view. Vipassanā ñāṇa means discerning of the not-existing of the arising phenomena; i.e., seeing from the existing phenomena to its not-existing phenomena (its arising and its vanishing).

Two minds can't exist in a parallel event or at the same time. The contemplating mind has to follow later that only can see the not existing of its phenomena. It's not contemplating the non-existence of phenomena. Non-existence of phenomena are just concepts (e.g., God, tortoise hairs, man, etc.) From the existence of a phenomenon to its non-existence is an ultimate concept (tissari-paññatti). It's one kind of concepts, and not the concept of non-existence. As an example—for U

Mar Din if you touch anywhere on the body, you will not find it (this talk was given to upāsaka U Mar Din). You can't find it because it's non-existing.

The existing phenomena are arising—udaya, not-existing is vanishing—baya, hence it's udayabbaya ñāṇa or vipassanā ñāṇa—insight knowledge. People didn't see these Pāli-passages and didn't know what has been said. Mind with mind cannot see the arising and vanishing at the same time. But one mind sees the arising phenomenon and the following mind sees the vanishing phenomenon; observing at it in a blip and not seeing it there.

Before it has been seen here, but with the knowledge (ñāṇa which is the contemplating mind) mind looks at it and not see it. This is the view in the practice. Not-existing is anicca (impermanence) and the knowing mind (contemplating mind) is magga (the five path factors). You see the existing phenomenon to its not-existing phenomenon. It's not totally non-existence. This is very important words in regard to vipassanā knowledge. From the side of knowledge (ñāṇa) all of them are in this way.

Ven. Cunda told Ven. Channa as with the dependency the mind was wavering and with the independence it was not wavering. Ven. Channa was with craving (taṇhā) he had dependence on the khandha. He had affliction on the khandha. So, he didn't want to suffer with dukkha vedanā that talking about to take his life with the knife. This was talking about taṇhā attached to the khandha. Taṇhā is wavering if the khandha is shaking (i.e., afflicted). Far or near distances are not the main point. With dependence, it will shake.

(Sayadaw retold the story of Ven. Channa). You have to know the arisings of phenomenon and also not the existing of it. This is right view. The view of the insight knowledge (vipassanā magga view) is this view. It’s not the view of the path factors which is supramundane path factors (lokuttara magga). You can contemplate anyone of the four satipaṭṭhānas. It’s important to discern the vanishing phenomena. The Buddha had said that if you contemplate one of them it includes all of them. Why the Buddha was asking the monks to try the practice? He wanted them to have the right view. When with the arising of vedanā you’re wavering by attaching to the khandha.

Sense objects and sense bases are connected with wrong view and craving (diṭṭhi-taṇhā—see the Nandakovādasuttaṃ Sutta in Majjhima N., MN 146). Worldlings don’t like to be in calmness. They want to be in wavering. The saying of the couple is living and dying together means smiling and grimacing together (man and woman who have strong attachment to each other). Smiling is taṇhā and not a peaceful happiness.

After that you’ll be in grimace because D.A. process is continued. If you are able to end smiling and the grimace will be ended. You don’t see the original nature of the khandha, so that you could smile; and when you see it, you have to be in grimace. Its own nature is changing —vipariṇāma. Only by knowing it original nature that smile and grimace will be finished. This is by insight practice. Don't smile when it arises; and don't grimace when it vanishes. You must contemplate at it with the equanimity of insight—vipassanā upekkhā.

You have to know the arising and vanishing of the phenomena. This is the nature of the khandha. The original nature of the khandha is arising and vanishing. It's free from the smile and grimace that it's also insight (vipassanā) and also equanimity (upekkhā).

The view of insight is discerning of impermanence, and the view of transcendental knowledge (lokuttara magga) is the view of no arising and vanishing of Nibbāna. These are the differences between them. You have to practice until the khandha disappears and only with the knowledge leaving behind (i.e., the contemplating mind with the eight path factors or the path factored mind). It's peaceful because with no khandha and kilesa. Remember it as you have arrived at Nibbāna with body and mind tranquility (i.e., kāya and citta passaddhi). The commentary mentioned it as kāya passaddhi (body tranquility), citta passaddhi (mind tranquility) and kilesa passaddhi (non-kilesa tranquility).

Only with the contemplating mind (the eight-path factored mind) is leaving behind the process (therefore, the mind experiences perfect peace and happiness—i.e., Nibbāna.) You follow the process of arising and vanishing by focusing on them. After that you'll become disenchanted and disgusted with them, and then it'll come to you as no arising and vanishing will be good—with that decision the arising and vanishing phenomena come to an end. The body, mind and defilement calm down which the commentary mentioned as kāya, citta and kilesa-passaddhis respectively. You note it as the path knowledge (i.e., maggaṅga).

You have to practice hard according to the processes of the knowledge. Have to discern the vanishing phenomena (this is the knowledge of dissolution of formations—bhaṅgānupassanā ñāṇa—this stage is the climax of anicca). If you see them a lot, you will become disenchanted with them. Even becoming of disenchanting with them, you still have to observe them. (even become don't want to see them and stop the practice.) With the strong disenchantment and the knowledge of not wanting them will arise. All the other knowledges are included here.

(The Buddha did not mention all of them in many suttas only three of them—rise and fall, disenchantment and path knowledge—the commentary mentioned ten of them.)

You'll not get the next khandha (i.e., new one) if you die with no attaching to the khandha.

(The following talks were related to the Anāthapiṇḍikovada Sutta)

With attachment beings take rebirths at places where they have attached to it. The monk Tissa had attachment to the robe (a new robe for a monk) that became a louse in the new robe. Some died with the attachment to their wives and children born as dogs, snakes, etc. People are buying things because they desire for them and this is attachment. So, they can become louses, cockroaches, etc. if no attachment will not become again. (showed it with the chart of D.A. process). Only with insight knowledge comes in there will be no attachment. Attachment will be ceased by seeing impermanence. You must contemplate with insight to the attached phenomena if you want Nibbāna. There is no attachment by knowing them as impermanent,

suffering and non-self. The most affectionate phenomenon is one's own khandha. Therefore, all is finished if we exterminate it (one's affectionate khandha).

(Sayadaw told the story in the Anāthapiṇḍikovada Sutta)

What is not clinging? With practice not clinging to the object only become non-attachment. Non-attachment comes by knowing the nature of the khandha. Knowing the nature of khandha is insight knowledge. They have the nature of impermanent, suffering, non-self and the truth of suffering (dukkha sacca). Because of our human surroundings, such as parents, teachers, etc. its original nature lost. In these ways inversions come in (vipallāsa) and seeing them with distortions. Clinging will arise if you see not its original nature, with that next life will come. Close your eyes and contemplate feelings which arise on the body, you can't see man, woman, etc., attachment of craving and clinging (taṇhā and upādāna) fall away.

(Ven. Sāriputta gave instruction to Anāthapiṇḍika)

You must not cling to form, feeling, perception, formation and consciousness—the five khandhas; what is seen, heard, sensed and cognized; and all the dhammas. If you discern impermanence note it as emptiness—suññatā. It becomes emptiness.

We all have to die and must do the practice on the existing khandha for not clinging to it. The way of not clinging is to know it as useless. You'll cling to it if you take it as useful. Because of the clinging and khandha comes into being. The practice of not clinging to the existing

khandha is the most important one. You have to use the knowledge eye — ñāṇa-cakkhu to observe the existing khandha, and will see its impermanence, suffering, non-self, loathsome and truth of suffering (dukkha-sacca). You can see it only with right view.

Clinging—upādāna is the truth of the cause of suffering—samudaya-sacca. The clinging—khandha—upādānakkhandha is the truth of suffering—dukkha-sacca. If you have clinging, dukkha will arise. The objects are emptiness—suññatā, the sense bases are also emptiness and clinging fall off. The Buddha Dhamma (Sāsana) will disappear if no one teaches emptiness and you also don't have the ear to listen to them. (This point is more evident in later traditions which get lost in rite, ritual and superstitions.)

(Anāthapiṇḍika passed away and reborn in Tusita Heaven as a young beautiful devata. When the night was well advanced, he went to see the Buddha and addressed him with stanzas.)

He addressed to the Blessed One that only the Noble Eightfold Path extinguished defilements and leading to Nibbāna. The path factors arise by observing with knowledge (ñāṇa) on the khandha's original nature. King Milinda asked Ven. Nāgasena as explained for him how impermanence of phenomena leading to Nibbāna. Ven. Nāgasena didn't answer them from what he had heard from others. His answer was his own direct experience. Contemplating knowledge is turning towards rising and falling by progressing towards Nibbāna. After that all the khandhas disappear and leaving behind with the contemplating knowledge. The contemplating knowledge is from the impermanence side it turns towards no impermanence. With all the impermanence is

truth of suffering (dukkha sacca) and without them is nirodha sacca—the ending of dukkha. From the side of dukkha sacca it turns towards nirodha sacca, but the khandha still exists (this is the yogi’s body, but the mind do not experience it).

Importance of Habitual Practice

20th October 1961

[This talk was based on the Assaji Sutta in the Khandhavagga, Saṁyutta Nikāya (SN 22. 88, Assajisuttaṃ). The Buddha was dwelling at Rājagaha in the Bamboo Grove. Bhikkhu Assaji was dwelling Kassapaka's Park, sick afflicted and gravely ill. Because of his illness he lost his attainments of jhāna. The Buddha went to see him and gave encouragement as samādhi practice was not the essence of his teaching. So, the Buddha gave him the instruction on insight practice —vipassanā. At the end of the Buddha's exposition of the three characteristics, he became an arahant.]

With painful feeling arising, Assaji failed to obtain samādhi, and he was in despair. The Buddha told him: "You carefully note that samādhi is not the essence of Dhamma in my teaching (sāsana). Only insight practice is the essential one." Maybe you'll tell me 'I have been practicing for a while now and I haven't got samādhi yet.' You should not be in low spirit because of weak samādhi. In the Buddha's teaching samādhi is not the real essence. Assaji's mind was uplifted. Samādhi is as a supporting factor and wisdom (paññā) is the main one. "Listen to me what I tell you", and the Buddha asked him to contemplate with insight. Feelings exist, minds exist and the five khandhas exit.

"I'll ask you and give me the answers", the Buddha turned his mind to the objects. Assaji's samādhi was fallen apart and also with illness;

therefore, the Buddha asked him to contemplate the khandha to arrive at the insight knowledge. From now on you all have to practice and become the habitual kamma (āciṇṇaka kamma). Every time feeling arises, you have to contemplate and discern its anicca. The Buddha taught as someone has strong wrong view (diṭṭhi) contemplating the minds (cittānupassanā) and with strong craving (taṇhā) on feeling (vedanānupassanā). At any time, you have to practice it becomes habitual kamma. Āciṇṇa kamma means to exercise it very often. I remind it to all of you. What is the reason for it? The search for something comes with a desire, and you also don't want to be separated from the family members.

But you have to leave the properties behind and also separate from the family members. So, you can't deny it that it'll be difficult for your dying. This is not for the main concern. The main concern is prepared for the habitual kamma which the Buddha has mentioned it. Knowledge (i.e., vipassanā) has to be exercised very often. You need to contemplate a lot on the mind and feeling. Anicca and anicca ñāṇa have to fit in together (i.e., discerning of anicca). It becomes habitual kamma if you practice every day.

With a lot of practice and at the time of near death, the thought which you don't want to separate from the family members and let go of the properties can be arisen. If I have to give you an example, your habitual kamma of practice is like the strong flowing water current. Your mind states of unwilling to separate and let go of things are like a stick coming in the way of current, with the strong current the stick is moving away from its path. Your vipassanā practice every day is like the strong water current. In this way the wholesome habitual kamma

(āciṇṇaka kamma) will give the result and the unwholesome death proximate kamma (āsanna kamma) will give the way or shun away from it. You have to practice urgently for the matter of winning at near death.

Āciṇṇa kamma is the duty of everyday exercise and āsanna kamma is the matter of near-death actions. Āsanna kamma will give the result if you don't have the insight practice. It's quite fearful indeed. The clinging to family members will drag one to apāyabhūmi—woeful existences, and the clinging is taṇhā—craving. D.A. process arises and with the clinging and action—upādāna-kamma become woeful birth. Āsanna kamma throws the being down there.

You all have the wholesome merits, but these are not done by you very often. You must do one of the four satipaṭṭhāna very often. The cars and things which you have bought, the houses, buildings which you have built, etc., are your enemies.

It may come at near death. These fearful things and related to āsanna kamma which close to the mind at death (cuti citta). Near the cessation of the mind consciousness it can arise (i.e., near the cessation of death consciousness). Upāsakas (lay supporters) who has built Buddha images and monasteries had been in apāyas—woeful existences were by āsanna kammas. They did not have the insight knowledge, but if they could practice and attained the path knowledge then the āsanna kamma couldn't obstruct them. You must practice to have the āciṇṇaka kamma. For Queen Mallikā, an āsanna kamma came in at near death, and she fell into painful existence. (She had remorse for a small mistake which had been done before at near death.) She had offered

the greatest dāna which could happen at each Buddha's time. (Sayadaw told the story)

She didn't attain the path knowledge that her destination of rebirth was unstable. Only the path knowledge had been seen, Nibbāna would be stable, if it wasn't then it's unstable. You have to remember it for two points; either you had attained the path knowledge or had practiced to the point of becoming habitual-kamma (see the Channovāda Sutta of Majjhima Nikāya, MN 144).

It's probable that at near death the matters of family members (wife and children) and businesses can come in. Someone with no insight practice is no easy for him to separate with these things at near death. Āciṇṇa kamma will send one to good destination (sugati) or Nibbāna (i.e., with vipassanā practice). So, don't be lazy at it. At near death you have to contemplate with all of your energy. Why can you contemplate with all of your energy? It's because with the power of āciṇṇaka kamma, otherwise if you see the hell sign and have to go accordingly. You'll become animal if seeing the animal sign. Someone with the āciṇṇaka kamma he can change them by seeing it. If you see hell fire and you know I'll go there. Because you have heard about them before. At that time, you had to contemplate the khandha with full force and can realize Nibbāna by seeing anicca, its disenchantment and its ending.

There is nothing to be in low spirit about it. Someone who had the āciṇṇaka kamma and at near death he could become arahant (e.g., Ven. Channa). Someone without the āciṇṇaka kamma he has to go accordingly with the sign of rebirth. The Buddha explained the two

differences on worshipping him and the insight practice. Having respect and worship in the Buddha can send someone to good destination (sugati), and with the practice arrive Nibbāna.

Reduce the practice of worship the Buddha and with more on Vipassanā practice become āciṇṇaka kamma.

(The commentary gave an example: The old cows stayed near the entrance door of a cow pen. These old cows came out first from the pen when the door was opened in the early morning. Here the old cows represented the āsanna kamma near death. It appears first if there is no habitual kamma. Sayadaw explained about it here.)

You don't need to listen to this kind of talk just only for merits. Offering of drinking water to travellers is also making merits (In the old days in Burma some Burmese established water pot shelves along the road sides for travellers, usually underneath shady trees and even some had small opened sālā for rest.) The Buddha preferred the cutting off all wholesome, unwholesome and mixed kammas (i.e., mixed with positive and negative actions). The action which cut off all other kammas is vipassanā kamma and maggan kamma (i.e., insight knowledges and path knowledges). Practice for a while and stop for a while, this cannot become habitual.

You have to practice a lot for it. You're succeeded if the knowledge fit in with impermanence (the contemplating mind discerns anicca).

(Sayadaw continued Assaji's story)

The Buddha gave an instruction of Dhamma with questions and answers form to Ven. Assaji, and during the instruction he became arahant. Here samādhi was only helping and supporting the practice. Vipassanā practice is leading by wisdom. Vipassanā practice includes samādhi factors. Samādhi factors include in the practice if you discern anicca. During the practice also includes sīla factors.

Only Dukkha Exists

28th October 1961

(Sayadaw told the story of Rohitassa devata)

The end of the world means Nibbāna. Only with knowledge (ñāṇa—i.e., Vipassanā knowledge and path knowledge) you arrive there and no other ways or methods.

Here the world is saṅkhāra-loka—conditioned world. This khandha body is saṅkhāra loka and we have it by conditioning. Loka—the world or the khandha is arising and vanishing moment to moment. You can't arrive to Nibbāna with good kamma, but with good knowledge (ñāṇa) will arrive there. It's clear that Nibbāna is the way of knowledge— ñāṇa. The action way (kamma path) leads to 31 realms of existence. There are three paths—kamma path, jhānic path and ñāṇa path (the ways of action, absorption and vipassanā). Kammic path is the far cause, jhānic path is the near cause and ñāṇa-patha (the path of knowledge) is the direct way.

(Here Sayadaw used ñāṇa-patha as the direct way instead of the cause, Nibbāna is not arising by causes because it is free from the three universal characteristics.)

Now human life span is very short (average 75 years); if you want to reach Nibbāna quickly, you must follow the ñāṇa-path. In the two-

armed length khandha, follow it with knowledge and observe with it. Follow with one which you prefer it among the four satipaṭṭhāna. If you are able to discern feelings with knowledge, then observe feelings; if the mind then observe the mind, etc. contemplate their arising phenomena with ñāṇa on the arising and vanishing of the conditioned world (saṅkhāra loka), it is insight practice (vipassanā).

The Buddha taught that the four Noble Truths existed in the khandha. Except greed (lobha or taṇhā—craving) all the other name and form (nāma and rūpa) is dukkha sacca. It's the cessation of dukkha-nirodha sacca if no taṇhā exists. When I ask you "Do the khandhas disappear?"; it is loka nirodha sacca—the truth of the cessation of the world or mind and body.

(Sayadaw had the skill of using the Pāli language in many forms to describe the experience.)

Sutavā ariya-sāvaka—the learned disciple of noble being's (here the yogi) eye is magga sacca—the truth of the path. While observing it the world—loka will tell you as "I am dukkha sacca." The khandha will tell you as—"I am anicca, I am dukkha, and I am nirodha." Khandha is the teller and ñāṇa is the observer. It'll tell you what it has to say. It will not tell you any more if it has nothing to say.

The observer will see the ending of it. The ending of the khandha is Nibbāna. Birth and death are loka, arising and vanishing are loka, arising dukkha and vanishing dukkha are loka. You have to decide it as in the 31 realms of existence have no happiness at all. If you ask me, how long do I have to contemplate it? This is difficult to say; however,

it is also easy to say. It'll take long if the kilesa is thick. If kilesa is thin, with the practice in the morning and you can realize it in the evening. Don't talk about perfection (pāramī). What happens to me? Do I have pāramī? Don't think about it. You have to increase your faith and energy. You see the truth if you discern impermanence. It's only listening to the sacca dhamma and to see sacca—the truth by observing it.

(Sayadaw talked about the practice on feeling)

There are no times without feeling. During the pregnancy in the womb is dukkha. After birth is also dukkha. At the time of death is dukkha. Except dukkha arising and dukkha ceasing there is nothing exists. You'll see it clearly as it's only dukkha. Dukkha disappears if khandha disappears, it disappears under the observing mind. Nibbāna exists at the ending of khandha. It will arrive to the end by following its process. You'll see Nibbāna by developing it with bhāvetabba—contemplating many times. It'll never appear by waiting for it with good kamma (including with prayers as some Buddhists and other faiths). It'll only arise by waiting and observing with good ñāṇa. The ending of the world—loka means one's own loka–khandha. With the not wanting mind arises for the khandha and loka—the world comes to an end (all the three worlds will come to an end for the arahant).

Perfection for Nibbāna

(no date)

Amata means deathless which is Nibbāna. The way or path to the deathless is the path factors (maggaṅga) or the four paths (magga)

[This talk was based on a sutta in the Saṁyutta Nikāya, but Sayadaw did not mention its name.]

You have to go straight and will arrive to the deathless. You encountered me this life because you had fulfilled your perfection (pāramī). Making wished for life existence was making prayers to die with feeling because at any time never lacking from feeling (i.e., vedanā, which is one of the five khandhas, is present momentarily.)

Not knowing of dukkha sacca that beings prayed for vedanā.

Making wished was taṇhā and what they got was the killer (khandha).

Nibbāna only attains by contemplating with magga sacca on the dukkha sacca. Contemplating on the arising and vanishing of phenomena is developing dukkha sacca. Come out from impermanence and arrive Nibbāna (the Buddha taught in Udāna Pāli). Not seeing impermanence is coming out from impermanence.

At first contemplate impermanence with the five path factors (maggaṅga). After the ending of impermanence completes with the

eight path factors and it is on the main road of the path (magga), with the continuous walking it'll be sure of arriving at the deathless Nibbāna. The eight path factors (Nobel Eightfold Path) send the yogi to the deathless. Without the five path factors arising can't become the eight path factors, or no insight knowledge (vipassanā ñāṇa) and the path knowledge can't arise. Whenever you observe the khandha only impermanence exists. (i.e., udayabbaya—arising and vanishing). Only those who know the impermanence of the dukkha and thus awaken to it; only then will they emerge from impermanence and attain Nibbāna. I want you to come out from here (i.e., anicca) that importantly I have to tell it. This khandha is full of dukkha; anicca khandha disappears is dukkha disappear. The absence of dukkha is Nibbāna; and the knowledge which there is no dukkha existed is path wisdom.

Therefore, in the Udāna Pāli, the Buddha mentioned as there was Nibbāna without any conditions. What kind of conditions is Nibbāna? It's object condition—ārammaṇa paccayo. You have to note it carefully. It's ārammaṇika-adhipati paccayo—predominant object condition.

It's as a sense object condition for people who had no defilements—kilesa. Nibbāna is nāma dhamma—mind phenomenon. It will not let the mind incline towards it with the kilesas of greed (lobha), anger (dosa) and delusion (moha). Nibbāna does not accept anyone who has pollution, otherwise, it would not call people to incline towards it. It doesn't have connection with any kilesa.

Why have you still not seen it yet? Because you still have pollution in your heart. So Nibbāna is selecting people. First with insight

knowledges to clear away defilements (kilesa). It will accept the mind inclines towards Nibbāna with the path knowledge of no defilement at last. In this case, vipassanā ñāṇa is still cleaning up defilements and magga ñāṇa has finished it. It's still cleaning kilesa if still seeing of impermanence. After piling up the kilesa rubbish, and burn it down with maggaṅga fire that Nibbāna invites coming to see it. (this is the commentary gave the example.) Even it's not easy to clean kilesa to finish it still far away. It can't be possible to see Nibbāna which is the ending of anicca if still not discerning of anicca. If seeing impermanence dawn is arising which was mentioned in the Nāmarūpa-pariccheda textbook. Transcendental knowledge has to be arisen by discerning of anicca. When the day dawns, the sun will soon be out.

You don't need any pāramī (perfection)—The Buddha taught the five padaniyangas; and if practicing in accordance with it, you would realize Nibbāna. The main factor in this is the discernment of impermanence.

The five padaniyangas are: ① Have strong faith ② Good health ③ Practicing with straight forward mind ④ Practicing diligently ⑤ Discerning of impermanence

Therefore, discerning of impermanence means one has the perfection that you have to continue the practice.

Sukha Nibbāna

(In 1954)

[Sayadaw returned to Amarapura from Mogok in November 1952. This talk was delivered in 1954 that an early talk there. It seems that not many of those who came to listen to the discourse in the early days were very close to Sayadaw. Therefore, Sayadaw sometimes even called out the names of some female disciples in Q and A style to get their response. After two or three years never mentioned their names again and only to two or three laymen sitting in front of him. The early talks were also a little more than an hour and later changed to only an hour.]

You attain the path knowledge if seeing the cessation of dukkha. The hot element and the death element all are ceased, including all the seeds to hells.

It has the meaning of you will never encounter with all kinds of suffering.

I am encouraging you with the practice to get the knowledge (i.e., path knowledge) of the cessation of dukkha. At getting old and at dying will be difficult for you, all these come to you if not get this knowledge. You don’t get it by praying and must do it yourself. In you there are except the perishing minds and nothing exists.

These are arising and vanishing, arising and vanishing—in this way. Following the arising mind and contemplate them with ñāṇa. Check them always as: not exist and has vanished, not exist and has vanished, etc.; only all these will come to you. This is the dukkha of existing. Because of not existing that it becomes dukkha. Is still your own mind? It's not your mind, the dukkha of arising and vanishing.

Do you become disenchanted and wearisome by seeing a lot of them?

Does it not arise in your mind ñāṇa all becoming dukkha? The not wanting mind (ñāṇa) arises. However, you look for it (these dukkha) and not arising any more, instead the path knowledge arises. The not wanting mind is path knowledge. The black dukkha disappears you'll find the white sukha. Seeing all the black is seeing dukkha. With a lot of looking at them, you'll see the white.

The cessation of dukkha means you can't find it. You'll see sukha if not seeing dukkha. Dukkha nirodha ñāṇa—this is the knowledge of seeing the cessation of dukkha. Only the black dhamma does not exist, but something is there. Even though nothing is there, a knowing exists —ñāṇa exists. Today Dhamma is not easy. I am talking on the real Nibbāna. Someone has not seen dukkha, then the cessation of dukkha does not come out from him. This sukha is Nibbāna and the seeing of it is magga ñāṇa. Sukha and ñana are on a line one ahead and one behind.

(i.e., the same as the mind experiences sukha Nibbāna. Here Sayadaw's skill in using language).

It’ll be clear with example to express the refined Dhamma. Daw Shwe had a boil on her hand that kept hurting. The wound would heal when all the pus came out. If I ask her; “How are you Daw Shwe?” She will answer me as it's gone.

(Daw Shwe seemed older than Sayadaw and one of the regular listeners of his talks with her husband.).

Disappearing and paining are at the same place. It means dukkha does not exist anymore. At the time of paining this arm and this dukkha, after disappearance this arm and this sukha. At the time of seeing impermanence is this body khandha, after that not seeing dukkha and only see the happiness. This is Nibbāna with the khandha. It can’t be changed and has to go in this way. The differences are the growing of the boil and the disappearing of it. At the contemplating place have to see dukkha and sukha. Is Nibbāna far away? If you still haven't seen the dukkha, then don't expect to see the sukha. Only by seeing dukkha sacca, you’ll see nirodha sacca.

Ascending with Three Knowledges

(no date)

The Buddha's duty was to teach people until they understood. For practicing was the duty of disciples (sāvaka) who listened to the talks. This is not getting with prayers. I am talking about what the Buddha had taught. So, don't have any doubt on it. One of the verses which nearly everyone know is:

Sabbe saṅkhārā aniccā-ti,	All conditioned phenomena are impermanent;
Yadā paññāya passati;	when one sees this with insight-wisdom,
Atha nibbindati dukkhe,	one becomes weary of dukkha.
Esa maggo visuddhiyā.	This is the path to purity.

I'll show you the three stages of the process. This side is three objects of the contemplation, and the opposite side is three ñāṇa of the contemplating mind ① The first stage is—Sabbe saṅkhārā aniccā-ti → from the side of object. Yadā paññāya passata is—at that moment you have to contemplate it with insight wisdom → this is the contemplating ñāṇa.

First you have to practice in this stage. It means observing anicca with paññā. When it shows its impermanence contemplate with paññā. This is not for reciting, but it tells you for the contemplation. This is the gatha (verse) shows you the practicing process of entering towards

Nibbāna. Whatever mind or form (rūpa) you want to observe will discern anicca.

The observed object and the contemplating ñāṇa have fit in together, or ① and ① fit in together (i.e., anicca and paññā).

(Here Sayadaw told the disciples that he was following the Buddha's system of teaching them in the form of questions and answers.)

Is there any time when anicca is not displayed? The Buddha's concern was you didn't observe it, so he included the word—"Yadās → When it shows anicca to teach you. (The Buddha was quite exact in his teaching. So, there is no place for the later monks—especially scholars and philosophers to change it or add new ideas and formulated views in to his Dhamma.)

② Let's go to the second stage —
Atta nibbindati dukkhe—when it shows dukkha, contemplate it until it becomes disenchanted or wearisome. Dukkhe and nibbindati have to be combined. You contemplate it until it becomes wearisome as anicca is dukkha sacca.

① The first stage is the knowledge of seeing anicca (yathābhūta ñāṇa)
② The second stage is the knowledge of disenchantment (Nibbidā ñāṇa)
③ The third stage is the path knowledge of (Magga ñāṇa)

Visuddhiya means purify from kilesa, that is Nibbāna. Esa maggo is the path knowledge. ① and ② are vipassanā knowledges. ③ is

lokuttara ñāṇa—transcendental knowledge. After the ending of disenchanting with anicca and the path knowledge arises.

These three stages are ascending with its maturity in accordance with the nature of dhamma. It doesn't need anything for you to do it. Even you're disenchanted with them, continue with the contemplation without stopping it. It has to be brought to maturity; it needs to be developed (bhāvetabba) by deep contemplation. Knowledge of disenchantment will arise if seeing a lot of aniccas. You can't stop it.

There are three types of person in attaining of the path knowledge.

1. Turning inward to one's own khandha with ñāṇa while talking (e.g., Sāriputta).
2. Contemplating one's khandha after receiving the instructions
3. Someone has to practice a lot by developing it—neyya person (today yogi)

(Sayadaw continued to talk about the three stages of the ascending knowledges).

① The first stage is yathābhūta ñāṇa
② The second stage is nibbidā ñāṇa
③ The third is path knowledge—magga ñāṇa

Yathābhūta ñāṇa means the knowledge of seeing as it really is; anicca exists that knowing it as anicca; the knowing and the reality fit together. You're the three rooted persons (tihetuka) if having the first stage of knowledge. (born with the wholesome roots of non-greed,

non-hatred and non-delusion.) By practicing hard in this life, you will attain the path knowledge. You don't commit the five heavy kammas —pañcā ānantariya kamma and have dispelled wrong views; if you discern arising and vanishing phenomena and I'll take the guarantee that in this life you must attain the path knowledge. Don't worry about that if you have not these six faults (i.e., five heavy kamma + wrong views). Don't be in low spirit in regard with the ten knowledges or 16 knowledges. These were taught by Ven. Sāriputta and all of them included in the three stages of knowledge (as mentioned above) which taught by the Buddha.

The first stage must practice a lot; the second stage practice little, and it'll be transferred by itself to the 3rd stage (i.e., anicca, nibbidā and magga ñāṇa respectively). Just practice hard for the practice and Dhamma will carry on by itself. In the satipaṭṭhāna sutta, it mentioned as one could attain it in seven years with weak faculty and sharp faculty in seven days. In the Bodhirājakumāra Sutta (MN 85), the Buddha taught the prince Bodhirājakumāra that one who practiced with sharp faculty in the morning could realize Nibbāna in the evening.

Becoming and Eight Faults

(no date)

[Sayadaw based this talk on a sutta called the Simile of the Great Log, Saḷāyatana-Saṃyutta. This sutta is quite well-known because many monks using it to talk lay people. Once the Buddha was dwelling at Kosambī on the bank of the river Ganges. A great log being carried along by the current of the river and the Buddha pointing the log to the monks and delivered this talk. It was simple but has profound meaning in it. A very significant person in the audience was a cowherd Nanda because after the talk he asked the Buddha for permission to become a monk. After becoming a monk, Venerable Nanda dwelt alone and practiced diligently; he became an Arahant.]

Rounds of existence—Saṃsāra birth, aging and death are going in a round continuously (i.e., jāti, jarā and maraṇa). Three or four bad things (plus vyādhi—sickness) are in a series which is called Saṃsāra. (Sayadaw talked about the simile of the great log) The saṃsāric traveller is like a great log. A yogi who has not attained Nibbāna is one who has never before contemplated with insight (vipassanā) on the six bases of internal sense, such as the eyes, ears and nose, etc. Having affection to them was like the log veers towards the near shore. You'll not have affection to them if contemplating with insight. Then it'll not veer on towards the near shore. Again, the yogi had affection for the six external sense objects of sight, sound, smell, etc. It was like the log veers towards the far shore.

Sinking in the mid-stream is sunk by taṇhā-rāga (craving and lust). Getting cast up on high ground is mana—conceit or has conceit. It can continue to float in the stream of current by contemplating all of them with insight. Getting caught by human beings means don't want to separate with family members and wealth (here Sayadaw referred to his audience. In the sutta the Buddha referred to monks.) After freeing from here getting caught by devatas—non-human beings. Before the realization of Nibbāna, you would have the aspiration and desire to enjoy the happiness of heavens and brahma worlds.

(Sayadaw made a lot of effort in many of his talks to change his audience's wrong inspiration and desire or traditional mistaken ideas and views of common Buddhists. One of these is that many Buddhists make merits for the worldly happiness that they pray and inspire for these enjoyments before arriving at the Nibbāna.)

The log continues by floating down getting caught in a whirlpool. It was sucking in by the whirlpool of five cords of sensual pleasure. Inward rottenness is a person who does not have sīla. The Saṁsāric traveller who has not reached the Nibbāna is caught up in one of these eight faults. By contemplation of impermanence to one's khandha, one will be free from all these eight faults. Do it for the penetration of one truth (i.e., dukkha sacca).

The Nature of Dukkha

(no date)

The Buddha taught us not attached to the present khandha and not wishing for the khandha of the future to come, by dying in this way was the best way (from Majjhima Nikāya).

A wanderer asked Ven. Sāriputta on dukkha and sukha (from AN. 10.65 Paṭhamasukhasuttaṃ, AN. 10.66 Dutiyasukhasuttaṃ). Sāriputta answered him that taking rebirth again was dukkha and not taking rebirth was sukha. One will attach to the khandha without insight ñāṇa. Praying for the khandha is to become the eating and chewing stuff of ageing and death. It was the same as chicken, pig, etc. are becoming the eating and chewing stuff for human beings. Only the fools are doing this thing. Another point is that death is just an increase of earthly soil in vain.

[This point supports what the Buddha had said in the Anamatagga Saṃyutta, Mount Vepulla discourse (SN 15. 20 Vepullapabbatasuttaṃ)—from the Buddha Kakusandha to the Buddha Gotama between the four Buddhas, its height decreasing—i.e., Mount Vepulla.]

It's not increasing your own well-being. The new one changes and the old one vanishes is the working of the khandha. The khandha's nature is arising and vanishing. This is the dukkha nature of the khandha. It happens all the time. Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—the characteristic of change is truth of dukkha.

You observe it with ñāṇa and will talk about its changing and vanishing. It has only dukkha sacca, and with a lot of observing the time will come for no affection to the khandha. This only comes to someone who observing it intensely.

Only by knowing the present dukkha and no desiring and wishing for the absent (future) dukkha. It's becoming clear that not doing vipassanā to know very well about this khandha that having affection to the present khandha and desiring for the absent khandha. It continues to show its changing and vanishing with many observing. Vedanā shows like water bubbles arise on water when rains fall on it. You get the knowledge of as it really is—yathābhūta ñāṇa. Continue to observe, and you'll know its oppressive dukkha—dukkhassa–pīḷanāṭṭha. It oppresses without pity to a person who has affection with it.

Only by knowing the changing and vanishing that has no affection to the present khandha. You get yathābhūta ñāṇa if seeing the changing and vanishing in details.

They show it in the way of non-stop, not seeing them is andha-puthujjana—a blind worldling. Because one even doesn't know about oneself. No vipassanā is like someone born in darkness and die in darkness. If you arrive to this stage of yathābhūta ñāṇa from the blind worldling you become good worldling (kalyāṇa puthujjana). After that you'll see it as the dukkha machine is revolving. This is seeing its function. It's rising up to the knowledge of seeing it as disgusting and wearisome. It becomes nibbidā ñāṇa—knowledge of revulsion.

Furthermore, it’s closer to the stage of not wanting this khandha. After that, all the dukkha ceases and becomes nirodha and magga—cessation and path knowledge.

The Worst Danger

(no date)

The first important matter is closing the doors of woeful existence—apāyas. (i.e., hells, animals and hungry ghosts) What is the reason? When the causes are there, lobha, dosa, moha, diṭṭhi, etc., arise in the heart (mind). These unwholesome mental states arise because the seed of hells is in the mind. Don't be afraid and fear of other things. Diṭṭhi—wrong view is the real seed of hell. (Sayadaw gave some suttas to support this point.) After diṭṭhi falls away (i.e., sotāpanna) even lobha, dosa, moha are still there these can't send one to hells (with diṭṭhi the three coarsest unwholesome roots are eradicated except the mild ones).

Even sotāpanna still makes khandha and goes to the good destinations (sugati); but never creates khandha and goes to dugati—the bad destination. So it becomes clear that only this one (diṭṭhi) needs to be abandoned. You don't need to be worried if diṭṭhi falls away. In the Mahā-vedalla sutta (MN 43) of Majjhima Nikāya, the Buddha mentioned as after eradicating diṭṭhi, beings did not fall into apāya dugati—painful destinations. To strip away diṭṭhi is the task of sotāpatti-magga—the path knowledge of the stream-enterer. Dāna, sīla and samatha can't make diṭṭhi fall away. For example, "Do you have diṭṭhi or not, if I do it, then I'll get it?" (i.e., on dāna). If I have sīla, in next life I will have long life. In the Suttanipāta, the Buddha mentioned that with the attaining of sotāpatti magga would not fall into the four painful existences (apāya). There are many suttas on this point that refer to it.

Without knowing the natural process of the mind and body with its impermanence, people are stuck by the diṭṭhi.

There are two ways to strip off diṭṭhi: 1. Temporary and 2. Destroy the cause. The temporary way has clear knowledge on the nature of mind and body and discerning of impermanence is called cūḷa-sotāpanna—small stream-enterer. In the next life he will not fall into apāya, but he will be unsafe after the following life. The Buddha preferred the second way for us all. The way of destroying the cause because diṭṭhi arises by cause. This is the destruction of the underlying tendency (anusaya) with the path knowledge. The temporary way of stripping off diṭṭhi is by insight knowledges. It's temporary cessation by discerning of impermanence.

(Continued to talk about three kinds of diṭṭhi.)

The wrong view you all don't have is the view of annihilation—uccheda diṭṭhi. So, only two wrong views are left for you. Having the identity view—sakkāya diṭṭhi that view of eternalism arises. With the falling away of identity view the other two are also gone. Even seeing a lot of aniccas in the khandha in full volume if having a teacher who can't explain it very well and sassata-diṭṭhi not fall away. Therefore, the method of stripping off the wrong view is very important.

(Even in the Buddha's time some of his disciples had the wrong views that the Buddha himself or other great disciple helping them to have the right view. Nowadays many yogis also had this problem. Sayadaw's Dhamma talks are very good to deal with this problem.)

There are two phenomena—the mind and the body (nāma and rūpa) that are capable of knowing and be known. However, you are looking for the weight in mind, and it doesn't have it. What can be weighted is the body or form (rūpa). Only you go in and disturb them that diṭṭhi arises. It's clear by itself. Both of them (i.e., mind and body) are the real existence of sakkāya

(Phenomenal existence and not the personal existence. It seems to be as wrong view, sakkāya has to be translated as personal existence and as a reality may be translated as phenomenal existence.)

You all go in and confusing them with the I-ness, it becomes wrong view (diṭṭhi). You have nothing to fear from them, except diṭṭhi.

Even the Buddha had the sakkāya (i.e., mind/body) but he didn't have diṭṭhi. In the mind dhamma lobha, dosa and moha are included in it, but they are real phenomenal existence—sakkāya, if the I-ness goes in and makes it become confusion and diṭṭhi arises. Then take sakkāya as I, me, etc. (phenomenon becomes personality) You all are always connecting or pairing them together (maybe like a beloved couple). Therefore, the Buddha had reminded us to destroy identity view (sakkāya diṭṭhi). Using them as language is all right, the point here is taking it as a reality in thoughts and views.

You all are mixing it up although it can't be mixed-up together. Mind/body are impermanent phenomena, so it never mix-up with the I-ness in any ways. If you want to them mix sakkāya with sammā-diṭṭhi (right view) but never with wrong view (micchā-diṭṭhi). Therefore,

without the help of a teacher is impossible. (A Buddha had arisen to the world was for this important purpose or task.) Mind and body exist that seeing only as mind/body become right view. That is seeing the reality of what is really having of it. Wrong view never runs away if right view not arises. It's not easy to rise sugati (good destinations) directly if falling into apāyas.

[It's especially here mentioned beings become man and deity from hell. Usually, beings are from hell to animal and then become hungry shades, but it could be directly from deity to hell—see Subrahmā deity and his 1000 celestial nymphs. (SN. 2.17 Subrahmasuttaṃ; SA. i. 88f; DA. iii. 750; MA. i. 190f)]

The life span in hells is no limit. You are succeeding of the first stage if you understand mind/body and discern impermanence.

[The life span in hells depends on the person and its type of action. Here, I would like to include a story in gist as food for thought. After the hermit Sumedha had the confirmation that he would become Gotama the Buddha in the future, his friend Megha left the lay life and became a hermit and student of Bodhisatta Sumedha. Past is a memory, now is the knowing and future is unknown. Unluckily for his downfall, a bad hermit went to their area and Megha met him and became a friend. Later he had disillusioned with the hermit life and returned to lay life. His life became worse and at last became an alcoholic and committed the heavy action of killing his own mother. After death, he fell into Mahā avīci hell.

Bodhisatta Sumedha became Gotama the Buddha after he fulfilled the ten pāramīs for four incalculable and 100,000 aeons. At that time Megha was born as a big fish in the sea—possibly a whale. A boat carrying Buddhists encountered this huge fish in the sea; facing with this perilous situation, they cried out for help, calling out the name of Gotama the Buddha. After hearing the name of Gotama the Buddha, the animal went away. The name of the Buddha stirred up memories of his past; clinging to the Buddha, he passed on and was reborn as a human being in Bārāṇasī. He became a novice arahant with the name of Dhammaruciya. (Dhammaruciyattheraapadāna, Ap.ii.429f) There are many profound Dhammas for contemplation. Here I only want to mention two of them—wrong view and the uncertainty in saṃsāra.]

Importance of Dukkha Sacca

(no date)

The saṃsāra is very long for us without knowing the Four Noble Truths. To know one Noble Truth of Dukkha is the most important one.

(In some suttas, the Buddha has said that he only teaches the dukkha and the ending of the dukkha. In the past and the future, what all other Buddhas had taught and will teach is the same thing.)

By penetrating of dukkha sacca, samudaya sacca (i.e., taṇhā) is abandoned. If you don't cut off from ignorance (avijjā) and the connection with death is never cutting off. If khandha does not disappear, death does not disappear either; for the disappearance of khandha is Nibbāna.

(This is the reason Sayadaw sometimes asked his disciples as: "Do their khandhas disappear or not?")

Whoever of impermanence has ended, and its dying phenomenon also comes to an end. With the ending of death is seeing the deathless. The seeing of impermanence is the beginning of insight (vipassanā). The arising of phenomenon is udaya and its vanishing is bhaya. For example, a feeling (vedanā) is arising; it's not there when you observe. In Burmese, it's phit—arising and pyat—vanishing = phit/pyat. Seeing

it with the five path factors—i.e., sati, viriya, samādhi and sammā-diṭṭhi, sammā-saṅkappa.

(These five path factors are called karaka-maggan functional or working path factors. In most of Sayadaw's talks, he emphasized vipassanā knowledge and it's also mentioned a lot by the Buddha himself. So, sometimes some Buddhists had misunderstood Sayadaw because it seemed he did not give much emphasis on the arising phenomena. It's not true if someone doesn't know the arising and how does he know the vanishing. Buddha Dhamma is simple and direct but profound. Sayadaw's talks are also like that with listening a lot will develop one's wisdom faculty.)

How did the commentary on Aṅguttara Nikāya say about impermanence? It was said that with the seeing of impermanence the eight path factors would arise. Therefore, don't let doubt arise as "Could I attain Nibbāna? (after seeing anicca). The yogi's duty is discerning of anicca, just contemplate for seeing impermanence.

By discerning of impermanence, you have to know that it arrives to the climax. It'll continue to see in more details. Later vipassanā knowledge is conducive to the path knowledge as anantara paccayo—proximity condition. If not seeing impermanence still not become the insider of the Buddha–Dhamma—(the insider of the Buddha Sāsana). Because the Buddha Dhamma does not enter into the heart yet. Of these two knowledges of lokiya magga and lokuttara magga (mundane and supramundane knowledges) to get the lokiya magga is more important.

The hindrances (nīvaraṇas) are hindering the mind for seeing anicca and Nibbāna.

(This talk was based on the five hindrances to explain the practice. The following talk also related to the five hindrances).

Kukkucca—remorse and worry could arise at the time of practice and near death.

(Remorse is thinking about negative things which one had done. Worry is thinking about positive things which one has not done yet.)

Dealing With the Five Spiritual Faculties and Five Hindrances

(no date)

In vipassanā practice you should know how to balance the five spiritual faculties of the contemplating mind (ñāṇa). These five spiritual faculties are—confidence (saddhā), energy (viriya), mindfulness (sati), concentration (samādhi) and wisdom (paññā). You also have to know how to expose the five hindrances. The five hindrances are—sensual desire (Kāmacchanda), aversion (byāpāda), sloth and torpor (thīna-middha), restlessness and remorse + worry (uddhacca-kukkucca) and doubt (vicikicchā). You also have to know how to keep up with the signs (nimitta) of vipassanā (e.g., anicca nimitta). Remember them very well! These are important. After dealing with the five spiritual faculties and the five hindrances, and you must keep up with the signs arising from the practice and not letting them disappear. In this way the practice will be successful. The five hindrances are covering up the objects of contemplation, such as the five khandhas and its impermanence (anicca).

The first one is balancing art of the five spiritual faculties.

The second exposing and dealing with the five hindrances.

The third one is keeping up with the vipassanā nimitta.

All these came from the story of Bhikkhu Soṇa in the Aṅguttara Nikāya.

(Sayadaw told Ven. Soṇa's story)

He did not get the result because of over striving (i.e., viriya—effort) and he either could not deal with the hindrances which covered up the true nature of phenomena. With over striving his mind was restless, and he did not know how to overcome it. So Ven. Soṇa couldn't see impermanence. Then he thought about returning to mundane life. So, the mind was turning towards laziness—kosajja which was refined dosa (dissatisfaction).

By relaxing his energy and become lazy, with the giving up mind became restless. The mind of restlessness and laziness were arising in him like a struggle.

[Sayadaw gave the similes for these two hindrances of sloth and torpor or laziness and restless from the Saṅgārava Sutta, the Book of Five, Aṅguttara Nikāya (AN. 5.193 Saṅgāravasuttaṃ). The Buddha explained to brahmin Saṅgārava on the negative results of the five hindrances. A basin of water covered with algae and water plants. If someone wanted to check his facial reflection inside, he would not be able to see it clearly. In the same way a mind obsessed and oppressed by sloth and torpor will not see the reality.

A bowl of water stirred by the wind rippling and swirling into wavelets. If someone wants to examine his own facial reflection in it,

he’ll not see it clearly. In the same way a mind obsessed and oppressed by restlessness will not see the reality.

Again, Sayadaw explained these two hindrances with Ven. Soṇa (Koḷivīsa) from the Aṅguttara Nikāya—Soṇa Sutta, the Book of the Sixes (AN. 6.55 Soṇasuttaṃ). The simile the Buddha explained to Soṇa was playing a lute but Sayadaw using the Burmese harp—not the western harp. When the strings of the lute/harp are neither too tight nor too loose and adjusted to a balance pitch is easy to play with a pleasant music. If the strings are too tight or too loose will has the opposite result—i.e., not easy to play and unpleasant sounds arise. In the same way, if viriya is aroused too forcefully leads to restlessness and if the energy is too lax leads to laziness. So, the Buddha taught him resolved on the balancing of energy would achieve evenness of the five spiritual faculties and taking up with the object or keeping up with the nimitta as mentioned by Sayadaw in this talk.]

Allow your efforts to be practiced with a balanced effort between the extremes of too much or too much relaxation. Contemplate their anicca and returning to the impermanence of the khandha if restlessness and laziness come in. This will see the khandha with magga. I’ll talk about the balancing art of the Dhamma.

1. Make adjustment of confidence (saddhā) and wisdom (paññā).
2. Make adjustment of effort (viriya) and concentration (samādhi).

The amount of mindfulness (sati) is never over like the other factors. Making an able adjustment will discern impermanence. Out of mindfulness is the working of delusion (moha).

There, the Buddha reminded us to have sati all the time. Some have strong faith (saddhā) but no wisdom that they have respect on things which should not pay much attention to it—for example, on the form of the Buddha or Buddha images. Their faith and respect don't reach to the wisdom (ñāṇa) Buddha. Taṇhā comes in with over faith. They are in the wrong direction without encountering a good teacher, because wisdom is retreated.

Over paññā become a cunning person (clever and deceitful). With the excessive factors kilesa creeps in to the practice. With the evenness of the five spiritual faculties, the impermanence of the phenomena fit in together.

(i.e., discerning of impermanence—this point is very important for yogis because vipassanā ñāṇa is vipassanā upekkhā—equanimity of insight).

Cunning dhamma is delusion (moha) because it's wrong knowledge (micchā-ñāṇa). This is the power of ignorance (avijjā).

[We can now see a lot of delusion in many worldly areas of politics, economics, business, media, science technology and so on. This does not bode well for humanity.

After clearing away the problems of an evenness of spiritual faculties and five hindrances and the khandha nimitta arises. This is the literary expression—the khandha own nature appears. This is anicca—impermanence.

[In the Comprehensive Manual of Abhidhamma—Abhidhammattha Saṅgaha, it explained on the 28 material phenomena (rūpa). It was divided into eleven types, and the last one is as follows:
XI. Characteristics of matter
25. Production
26. Continuity
27. Decay
28. Impermanence

The five khandhas are—arising and vanishing together that mind also has the same nature.]

If you practice in this way, it's not impossible to get the result. Just do the contemplation! You can keep up with the nimitta longer (i.e., not miss anicca) and Nibbāna will be closer to appear (very similar to the nimitta of jhāna practice). Ven. Soṇa had perfection, but he was lacking with these three factors. (Important of good teacher is one of the conditions for realization.)

[These things are very important for practising yogis. Many of them, when their practice did not develop, became spiritually depressed and gave up their practice; some even attributed this to their pāramīs. Sayadawgyi had great wisdom and compassion; and he also had the courage to change some traditional belief, view and idea which went against the Dhamma. Before him was not talking much about these mistaken belief, view and idea to lay people by the monks. Even in Theravada Buddhism has this problem, so it's no need to talk about the

other traditions. They are relying on the outside power than Dhamma and becoming like other faiths.]

The Most Dangerous Enemy

(no date)

[Here is again a Dhamma talk based on wrong view (diṭṭhi) which came from Aggivacchagotta Sutta—to Vacchagotta on fire, Majjhima Nikāya (MN 72). Sayadaw himself used this sutta a lot in many of his talks on dealing with diṭṭhi. The Buddha was using the extinction or cessation of fuel and fire for Nibbāna was a very good and clear simile on the nature of Nibbāna. If we study the talks of Mogok Sayadaw, he put more emphasis on killing diṭṭhi because it's the seed of apāya dugatis (hell, animals and hungry shades).

Combining with taṇhā becomes great taṇhā—diṭṭhi-taṇhā, the sufferings it creates are in wide range and unthinkable. Its influence is from the lowest hells to the highest existence of neither perception nor non-perception—the immaterial jhānic plane, except for the five pure abodes for the non-returners (anāgāmi). After eradicated diṭṭhi suffering waiting for a stream-enterer was only seven drops of water compared with the sufferings in the ocean of water which a worldling had to be suffered. Someone eradicated diṭṭhi had stable sīla, so he never harmed himself and others in any ways.

If we observe nowadays societies from family level to international level, we can see a lot of sufferings and problems come from diṭṭhi—self-centred behaviors and conducts, selfishness, envy, jealousy, competition syndrome (unwholesome competitions), stinginess, hostility, violence, rivalry, ill-will, etc. Only when the Buddha was

born did living beings have the right view; although not many knew about it and not many could accept it. How thick is human's ignorance (avijjā)? They always worship their dangerous enemy all the time with money, power and fame. Later their bad teacher sends them to the four woeful existences. Therefore, the Buddha warned us that the frequent homes of living beings were the apāya-bhūmi. Only we know the Buddha Dhamma will understand the compassion and wisdom of the Buddha and ariya sāvakas.]

Diṭṭhupādāna (clinging with wrong view) means binding with wrong view, after that taṇhā follows behind it. Diṭṭhi is like the rope which binds a man's body. Taṇhā is like the river water which drifting away the man who has been bound with diṭṭhi rope. (Here Sayadaw used the words binder and drifter for diṭṭhi rope and taṇhā water which carrying the saṃsāric traveler in to the ocean of saṃsāra.)

Throughout the saṃsāra beings are always in this situation. If diṭṭhi does not fall away (i.e. the diṭṭhi rope), then only drifting, whirling (whirlpool) and sinking will follow. Thus, the Buddha mentioned that if diṭṭhi disappeared, all others would collapse (i.e. kilesa; and will eventually be affirmed as Nibbāna).

It becomes clear how much important for diṭṭhi to be fallen off. (This explains the importance of shedding of the diṭṭhi.) There are two causes for diṭṭhi arising—wrong attention (ayoniso) and listening to wrong teachings. Khandha itself is impermanent (anicca), suffering (dukkha), not-self (anatta), 32 parts of loathsomeness (asubha) but someone takes it as —wrong view of permanent, wrong view of happiness, wrong view of self and wrong view of beautiful (nicca-

diṭṭhi, sukha-diṭṭhi, atta-diṭṭhi and subha-diṭṭhi). Combining them with the khandha becomes identify view—sakkāya-diṭṭhi. Without seeing of impermanence diṭṭhi can't fall away. (Sayadaw talked about the extensiveness of taint of view—diṭṭhāsava and Vacchagotta brahmin.)

After diṭṭhi falls away (i.e., momentary by contemplation) and doing dāna it'll send one to the goal of Nibbāna (merit with right view and inspiration for Nibbāna or the ending of dukkha). Because this kind of dāna includes ñāṇa.

[Sayadaw always helps donors to have right view and attitude on dāna practice. He encouraged them to perform the highest dāna by enriching with insight which also was taught by the Buddha, also the donors should have the right attention and aspiration for ending dukkha. Otherwise, it becomes useless dāna because it leads to becoming khandhas which is dukkha sacca. Sayadaw's interpretation of dukkha is—duk—disgusting, kha—useless → dukkha—disgusting and useless. Is it true or not? If a person dies, no one wants to keep his/her body around; for the remains become as disgusting and useless as a rotting log.]

Only with the understanding of D.A. process that diṭṭhi will fall away. (This is one of the main reasons all living beings have the wrong view if no Buddha had arisen.)

With the diṭṭhi off, we can appreciate the Nibbāna.

(Some Buddhists who had diṭṭhi do not appreciate Nibbāna because they want to come and go according to their own desires—bhava-taṇhā. So, they postulated a doctrine of atta-Nibbāna.)

In the sutta Vacchagotta brahmin asked the Buddha—after the arahant died where did he reappear again? The Buddha's answer was—the term "reappear" did not apply to the arahant. Actually, the Buddha had to answer him as—after the arahant died and did not reappear but to Nibbāna. If the Buddha gave this direct answer it would make Vacchagotta's mind confused. With diṭṭhi wholesome merits will not pure (because diṭṭhi is kilesa). Diṭṭhi falls away that Nibbāna arises will be clear.

(Sayadaw explained the 12 links of D.A. process.)

In the 12 links of D.A. process only the fuel and fire exist, i.e., khandha fuel and kilesa fire which are dukkha and samudaya. Dukkha has to be discarded, and Samudaya has to be abandoned. The fuel is consumed, and the fire is extinguished by cutting off the D.A. process. Freedom from the vaṭṭas (rounds of existence—these are khandha vaṭṭa, kilesa vaṭṭa and kamma vaṭṭa) means that the fuel is consumed and the fire is extinguished. So, the fire has gone out and the fuel has finished is Nibbāna.

[Note on identity view and arahant:

Recently an advanced vipassanā yogi came to visit me and discussed on Dhamma. He has been practising for many years, so I take it that he

has overcome the identity view (sakkāya diṭṭhi). He was talking about his own experiences and his doubt on the quality of arahant. Likewise, he had read about on arahant by a well-known Tibetan teacher who had said that arahant still had defilement.

The reason of his conclusion was: an arahant had vāsanā (a habitual formation/habituation), so arahant could not be pure like the Buddha, and he had to wait for a while in the future, and then continued his spiritual journey and became a Buddha (Where does the arahant go and waiting for his future practice?) It seemed to me a lot of later Buddhists even do not know what arahant means. They misinterpreted the Buddha-Dhamma according to their own views and doctrines. They regarded Arahants as selfish; in fact they did not even know that the stream-enterers had already overcome selfishness.

It is a very big gap between sotāpanna and arahant. Even the Buddha never mentioned that an arahant was selfish and still defiled, because he himself was an arahant. (see the First nine attributes of the Buddha).]

Sotāpanna already overcame identity view and doubt on the Buddha, Dhamma and Saṅgha; therefore, he and the Tibetan teacher had doubt in the Buddha, Dhamma and Saṅgha. It meant they hadn't still overcome the identity view and appreciated Nibbāna Element (dhātu) … yet. It reminds me what Mogok Sayadawgyi had said in some of his talks; he said if someone had wrong views on Nibbāna couldn't realize the first Nibbāna (i.e., Sotāpanna).

It seems to me identity view (atta-diṭṭhi) and craving for becoming (bhava-taṇhā) very deep-rooted in living beings and both dhammas are deeply related to each other. We can see their evidences in the suttas, present day human beings and in the views, doctrines and philosophy of later traditions.

Buddhists who did not know the Buddha–Dhamma in the Pāli Nikāya could not let go or still clinging to Nibbāna with wrong view—sassata or uccheda diṭṭhi. With sassata they created atta-Nibbāna, and they could come and go according to their bhava-taṇhā. With uccheda they hated Nibbāna and clung to their diṭṭhi-taṇhā (kāma taṇhā) like the worms in the pit toilet. These worms (white worms) take the smelly yellowish stuffs as gold which also today humans are fighting each other for it up to the international level.

Thus Mogok Sayadawgyi interpreted Nibbāna in many different ways in order to expel the wrong view of it, without which Buddhists would not be able to lay down diṭṭhi-taṇhā and would never be free from Dukkha. So diṭṭhi is the most dangerous enemy to all living beings.

Epilogue

Here the conclusion has double meanings—ending of Mogok Sayadaw's talks and some reflections on the translations and Mogok–Dhamma or Buddha-Dhamma. These translations are only parts of over a thousand talks which were recorded more than half-century age. Sayadaw had great wisdom, and his talks were not ordinary but with the quality of penetration. It reminds me about the teachings by the disciples of the Buddha—such sāvaka as; Sāriputta, Puṇṇa-mantāniputta, Mahā Kaccāna.

It was very fortunate that one of his last lay disciples U Tan Daing put a lot of effort to compile Sayadaw's recorded talks and transcribed into many volumes and Sayadaw's Dhamma survives into these days. Nowadays it seemed to be more than 39 volumes—each volume included 13 or 14 talks each. I have no doubt that Mogok Dhamma benefits a lot of Burmese Buddhists in study and practice of Buddha-Dhamma. For example, recently a meditation teacher of Mahasi system combined with Mogok Dhamma talks with Mahasi method had great success in teaching yogis because he was an open-minded teacher and not clinging to tradition and had fixed views.

Once Sayadaw said to one of his closest disciples as in the future his talks would be more valuable than gold. It's true Sayadaw's talks and Buddha Dhamma are like the seven noble treasures—faith, virtue, moral shame, moral dread, learning, generosity and wisdom (saddhā, sīla, hiri, ottappa, suta, cāga and paññā). I met some students of Goenkaji—they had practised for a period of time and advanced in

practice but without a teacher’s guidance for continuing the practice. After they knew about Mogok Dhamma and overcame their difficulties. Even with a lot of listening and reading (i.e., the transcribed talks) with contemplation or reflection on Dhamma increase our wisdom faculty and will become wiser and intelligent. Not like the teachings of reliance on the outside power which makes the mind become blunt as a rusted knife.

Even if we temporarily possess the seven noble treasures (sattavidha-ariya-dhana), such as the "treasure of hearing" (sutadhana; also known as "good knowledge" on the Dhamma—kalyāṇa-mitta), it will be of great benefit to our lives; there are other reasons. Therefore, I decided to translate them for other Buddhists not because my English language was very good. The Burmese Buddhists had never tried it before; even though they knew that Mogok's talks were noble treasures or riches and it benefited many Buddhists. Recently some new meditation methods and teachings appeared and its followers translated them and spread outside Burma. Many Burmese benefited from Sayādawgyi’s talks but no one tried to translate it for others.

There are now Buddhist schools in Burma open to the lay community, and more lay people are studying the Sutta Nikāyas, the Abhidhamma and commentaries—such as the Visuddhimagga. These people are younger generation. There were only a few older people who interested in Abhidhamma before. This is a good sign for Burmese Buddhism. There are some Burmese meditation systems are spread outside Burma, but it’s very rare to see Dhamma translations books by well-known scholar monks and meditation teachers. Even Ledi Sayadaw’s books are very rare in Burmese before. Only not very long-

time ago, a well-known publishing group with the help of Ledi monks made Ledi Sayadaw's work available in Burmese. Ledi Sayadaw's works are also very important for translations to spread it outside Burma.

I have already mentioned above my English language is not excellent, but Mogok talks are like the noble treasures and noble taste of Dhamma. So, I wanted to share it with others; besides, there was no one else who would try to do it. I have the habit of making notes whatever good books (Dhamma or worldly) which I am reading (including listening Dhamma talks). This is one of the important factors for Mogok Dhamma coming into existence. In fact, I would like to translate from the books transcribed by the Mogok Centre; for in each of the talks they contain other essences of the Dharma, but I do not have these books to hand. Even if I try them alone, it takes me for many years to finish it.

When I was still in Burma in 1980 Mogok talks were only 33 in volumes. In my short biography on U Sun Lwin (Ven. Ādiccaramsī) for his Dhamma in retreat I have mentioned he had studied Mogok talks in volumes donated to him by friends. These were 39 volumes, and he wrote about them for four volumes in gist and finished it in 1990. At the time when he finished, Mogok Dhamma volumes were 44 volumes in numbers.

Although I cannot translate the full Dhamma talk (each one is an hour long), it is better than nothing. I hope in the future some Dhamma protectors will come out to do this noble task. Hopefully, there will be some Dhamma protectors out there in the future for this noble task.

Sayadaw himself never gave titles to his talks, so I choose the title of each talk. I had never written anything before as a book. I used the pen to write these translations and gave it to a Theravada group of the people for typing corrections. But they found no one who could make correction for me, even they make a lot of mistakes in typing. So, it had wasted a lot of my energy and times. At last, I found someone who could help my works for correction and came into completion. If I could find him earlier, these works (i.e., Eighteen Days in Solitude, Mogok Sayadaw's Dhamma Talks and Protection with Blessings—Maṅgala Sutta) would come out quite earlier.

Here I want to say gratitude and appreciation to people who help me to finish these projects, especially to two kalyāṇa mittas:

Firstly, to Upāsikā Daw Lay Thwe (New Zealand) who offered me Mogok Sayadaw's Dhamma Talks—the Noble Treasure which helps me to sharpen my wisdom faculty.

Secondly to Upāsaka—Nanda (Taiwan), without his corrections, my project could be still in the saṃsāric existence of corrections.

Every beginning has the ending except Nibbāna Element. From the beginning of these project to the end of it, I had learnt something about the noble beings and ancient Chinese sages for their love, and compassion and services to their fellow human beings. For Buddhist monks—starting from Ven. Ānanda to present day Burmese Tipiṭaka Sayadaws they memorized the Buddha Dhamma until to this day; it

was not an easy task. It would need a lot of memory (sati), energy and concentration power to maintain it.

Therefore, we still benefit from the noble treasure in its original form. The ancient Chinese sages preserved their teachings and works on many slices of bamboo in calligraphy and all these slices of bamboo were connected together with strings. From cutting bamboos to finish a book with many slices of bamboo was not an easy thing to do. There was also the work of preservation of the slices of bamboo from insects and other things which I have no knowledge about them.

So the teaching chapters of the Buddha and the ancient sages are not easy to come by; unlike the media nowadays, if you press a button it appears on the screen. But a lot of them are rubbish and polluted matters which increase one's defilement. After death, it'll send one to the painful birth (hell, animal and hungry shade).

If someone listened or read Sayadaw's talks many times with contemplation, it would be for sure that he/she will become a genuine Buddhist and with its practice at least can discern anicca. If this translation can help someone in this direction or solving his difficulties and problems in the practice then it's worthwhile for me to do the translation.

May the Dharma live on!

Sabbe satta sukhi hontu!

Appendix

On Mind Development

In the Dhammapada Verse-183, the Buddha replied to Ānanda on the instructions given by all the Buddhas was: “Not to do evil, to cultivate merit and to purify one’s mind. This is mind development for all humans, as training in sīla, samādhi and paññā. In the Theravada tradition we see more meditation systems than other traditions. One of the main reasons is Theravada bhikkhus have the strong tradition of study the Dhamma, Vinaya and their commentaries. There are some western scholars rejected the commentaries as not authentic. An internationally well-known Burmese teacher asked this question, “How many commentaries have they studied before?” Asian Buddhist tradition has a very long history with commentaries it even can be said as it started from Ven. Mahākaccāna. This tradition was handed down by teacher to teacher. It also had a long history of study and practice. The Buddha-Dhamma always requires a teacher to teach the Dharma and its practice, unlike other worldly knowledges. We can only decide whether a teaching and system is authentic or not by its practice and results, not by thinking and its proliferation.

Among the Theravada Buddhist countries, there are more meditation systems in Burma than in other countries because of the strong tradition of study and practice.

When talking about meditation systems, we should not look down on them. These were not coming from thinking and speculation of the suttas and its commentaries or not mere theories. These systems were

the outcomes of study and practice with a lot of trials, and not easy to come by. I can give a lot of examples for these systems and its teachers.

The original teacher of the well-known Mahāsi system was not Mahāsi Sayadaw—U Sobhana, whose teacher was Thathom Jetavun Sayadaw U Nārada (1868–1955). Sayadaw U Nārada was a well-known scholar monk of his time and wrote 22 text books. In the beginning he did not know how to start the practice. So, he had to ask a practised monk for advice. The monk only said to him for looking in the Satipaṭṭhāna Sutta. He read the sutta and its commentaries about satipaṭṭhāna and did the practice with a lot of trials. After his practice and started to teach people but most of them had doubt in the system, because it was so simple and direct. It took some time for him to get people to try on his practice. Now Mahāsi system is becoming well-known around the world. Even we can find some records on children (young boys and girls) had good results with this system (not the 21st-century children who are very restless). So, the practice does not result from conceptualising and playing games of thought, which is the way of the world.

The following two examples are very good evidences. The first teacher was Soon Loon Sayadaw U Kavi (1877-1952) who had very little education and a farmer. One time he was listening to the Dhamma discussions of among some men for 3-4 days but mostly he did not understand them (including Abhidhamma and Ānāpānasati). One night, U Ba San (a disciple of Ledi Sayadaw) came to his house and he asked him the following questions.

Q: U Ba San, I am illiterate, Can I practise your Dhamma?
A: Literate or illiterate is not a necessary thing. The important thing is having true belief and really doing it. You need saddhā (faith) and viriya (perseverance).

Q: Then, please tell me how to do it.
A: Just noting the in-breath and out-breath.

After U Ba San answered U Kyaw Din's questions (i.e., Soon Loon Sayadaw's lay-name) and he went into the groups of people for Dhamma discussion. (these Dhamma discussions were done at U Kyaw Din's house.) With that much instruction U Kyaw Din started to do his practice. After practising for two or three days, his in-breath and out-breath became smooth.

Then his friend U Shwe Lok came to his house. (U Shwe Lok had practised satipaṭṭhāna bhāvanā before.) He told him about his practice. U Shwe Lok corrected him by saying; "You have to follow with knowing." U Kyaw Din asked him again; "How to follow it with knowing?" He answered him very easily as; "Just knowing, knowing." "What will happen if I follow with knowing?" "You'll get merit." "I'll do it if I get merit." In this way U Kyaw Din did the practice diligently with strong determination and faith. He also did his daily chores with sati and knowing. His daily chores were finished smoothly and easily with mindfulness practice. His samādhi developed and seeing light nimitta. With sati, samādhi and viriya he observed the physical sensations of touching (i.e., paṭhavī—earth element) in his whole body with his daily activities. Even he could make the meditation dictum on

the practice as—Touching, Knowing, Sati "U Kavi became a tevijja arahant as a novice after four months with the practice.

(Sayadaw's realization of Dhamma came by each stage exactly a month each. In the 3rd month he became an anāgāmi and could not live with his wife Daw Shwe Yi, so he asked permission from her to let him ordained as a novice. But his wife did not let him go. At last, with the help of the village folks he became a novice.)

Soon Loon Sayadaw's arahantship was confirmed by some famous scholar monks and practising monks by testing his knowledge with the suttas and commentaries—all these difficult and profound questions were not easy to answer by even a scholar monk. Sayadaw was illiterate about the texts, but he had the wisdom (paññā) to answer these profound questions on practice (jhānas and Nibbāna) in ease with common language.

The second teacher was Thae Inn Gu Sayadaw U Okkhatha (1913-1973). At a young age he had no interest in learning. He was married four times and living his life as an alcoholic, a gambler, a thug and a bandit leader. He committed some crimes and had been in prison. One time while living in Rangoon with one of his wives he had a chance to read the biography of Soon Loon Sayadaw and his practice. The book belonged to his wife who practised meditation. He thought; "If he could become an Arahant; then if I practise, I will also become an Arahant."

At the age of 46, he and two others went to rob a house, and he was attacked by a man in it with a long knife. His head was hit with the

knife, and they ran out for their lives. He was very lucky because of wearing a hat, which saved his life. With strong saṃvega, he took medication for his head injury for seven days, and then took the book on Soon Loon Sayadaw's life and his way of practice to the village monastery. He observed the nine precepts and shut himself up in the room of the monastery sīmā for practice (sīmā is a monastery building for ordination purpose and reciting of monastic rules.) He made the following strong determination—"Either I die or kilesa dies!"

(For modern man it may be the opposite—Please let me and kilesa not die! See the global pollutions and severe climate problems.)

He did the ānāpānasati by observing the in-breath and out-breath at the tip of the nostril with continuous sati. He was quite often falling down to the ground from a sitting position due to the intense and unbearable painful feelings that arose. (it maybe related to his negative kammas). Without losing sati and with unremitting effort, he contemplated each of the vedanā with patience and endurance to their ending. On the 6th day (12th September 1959) realized the first Path knowledge. Realized the 3rd Path knowledge on 15th March 1960 with the divine eye. He ordained as a monk on 12th March 1961 and became arahant on 20th May 1961. (see Soon Loon Sayadaw's way of practice in Jack Kornfield's book—Living Buddhist Masters).

From the three teachers above, we see the importance and benefits of the system, especially for someone who has no teacher to guide him. Also, we can select anyone of the systems to suit our nature and interest. Even though we cannot find anyone of the systems exactly in the suttas it does not mean that it is not authentic. It was also not

possible for a Buddha to teach all the possible systems in his teachings, but we can find general outline and view in these systems (i.e., a true system). Each teacher taught his students according to his practice and experiences. Only the Buddha knows how to teach each person according to his own character and maturity. The other people find a teacher or study the suttas and existing systems to find out their ways with trials.

The Buddha-Dhamma is simple and direct but profound. Only with a qualified teacher (skill in pariyatti and paṭipatti—having both skills) to understand them clearly (e.g., Ledi Sayadaw). This was one reason we can see young yogis (i.e., children) in the Buddha's time and even today. (there were some young yogi's records in Burmese systems.) The records of the illiterate teachers and illiterate yogis support the important role of a teacher. Here I am not exaggerating on any meditation systems. There are some people who look down on systems and reject them. Meditation systems are unavoidable for most people. They need it. Even there are learned monks who do not know the practice.

The meditation systems of Burma and Thailand are well known in both Asia and the West. But they do not know each other very well because of the differences in their modes and ways of practice. The Burmese systems were based on the suttas and commentaries and the Thai on the suttas. Most of the Burmese systems were discovered by the monks, and very few by laymen (e.g., Anagam Saya Thet who was Sayagyi U Ba Khin's teacher. Saya Thet's life was quite interesting. His main teacher was Ledi Sayadaw, but he had studied and practised under many teachers of his time.). Much of the Thai tradition is

associated with forest monks. What I know from the Thai forest tradition they did not pay much attention to the commentaries, but they had some knowledge about the suttas.

Some Thai forest monks thought that without jhāna samādhi and insight was impossible. I do not know how many Burmese know about the Thai forest tradition vice versa. Some years ago, I had met a well-known Abhidhamma teacher in Burma. (He was a lay Buddhist.) He showed me a small booklet, the English translation of Ajahn Cha's talk and made a critical comment. I thought he did not find any evidences of the suttas, commentaries and Abhidhamma in it. Then I responded him by referring to We-bu Sayadaw's teaching and system. People who know Sayadaw's teaching will understand what I mean. It was very simple. The best way to justify any teaching and system is only by practice, its result and time. Inauthentic Dhamma will disappear very quickly and cannot last long.

Mogok Sayadaw's talks are quite unique. By listening many times with contemplation, it can lead to dispassion with the khandhas and the external world. A Dhammakathika has this quality to teach people, and this was also mentioned by the Buddha. It was like listening to the teachings of the Buddha and his great disciples.

There were some monks who had learned and were trained under Mogok's teachings and since became meditation teachers to teach others. Each teacher had a different style, but the perspective and rules were the same. There are also some misinterpretations to Sayadaw's talks. Some think Sayadaw's system was pure satipaṭṭhāna practise like the Mahāsi System (i.e., sukkha-vipassanā). Sayadaw himself never

gave a complete system and guidance as Mahāsi System. He was pointing the way and it process generally with many talks based on suttas, commentaries and from his own wisdom. From the many talks we can know the overall view of his insight practice.

Here I want to present the meditation instruction of Sayadaw Puññananda's from his talks but not a complete translation and only a general outline. It seems to me the teaching is very clear and easy to practise. Anyone who is interested can give it a try.

Vipassanā Bhāvanā

By Sayadaw Puññananda

Talk One:

It is important to have the right view on the meditation object (i.e., one of the satipaṭṭhāna object—kāya, vedanā, citta, dhamma). Following with the talk, you will know what it is.

How to relate to the object (arom or ārammaṇa)?

① Do not let it become permanent view (nicca diṭṭhi)
② Do not let it become a not existing concept (abhavapaññatti)

During the contemplation becoming nicca diṭṭhi means instead of seeing anicca (impermanent) the yogi sees the existing object (nicca—permanent).

During the contemplation becoming not existing concept means the yogi contemplates on the not existing object.

The practice is not developing because of wrong contemplation. First using the ānāpānasati develop the vipassanā samādhi. Observing the breath coming in and going out around the nostril. First exercise to find out your touching point of the breath. Feel the sensation there without any concept. It will become samatha practise with the concepts. After getting samādhi, when observe the whatever arising

dhamma (phenomenon)—it must be free from nicca-diṭṭhi and do not become abhāva concept.

For example, when dukkha vedanā arises, and it is not vanishing because of the continuous concept (santati-paññatti) in the yogi's mind. Another factor is the concept of solidity (ghana-paññatti) stuck in the yogi's mind. Therefore, the yogi cannot cut off the continuous process of the concept (santati-paññatti).

Therefore, without seeing anicca directly and noting at it as (anicca, anicca, etc.) is wrong. Because the yogi is noting the arising dhamma that it becomes nicca—permanent (because only seeing the arising and not passing away). It becomes abhāva concept means after the arising dhamma passes away and the yogi observes it late or only knowing it after the reflection and not in the present moment. Therefore, it becomes abhāva concept (i.e., not seeing it as really exist). The yogi must see the arising dhamma from its existence to non-existence.

(This is what Mogok Sayadaw mentioned very often in his talks as—anicca/magga have to be fit together).

The point here is during the contemplation should not see the place and its form (e.g., the pain in the leg). With the place and its form will become nicca-diṭṭhi. After it passing away for some time and contemplate will become abhāva concept. Both of them are unwise attention (ayoniso). Nicca concept and abhāva concept have connection to each other.

Talk Two:

The yogi has to understand about the two kinds of knowing—the normal or common knowing and the knowing with contemplation.

First do the exercise by contemplating at the nostril with the in-breath and out-breath. This is normal knowing of the object, and the yogi will feel the sensation at the nostril. After some time he will know the nature (sabhāva) of the object (here it is rūpa—a form or the four elements) and without aware of the nostril. And then whatever object arises in the body follow it with contemplation. Here are three stages for knowing the object to determine a place (here nostril). To know the nature of the object (i.e., sensations) without the concept of the place (here the concept of nostril). After developing the second stage, the yogi has no difficulty to contemplate wherever the object is arising without the concept of the places. (e.g., leg, arm, body, etc.)

From then on, with the contemplation, the yogi discerns the mind/body process. For example, the physical sensations appear at the nostril is form (rūpa). Knowing of the arising sensations is mind (citta), etc.

Talk Three:

Sayadaw talked about the simile of spider meditation (It seems to me it was from the Milindapañhā. In a sutta there was a simile how to catch a lizard which is hiding in an earth-mount with six holes.) We experience the internal and external phenomena (dhamma) from the six sense doors—i.e., eye, nose, …mind doors. Among them the mind

is the main knowing. The mind door or base is at the heart. It was like the centre of the spider web. A spider stays at the centre of the web quietly waiting and watching any insect caught up in any part of the web. In the same way the yogi's mind stays at the heart to observe whatever arises in the body.

Sayadaw continued to talk about the differences between wisdom knowing (paññā) and consciousness of knowing (viññāṇa). The mind at the heart observes any phenomenon arises in the body will know it vanishing. This is paññā knowing or developing of knowing (bhāvetabba). With development of the practise the yogi knows the arising and vanishing of phenomena as dukkha. This penetration of dukkha is viññāṇa knowing. Actually, these two kinds of knowing are inseparable. They are working together.

Talk Four:

The importance of vedanā:

Many yogis stuck at dukkha vedanā (painful feeling); their practice did not develop because they did not understand vedanā or contemplated it in the wrong way. This is reacting to vedanā wrongly with unwise attention. (One also cannot overcome it with wrong view.). Should not contemplate on vedanā (dukkha) in the unbearable way.

(It seems to be without understanding of how to contemplate, only advanced yogis and very few overcome it, e.g., The-inn Gu Sayadaw mentioned above. He was a very rough character and a tough guy as

layman with the strong determination of that I would die if kilesa not died.)

There are four faults if dealing with dukkha vedanā unbearably.

1. Dukkha vedanā becomes stronger. 2. Samādhi falls down 3. Wanting it to disappear (i.e., taṇhā) 4. Vedanā covering the mind and delusion (moha) comes in, and does not know one's situation.

If it becomes unbearable with dukkha vedanā change the posture with mindfulness (sati). In this way Samādhi is not destroyed with the meditation. The yogi only knowing of vedanā is satipaṭṭhāna (knowing of the arising dhamma) and concept does not disappear (for example, if we ask someone: "Whose pain is it?" He will answer as my pain.) Seeing impermanent (arising and vanishing) becomes bhāvanā (satipaṭṭhāna bhāvanā).

Talk Five:

There are two kinds of khandhas:

1. Original khandha (the body) 2. Arising khandha

It can be called the concept khandha and paramattha khandha. The yogi has to contemplate the arising khandha. If one does not overcome the pains when dukkha vedanās arise, the mind also becomes painful because we mix up the two khandhas. We see the pains with normal eye; this is seeing with self-view—attatho anupassati. Have to

contemplate the arising khandha with knowledge eye (ñāṇa eye). When discern anicca, only the body is aching and not affecting the mind. The mind can bear with the painful feeling.

Sayadaw gave a simile for it. Dropping a stone into the lake, and it goes down to the bottom. After it reaching to the bottom water bubbles are rising up to the surface one by one. When we are looking at each of a bubble arising to the surface, and it will burst open and disappear. If we look at all the air bubbles inside the water, they are mixed together; we cannot see them separately from each other as we can on the surface of the water. Continuity of the concept creates solidity and permanent (when the yogi discerns anicca at that moment the contemplating mind becomes upekkhā. This is a middle way—not reacting as, like or dislike.)

Talk Six:

Ārammaṇa (object), Vedanā (feelings) and how to deal with them (i.e., sukha and dukkha)?

The physical body (rūpakkhandha) has the nature of ruppati which means to be deformed, afflicted, disturbed, oppressed, broken, or it changes. When it is changed, dukkha vedanā arises. The mind goes and feels it dukkha; without getting rid of the concept it becomes unbearable. The yogi can contemplate with upekkhā will not go and feel it with dukkha vedanā. It becomes only upekkhā vedanā because of seeing anicca. (This is called equanimity of insight—vipassanupekkhā). It is difficult to see this kind of refined vedanā. It

cannot be free from concept if seeing it as sukha and dukkha (to the arising pleasant and unpleasant feelings). Likewise, it is only in satipaṭṭhāna and it becomes satipaṭṭhāna bhāvanā by seeing anicca.

(All these teachings are mentioned in the commentaries; therefore, if one has not studied them, one should not blindly criticize them only from one's own point of view. Some Westerners even reject the teachings of Abhidhamma completely on the basis of a little second-hand knowledge, without having studied them, which is a very extreme approach. Only those who have really studied the commentaries and the teachings of Abhidhamma will know their value.)

Talk Seven:

It needs to differentiate between the concept (paññatti) and reality (paramattha).

There are two signs (nimittas): 1. Samādhi sign and 2. Satipaṭṭhāna nimitta.

Sayadaw explained with the simile of rain drops fall on the water surface. For example, the nostril and air are concepts while contemplating on the in-breath and out-breath. The arising phenomena of these two contacts—such as warmness, coolness, etc., are paramattha dhamma or rūpa paramatā—the reality of form. Head, body, hand, feet, etc. are concepts, and forms (rūpa) arise on them are paramattha (the direct experience of the four elements—such as coolness, warmness, etc.). The heart is concept, and the minds arise on

the heart are paramattha—such as feeling (vedanā), perception (saññā), volition, etc. With the above simile—the water surface is like the concept when rain drops fall on it and the arising bubbles are like paramattha. Every time when paramattha dhamma arises, knowing it is samādhi nimitta and knowing the passing away of it is Satipaṭṭhāna nimitta. (Behind all these words there are delicate and profound meanings which are good for contemplation.)

The water surface of body, head, hand, etc. does not disappear, only the bubbles of paramattha dhammas (do) disappear.

Talk Eight:

During the contemplation the importance of letting go the concepts.

There are some concepts coming in during the contemplation, such as compactness, shapes, solidity, continuity, noting (making notes). With the noting concepts which cover up the reality (paramattha dhamma). The yogi cannot see clearly of the anicca will only end up with Satipaṭṭhāna and not become Satipaṭṭhāna bhāvanā. Because anicca and magga are not fitting together. The arising and vanishing dhamma is happening quicker than the noting process that it comes in later (i.e., the contemplation mind). With the disappearance of the concept by observing the arising dhamma will see anicca. If the yogi still seeing the particles of form or shape it was still not free from the concepts.

Talk Nine:

① With the happiness of samādhi and the disappearance of the body; ② the disappearance of the body and the intrinsic khandhas or dhamma khandhas; ③ two ways of the disappearance of the intrinsic khandhas.

④ With the happiness of samādhi

Developing of samādhi by watching the breath (i.e., āṇāpāṇa-sati) or focused contemplation on the arising dhamma the yogi attains samādhi. Because of samādhi the whole body or some parts of it disappear. At that time the yogi does not have dukkha vedanā and can contemplate it with happiness.

⑤ the disappearance of the body and the intrinsic khandhas or dhamma khandhas

If the yogi can contemplate the arising khandhas without fail, both of the body and dhamma body disappeared or all the concepts disappeared (all concepts refer to body and dhamma khandhas)

⑥ two ways of the disappearance of the intrinsic khandhas.

Two ways of the disappearance of the dhamma khandha.

1. Disappearance of the khandha without knowing.
2. Disappearance of the khandha with knowing.

1. Without knowing the yogi contemplates the arising khandhas and instantly lost his sati (i.e., the mind flicks away) and after sati coming back, he does not see the dhamma khandha. Another possibility is yogi's contemplating mind comes in late, and he does not see the arising khandha. This means anicca and magga not fit in together. (This was reminded by Mogok Sayadaw very often.)

2. With knowing the yogi discerns anicca or it fits in with magga (anicca/magga). All the concepts disappeared. Body concepts and the names of the khandha concept disappeared.

Talk Ten:

Seven Factors of Enlightenment (Bojjhaṅga)

When people are sick, they look for something to rely on, because they want to cure the oppressive diseases. There is Dhamma we can relied on it, not by listening only. You have to try on the khandha dhamma to become the bojjhaṅga dhamma. There are seven bojjhaṅga dhamma: ① Mindfulness ② Discrimination of phenomena ③ persistent effort ④ Rapture ⑤ Tranquility ⑥ Concentration ⑦ Equanimity

Mindfulness, discrimination of phenomena, persistent and concentration are the four working factors of enlightenment—karaka sambojjhaṅga. With these four factors of completion, rapture, tranquility and equanimity will arise by themselves. Without completion of the first four factors will not get it. We must know that it

is not right with the first four factors if the last three factors does not arise.

There is sati-sambojjhaṅga every time with the knowing of the arising phenomenon. For examples, every time vedanā arises, mind arises, etc. the yogi knows it. When the yogi observes the arising phenomenon, he will see the change of from its existence to non-existence. For examples, vedanā arises, after it arises and see its not-existing. Every time the object of contemplation arises observing with ñāṇa and seeing the arising and vanishing or birth and death. These khandhas are called guest khandhas. Because it does not exist all the time. The knowledge of seeing anicca is called the factor of discrimination of phenomena—dhamma vicaya bojjhaṅga.

Every time dhamma arises with the persistent effort to discern impermanence is viriya bojjhaṅga. At the moment of discernment of anicca the mind not running away anywhere and calmly staying with the object is samādhi- bojjhaṅga. If the yogi can contemplate anicca with stability—rapture, tranquility and equanimity will complete slowly. If not developing then mindfulness, discrimination, persistent effort and samādhi- any one of them is lacking. Rapture (pīti-bojjhaṅga) will arise if four of them can work together successfully, .

The mind is free from defilements (i.e., the hindrances—nīvaraṇa) by discerning of anicca, then rapture starts arising. Five kinds of rapture arise successively.

These are:

i. Khuddaka-pīti (minor rapture): gooseflesh starts arising—the hairs on the skin stand up so that it is covered with tiny bumps. It is very weak and quick that some yogis know about them, but some are not. With khuddaka pīti increasing and it leads to—

ii. Khaṇika-pīti (momentary rapture) arises so that the hairs on the skin stand up longer and clearer with tiny bumps. Here which the yogi has to be careful is the process happening longer does not mean it was stable. It means becoming clearer. Pīti also arises and vanishes with continuing. With more increasing of pīti and it leads to—

iii. Okkantika-pīti (showering rapture) arises, and it breaks over the body repeatedly in surges, like one is riding on a chair in the Ferris wheel. With the increasing of pīti which leads to—

iv. Ubbega-pīti (uplifting rapture) arises. It was like the experience of riding on a wave going up and down. The body becomes light and moving up from the floor. From here it develops to—

v. Pharaṇa-pity (pervading rapture). The yogi can sit longer and with happiness in mind and body. It was like a cotton soaked with full of oil and no painful feeling any more. Every yogi arriving at this stage has fondness in the Dhamma.

It continues to develop arriving at ⑤ Passaddhi—tranquility, mind and body become happy and peaceful. Because it does not have the fire of greed and anger of defilements. Yogi who arrives to this stage making more effort in the practise, and he does not want to mix with anyone. He has joy and pleasure in his own Dhamma. With more development

than that the yogi arrives at ⑦ upekkhā-sambojjhaṅga (equanimity). The yogi can contemplate anicca with equanimity as a stranger, at that time the diseases in the body are cured. Lobha fire and dosa fire are extinguished and yogi feels quite happy at that moment. This is not Nibbāna yet (very close to it now).

If we are arriving at this stage and can imagine the great happiness of Nibbāna.

Talk Eleven:

The seven purifications—sign Posts of Dhamma Development.

I will talk about the sign posts of Dhamma development so that yogis can know one's level of the practise. These levels of sign posts of Dhamma are:

1. Keeping and looking after one's sīla. This is sīla-visuddhi.

2. Pay attention on the in-breath and out-breath at the nostril or contemplate on the arising khandha in the body. If the mind not running away anywhere and staying with the objects of contemplation then the yogi gets samādhi. The mind **is free from** the hindrances and purified. This is citta-visuddhi.

3. Contemplation of the in-breath and out-breath at the nostril and discern the warmness, coolness, etc. of the physical sensations is discerning of form (rūpa). Contemplation of the physical sensations

arising in the body such as pain, numbness, aches, etc. is discerning of form (rūpa). The nature of rūpa is afflicted, change, deformed, etc. If the yogi can contemplate these rūpa dhamma, identity view sakkāya diṭṭhi falls away by practice. If the yogi can contemplate the knowing mind (consciousness), vedanā—feeling of their arising dhamma sakkāya diṭṭhi falls away by practice. This is the yogi's discerning of mind and form and purification of view—diṭṭhi-visuddhi.

4. Purification by overcoming doubt-kaṅkhāvitaraṇa visuddhi

Mind and form dhammas are not arisen by themselves (i.e., causeless). It is also not by any creator (i.e., God or Mahā Brahma). It's arisen by natural causes or conditioning by natural causes. For an example—when with breathing the air is going in and out from the nostril. Here the physical sensitivity around the nostril (is sense door (dvāra), the air element is object (arom or ārammaṇa), and their contact is phassa. By these three causes the knowing mind-consciousness arises.

5. If the yogi discern of each arising of mind and form and their passing away, it is the purification of the path and not-path—maggāmagga ñāṇadassana-visuddhi.

The purification of the process starting from 1. to 5. can be known and achieved with the help of a teacher.

(Therefor, a qualified and skillful teacher is very important for a yogi. Mogok Sayadawgyi was such kind of teacher. His teachings or talk are very helpful in practise and profound understanding of Dhamma.)

6. From here the yogi persistently continues to contemplate anicca will arrive to the level of equanimity to all saṅkhāra dukkha—conditioned dukkha. This is purification of the way—paṭipadā-ñāṇa-dassana-visuddhi.

7. From here the yogi continues his effort with the practice and all the impermanence (anicca) come to the end. Then the yogi sees the ending of dukkha which is Nibbāna. This is purification by knowledge and vision - ñāṇadassana-visuddhi.

Talk Twelve:

The Ten Corruptions of Insight—Vipassanupakkilesa (vipassañ-ūpakkhilesa)

Every yogi is bound to encounter these corruptions. In these processes, one must not be carried away by them. In the insight process, the objects of contemplation do not have body, form, shape and particles. The paramattha dhammas are arising and passing away. If the yogi can discern impermanence there are no body, head, hands, feet, forms and signs (nimittas) with it. Whatever the khandha arises, if the yogi sees only its arising and vanishing, his mind will be purified from defilement. The contemplating mind becomes clear.

There are not much to talk about the fifth purification of path and not-path. When the yogi arrives at the knowledge of rising and fall of mind and matter (udayabbaya ñāṇa), the ten insight corruptions appear. These are; an aura (obhāsa), rapture (pīti), tranquility (passaddhi),

resolution (adhimokkha), exertion (paggaha), happiness (sukha), knowledge (ñāṇa), mindfulness (sati), equanimity (upekkhā) and attachment (nikanti).

If a yogi gets lost in any one of them and become an obstacle to the progress. Because the yogi takes it as the attainment and stops the practice. Ven. Sayadaw Puññananda mentioned them in his talk on the seven purifications. Every yogi must encounter any of these phenomena.

The important point is they should not get lost in these processes. In the insight processes, there are no appearing of bodily form and particles. Paramattha dhammas are arising and passing away by itself and with insight defilement (kilesa) is purified.

The mind becomes clear and bright that:

① aura or light comes out from the body.

If samādhi is strong, it also has light. If you encounter them, do not think about them and not take pleasure in them; otherwise, the practice will go down. By not taking an interest in them and continue with the impermanent process will overcome the problem.

② sharp knowledge:

At the beginning of vipassanā practice, it was led by samādhi, so that knowing them with concepts whatever arises. This was the task of satipaṭṭhāna. Sometimes if the yogi discerned impermanence, the contemplative mind had five path factors (sati, viriya, samādhi, sammā-diṭṭhi and sammā-saṅkappa).

This period was very short. After that, samādhi led the process again. In these ways sometimes led by samādhi and sometimes became knowledge (discern anicca). And then Sati became strong. Sometimes the mind is clear and sometimes not. When it is clear will discern impermanence. If not, clear, only know the arising phenomena with concepts.

This level is still led by samādhi. With samādhi, the yogi develops step by step and only seeing anicca. This is led by discernment (ñāṇa or knowledge). And then, knowledge becomes pure and sharper. With the better and sharper knowledge, the yogi cannot discern anicca as separating one by one.

Instead, the yogi sees the passing away as a whole. When seeing anicca with the strong power of mind or sharp knowledge and he takes it as attainment. At that time, the yogi able to contemplate whatever coarse, middle, refined phenomena without failure. The yogi can take pleasure in it. With pleasure, his knowledge declines.

③ Rapture (pīti):

The important point here is whatever the yogi encounters he can solve the problem. Whatever type of contemplation we do or try when discerning anicca, all phenomena (body, feeling, mind and dhamma) are dhamma arising and dhamma passing away. Only saṅkhāra (all conditioned things or the five khandhas) arises and saṅkhāra passes away. With the mind clear and pure, zest appears.

And then the yogi cannot discern anicca which is covered up by rapture. With strong respect on the three treasures (tiratana—i.e., Buddha, Dhamma and Saṅgha), rapture can arise. With the pervading rapture (pharaṇa pīti, which is the pīti in jhāna attainment), the yogi

cannot see impermanence. Without seeing anicca, the yogi thinks it as the ending of anicca, which is Nibbāna.

At that time, knowledge went down. Even some yogis have tears come out. Instantly when rapture arises if he can contemplate it and no problem arises. If not, the yogi takes it as the path knowledge and stops the contemplation.

④ Tranquility (passaddhi): mind and body become tranquil.

Anyone of the ten corruptions can arise to the yogi. These things are sure to arise for yogis. If not, encounter any of them, the mind still not mature yet. After the encounter, it and cannot solve them the yogi will far from Nibbāna. Normally people are burning with the fire of defilement such as greed, ill-will, delusion, sorrow, etc. the mind is not peaceful.

In the same way the body is oppressing by diseases and pains. But when the yogi discerning anicca with the strong power mind he can bear all the pains with equanimity. When the mind and body become tranquil, the mind can fall into one-pointedness (ekaggatā).

Then the yogi cannot hear any external sounds. And no external object disturbs the mind. It is peaceful. At that time, anicca disappears and the mind sinks in the tranquility and take it as the path knowledge. Each yogi experience is not the same. If the yogi can contemplate the arising fake dhamma (i.e., any of the ten corruptions), then contemplate its anicca. If not, neglecting it and continue with one’s contemplation.

⑤ Happiness (sukha):

From tranquility, it progresses to the level of happiness then the yogi can maintain the posture for a very long time. Without any pain and

aching, the mind feels happiness. At that time, sukha replaces anicca and the yogi misses anicca. Also, the yogi does not contemplate the arising happiness that knowledge falls.

⑥ Resolution or faith (adhimokkha):

With the well discerning of anicca better and better, faith increases (i.e., in the Buddha, Dhamma, and Saṅgha). The whole body becomes cool and happy. This cool and happiness come from the faith which covers up anicca. So, anicca disappears and the yogi took it as the attainment. With faith, if happiness arises, the yogi should not lose sati and contemplate the arising happiness as anicca.

Or without paying attention to it and continue with one's practice. (There are two ways to solve the problems; contemplate the coming in corruptions as anicca or neglect it by contemplating one's meditation object.) Therefore, in all these situations, sati is very important.

⑦ Exertion (paggaha or viriya):

With the progress in the practice, the yogi can contemplate without any difficulty with happiness. So, exertion increases and the mind with high spirit. Every time he puts effort and not to miss the point. At that time, he could sink in the exertion and forgot anicca. This is taking pleasure in exertion.

⑧ Mindfulness (sati):

At that time (i.e., insight corruptions period), mindfulness always fell on the object and became very strong whatever dhamma arises. It is the kind of heedful mindfulness that the yogi does not lost his sati even in a dream. If taking pleasure in strong mindfulness, he will miss anicca. Therefore, always alert with sati without letting go of anicca

whatever dhamma arises (i.e., do not change the object and not get lost in pleasure).

⑨ Equanimity (upekkhā):

Whatever dhamma arises, it can be contemplated with equanimity. The yogi also can attach to this state and take it as attainment.

⑩ Attachment (nikanti):

All the above nine dhammas, light (obhāsa) to equanimity themselves, are not defilement (kilesa). The problem is the attachment to all these fake dhammas, i.e., nikanti. These are significantly refined dhammas and the signs of progress in practice. Every yogi must encounter them (not all).

The problem here is the yogi's attachment or pleasure in them. It is nikanti or taṇhā. Therefore, it could hinder the yogi's practice if they trapped him. So, be careful to the refined and subtle experiences with strong and alert mindfulness.

Here I want to include the same points on anicca mentioned by Dhammaramsi Sayadaw U Sunanda in some of his talks. It will be helpful to the yogi in the discernment of anicca. Discerning of anicca is vipassanā which can be differentiated generally into two kinds - ① immature or weak insight (taruṇa vipassanā) and ② mature or strong insight vipassanā (āraddha vipassanā).

The yogi primary vipassanā object is the breath sensations at the nostril. In the beginning of contemplation on anicca yogi discerns the anicca of coarser objects and not the refined ones. Because his sati and

samādhi are weak. If any secondary coarser objects arise at somewhere in the body, he has to contemplate them and then go back to the primary object (breath sensation). This is taruṇa vipassanā.

Continue from the taruṇa vipassanā when sati and samādhi become stronger yogi starting to feel the sensations of the heart beat at the chest area. The yogi then shifts his attention from the nostril area to the chest area where the heartbeat is felt and contemplate there. It becomes the primary object; from there the yogi contemplates whatever dhamma arises in the body.

Because of the strong sati and samādhi, the yogi sees more and more anicca, and it is difficult for the yogi to follow them where it arises. Instead of following them everywhere, he should pay attention at the heart; he knows everything about them.

(Maybe this is the reason commentary mentioned the mind door as hadaya vatthu. Thai forest teachers also mentioned this point.)

The yogi should be aware that if the whole body is seen as anicca through contemplation, then the concept of the whole body disappears and the yogi becomes frightened by focusing on his or her own body. This concern makes him open his eyes and looking or checking his body. It will affect his practise by losing his anicca. We can see this in the case of Channa in the sutta and in some of the present yogis. Some even stopped their practice. I had heard a story that a brahmin listened to the Dhamma in the crowd by the Buddha. He discerned anicca in his body and became frightened. So he got up and ran back to his home.

This was one of the key reasons why Mogok Sayadaw often reminded his listeners to dispel wrong view (diṭṭhi) before practising.

Talk Thirteen:

Meditation with other postures:

Lying down posture

When lying down, the person's back is in contact with the floor. As a result of these contacts, physical sensations such as tension, warmth, stiffness, etc., are arisen there. All these objects call for the contemplation of the yogi. It arises in the physical body that it is form dhamma (rūpa) and have to contemplate them. By knowing the arising dhamma kilesa cannot come in. If mind and mental states arise, also have to contemplate them—such as thinking, planning, etc. These are mind dhamma. It can also contemplate the in and out breaths sensations or the sensations of rising and falling of the abdomen. Whatever experiences, the yogi has to contemplate them.

Standing posture

When standing don’t let both legs touching together by losing sati can be fallen down. Both legs should be a little distance which can support the upper part of the body. Both hands should put on the side loosely. The yogi will have a more distinctive form (rūpa) dhamma in the area under the ankles, which supports the whole body. In the beginning

yogi can calm his mind by observing the in and out breaths. The body will show its nature of tension, stiffness, aches, pain, etc. At the beginning, yogi will know them with concepts together. The yogi will see their paramattha nature with a lot of contemplation. Ñāṇa mind will stay with its intrinsic nature. At first from the feet, legs, waist, body, etc. will know the arising khandhas slowly. Contemplate in details all the arising dhammas. In the beginning, do the exercises at the ankles and toes area. With it slowly, the yogi will know the upper parts and the whole body. As ñāṇa develops, the yoga will become clear about the knowing of object (i.e., ārammaṇas) and the knowing (i.e., mind). After that, the yogi can embrace it as a whole to know it; if he has this knowledge, then it is of value to the yogi.

In walking posture

Every step has to be mindful. In this way in the beginning, every step has awareness. At the touching places of feet and the floor, the yoga will know the nature of form (rūpa). Stepping the left and right feet have to know them. If every step becoming clear let us continue forwards. This time every step will contemplate the three stages—Lifting-knowing, stepping-knowing and putting down-knowing with each step, etc.

When lifting the foot, one must know where the heel and the tip of the foot is being lifted. In these places the yogi will know that the nature of form (rūpa) is heaviness-lightness, tightness-looseness, etc. The yogi will know any one of them. Every stepping also will know the lightness-heaviness. Now I am talking with the concept because it is

the beginning of satipaṭṭhāna practise. The yogi will know then with concepts. If the mind becomes clear with knowledge (ñāṇa), yogi will know their paramattha nature. When stepping down the foot and putting down, the yogi will know one of the followings as roughness, hardness, tenseness, warmness, etc. You have to know them whatever is arising. At walking meditation, the yogi contemplates the nature of form (rūpa), and when he discerns its nature (paramattha), he is free from the identity view (sakkāya diṭṭhi).

After being able to contemplate successfully the three stages above, continue with the following stages. In every footstep the mind wanting to lift the foot will arise first for this arising mind have to contemplate at the chest area (i.e., heart area).

When lifting the foot because the mind of wanting to lift it that in the leg will see the movement of the air element. Yogi also will see the nature of material phenomena (rūpa) at the ankle and the tip of the foot with their arising and passing away. At the places of moving forwards and stepping down the foot yogi has to observe them as mentioned above. Where the feet move forwards and step down, the yogi is to observe them as described above. When he reaches the place of stopping, he has to contemplate the mind that wants to stop. At the time of turning the body, practise in the same way. If the practitioner can contemplate in more detail, the kilesas will become less and less with practice. It makes one's knowledge becomes stronger.

Here I present Sayadaw U Puññananda's teaching on vipassanā practice is not promoting a system. Let the readers to have the view of how to use Mogok Sayadaw's talks in our practice. There is another

reason—this is for a newcomer and some Buddhists who want to try it out for themselves. It was very interesting to see kāmaṭṭhāna cariyās who followed the same tradition but their styles of teaching had differences, anyhow the basic outlines were the same.

Mogok Sayadaw's Dhamma talks did not represent any particular systems of practise. He explained the sutta teachings on practice with his own experience and wisdom. Sometimes he also used some commentarial materials to explain them for clarification. If we contemplate on his vedanānupassanā and cittānupassanā even these cannot be called a system. It was directly related to the suttas. We can see its source in the Saḷāyatana Saṃyutta—especially the Kiṃsuka Tree Discourse (SN35. 245 Kiṃsukopamasuttaṃ). There a bhikkhu approached the first arahant to ask how he purified his mind. The arahants answer was—a monk understood as they really were the arising and vanishing of the six bases for contact in this way his vision was purified. The six sense bases and the six sense objects are related to all—the internal and external phenomena—the world. It includes everything except Nibbāna.

In the same way Mogok Dhamma embraces all systems and methods. Another very important factor is that all these teachings are based on D.A. (Paṭiccasamuppāda), which relates to all religions, whether Buddhist, Hindu, Christian, Muslim, etc.; and to all human races, whether yellow-skinned, white-skinned, brown-skinned, etc. Even I know some Burmese meditation teachers who do not belong to the Mogok traditions using Sayadawji's Dhamma talks in their training of yogis. They are very successful and become well-known, e.g., Ven. Ādiccaramsī (Sun Lwin) whose practice related to U Ba Khin or Saya

Thet and Mya-sein-taung Sayadaw U Jhaneyya whose practice related to Mahāsi Sayadaw.

Mogok Sayadaw had some Dhamma skills of which were very similar to two great disciples of the Buddha. These two great disciples were Puṇṇa-Mantāniputta and Mahākaccāna. The quality of his Dhamma talks is very similar to the Dhamma of these two great disciples. Therefore, every Buddhists if they have the chance to study, reflect and put into practise will have great benefit for them. Here I do not refer it to my translation which does not represent his whole teaching. It is only for practical purpose. For great benefit it needs to translate the full talk (i.e., one hr each talk). To achieve this purpose, we have to use the transcribed talks in book volumes. It also included other essence of Dhamma, representing the Dhamma treasures of Dhamma Nectar.

I have no doubt that if someone reads and reflects on Mogok Sayadaw's talk many times, it will plant the seeds of wisdom faculty which will be latent in his/her heart now and in the days to come. It is for sure that will lead to the ending of dukkha. In the beginning I have mentioned that the Buddha’s teaching on mind development is—not to do evil, to do good and purify the mind. It is important for all humans whatever their believed systems, races and cultural background have to develop them, especially the Buddhists. These are representing the three levels of human—good human; wise human and noble human. The opposites are—bad, foolish, stupid human; unwise, inferior human and ignoble human. I hope nobody wants to become a negative person like rats and cockroaches and disgusted by everyone. Now that we have still encountered Buddha Dhamma, we should not miss the

opportunity to develop our minds. To achieve this, we must never forget the Buddha's final exhortation:

“Vayadhammā saṅkhārā, Appamādena sampādetha”

“Decline-and-disappearance is the nature of all conditions. Therefore, strive on ceaselessly, discerning and alert.”

Part 14

True Refuge

28th Feb 1959

[Note: The following two talks are Mogok Sayadaw's answers to U Pe Win who was a Christian. In Mogok Sayadaw Biography by Sayadaw U Gosita, he made mistakes about the date and place of their discussion. Actually, it happened in Mandalay at U Chit Swe's home. It seems to me that U Pe Win was U Chit Swe's friend, and both of them were businessmen.]

T1

Answers to U Pe Win— There are two kinds of faith. ① Believe in what others have said. ② Believe in one's own critical analysis. If you believe in what others say and end up believing them, it can be wrong or right. It'll be most true only with critical analysis and one's own experience (here referred to as direct knowledge— ñāṇa). Here, you need the help of a teacher. There are also two kinds of teachers, i.e., wrong and right teachers. You have to make a critical analysis with your own knowledge of what both of them have said. You can take it as true only if it fits with your own direct knowledge. (This is the Buddhist faith, and also taught by the Buddha. Not many Buddhists follow this instruction nowadays because there is superstition and blind faith among Buddhists who do not have knowledge about the Pāli Nikāyas.)

U Pe Win: It's true, Venerable. As you said, it's without one's own knowledge. The God said, "Believe in Me without any exception. If you believe in me without any exception, I'll save you." (This is spoken by God at the time of Judgement Day leading to Heaven.)

(And then Sayadaw explained to him the mind process at near death.)

There are the last seven javana minds at near death (It can be said as seven active mind moments). The first five javana minds see the destination of rebirth. After the five mind moments come, the 6th mind moment arises, and a being dies. When the 6th javana mind moment arises and no one can help (even the Buddha can't help).

After the 6th expired mind and the 7th javana mind of birth arises. (therefore, there is no intermediate state such as 49 days).

The creator God is like a supernatural Doctor and Sammā-sambuddha is like a medical Doctor. Every disease can't be cured by just saying, Go away! (for example, with mantras, tantra etc.) It can only be cured by using the medicines according to the prescriptions given by the medical Doctor. The path of old age, sickness and death is the path of the wrong view. Freedom from aging, sickness and death is the path of the right view. Taṇhā is the cause of aging, sickness and death. It's free from aging, sickness and death if taṇhā dies. These are one's own direct experiences and are not heard from others. This is not the creation of a Eternal God. If there is Darkness and there is Light. In the same way, with aging, sickness and death, there is a place free from them.

These are the nature of phenomena (dhamma nature), i.e., not created by God.

T2

[Sayadaw gave instructions on the Contemplation of mind (cittānupassanā) to U Pe Win. He explained the vipassanā process and the three universal characteristics to him.]

U Pe Win: The Buddhist communities know the Buddha-dhamma (i.e., Nibbāna) and can't free themselves from worldly matters, and does it mean they don't believe in the Dhamma?

Sayadaw: They know Nibbāna Dhamma exists, but don't know the cause of the dhamma arriving there. Not knowing the cause of arriving there despite the common knowledge of doing dāna and sīla and making prayers for it. This is the far cause of it and they don't know the near cause. They don't know the root of this matter. They don't get a good teacher and are just happy in the world, by sinking in the Taṇhā mud. The teachers whom they rely on lack these qualities. (This is a very important remark because most teachers before him only taught the ordinary dhammas and ended up as ordinary Buddhists. With an understanding of Mogok Dhamma people become true Buddhists.) They only know about taṇhā, which is like Fire but don't know about the Coolness of Nibbāna.

[Note: In the above talk, Sayadaw talked about a leper who was cauterizing his sores near the fire in the Māgandiya Sutta to U Pe Win, and he asked this question to him.]

They know about the Fire with distortion as Coolness. They have kilesa sores with them and don't know about it or the cause of cure. They have no knowledge of the sores and have no desire to heal them. They know about it from hearsay and have no penetration by

themselves. First, you have to cure his disease, and he has no desire to go near the fire. They know about kilesa in accordance with the world, and each person has it. It becomes normal for all. Therefore, they are ending with each other's words. They never heard about the words of someone who had cured it. There are two causes for this matter: never heard about the cause of cure; heard about these things and practiced them but did not follow them to the end. (Sayadaw using the Māgandiya Sutta explained some dhammas to him. For example, this khandha body is not healthy in many ways.)

Q: People listening to your talks and responding as yes, Venerable, Sir! Do they really know about it?

A: Most of them are following with ordinary knowledge. It needs to become direct knowledge.

Q: With the extinction of taṇhā and the reduction of taṇhā, why are we still enjoying family members and wealth?

A: Sayadaw explained the abandoning of kilesa by stages with the four paths (magga). Listening repeatedly to sacca-dhamma (teachings on truth) is like sharpening the knife repeatedly and making it sharper. It makes the mind sharp.

U Pe Win compared his situations to those of like a pig that enjoys itself in the mud. Sayadaw corrected for him as— Because of ignorance (moha), the pig is happy, but he enjoys the world (lokiya), which he is not able to abandon with knowing. There are differences.

U Pe Win asked other questions and the answers are as follows:

Q: Are kilesas extinct not by listening to Dhamma?

A: No, not by listening only, it’s still in learning the method or way. It’ll happen only by practice.

Q: Does it need to stay in a cave or go to the forest for practice?

A: If you can’t control your mind, you can do it. But the practice is observing what the khandha body shows you.

Q: In the case of seeing Nibbāna, does it need to recite parittas with dāna and sīla?

A: These are the supporting factors and it can’t arrive there directly.

Sayadaw explained to him that he had come to him because of the wholesome merits of dāna and sīla. In doing dāna with the sole intention and desire of Nibbāna to end Dukkha. In this way it will give the direct result.

Are you the Fool or the Wise?

9th August 1961

Are you the insider or outsider of the Buddha sāsana? You have to check yourselves. If you are an outsider, then correct yourself when there is still time. First, I'll compare the two knowledges (ñāṇas) of inside and outside sāsanas. These are: kammassakatā ñāṇa and saccānulomika ñāṇa. Kammassakatā ñāṇa is the knowledge of knowing that doing the wholesome merits of dāna and sīla will give the good results. This also exists outside the Buddha-dhamma and does not lead to Truth (sacca). Saccānulomika ñāṇa is knowing the three universal characteristics of the khandhas, and can be known only in the Buddha sāsana. If you die without doing vipassanā practice and do not become the insider of the sāsana. There are many who only end up with the outside sāsana dhammas, not realizing that lacking the sāsana knowledge means not knowing the Truth. I am urging you to try to realize the inside sāsana knowledge and not only end up with the outside sāsana dhammas. knowing about the impermanence of one's khandhas is saccānulomika ñāṇa. It's also right view (sammā-diṭṭhi). You're arriving at the entrance of Nibbāna.

If I have to talk about their differences— the first knowledge (i.e., kammassakatā ñāṇa) can't dispel identity view (sakkāya-diṭṭhi). Without **the** wrong view falling away, and even though it leads to a good destination when its power is finished (i.e., wholesome kamma), one can fall down to painful existence (apāya). Inside the sāsana task is the working of the right view.

(Sayadaw explained the 12 inversions— vipallāsas. This talk is the 5th talk on the 12 vipallāsas.) Someone who consorts with the dhamma that shouldn't be consorted with is a fool (bāla). Practice of discerning anicca is consorting with the wise (i.e., right view). To live and die with twelve inversions is the death of a fool. In the world there are more corpses of fools. You have to struggle to get out from these groups.

After death, a body that becomes putrid is the corpse of a fool. A corpse that becomes chemical relics (i.e., dhātu sarīras) is considered that of a wise man. (There are a number of prominent monks-scholars and meditation teachers in Burma who reject the idea that an arahant can have a sarīra like the Buddha.) They lack the knowledge and experience about relics. The relics of Thai forest monks Ajahn Sao and Ajahn Mun are of excellent quality. It seems to me that arahant relics are related to jhāna attainments and wisdom. Reciting the Maṅgala Sutta is not for protection from dangers, but for practice (to develop the mind and realising of Nibbāna). The inner enemies are more frightening than the outer enemies (i.e., diṭṭhi and taṇhā) or kilesa enemies. Protection from the outer enemies is still possible. The inner enemies exist as latent defilements (anusaya kilesas). The inner dangers, the four dangers of painful existences, are more frightful. Not knowing oneself as a fool is the worst thing in the world. For an insider of the sāsana to become a fool represents the greatest loss. I'll talk about a sutta in the Saḷāyatana Saṃyutta. A monk requested the Buddha to teach him how to dispel sakkāya diṭṭhi. If you discern anicca and sakkāya diṭṭhi will fall away. If you contemplate the mind and discern its anicca or feeling and its anicca. May be you may think why it's so quick for sakkāya-diṭṭhi falls away by discerning anicca. You have never discerned it before. It's neither a waste of money nor

tiring. You have to contemplate it only with sati and paññā. (Hedonism — eastern or western creates a lot of human problems— i.e., many kinds are just for momentary pleasure. Some of that was exhausting and a lot of suffering. Dhamma happiness is the only solution for solving human problems and sufferings.)

You all are afraid of becoming hell beings, animals, and hungry shades. Don’t be afraid! Instead, fear the seeds of hell (i.e., Sakkāya-diṭṭhi). Contemplating the mind is not difficult. It's important to accompany it with sati and paññā when it arises. The person with the path factors means he is alive with the path factored consciousness (i.e., vipassanā magga). It dispels diṭṭhi kilesa. It’s important to be alive with the path factored consciousness. In this way there is no seed of hell in your heart. This is falling away by contemplation. (bhāvetabba). If no contemplation, it'll exist as a latent tendency (anusaya). Therefore, it has to be fallen away by abandonment. Following anicca until it become disenchantment and ending of it will abandon Diṭṭhi Kilesa.

Extinguish The Hell Fire

14th and 15th August 1961

[Based on the The Dog-Duty Ascetic discourse in Majjhima Nikāya, Sutta No.57]

T1

Listening to Dhamma talks can lead to good destinations for humans and heavenly beings. Practicing the Dhamma frees one from the three rounds of defilement, action, and existence (i.e., three vaṭṭa). You have to watch and observe the khandhas. There are itches, pains, and aches; it will show you many phenomena. This is the khandha telling you the nature of anicca.

You continue to observe them. The khandha never tells you a good thing. It only has bad things and tells you only about that. It's telling you about weariness, disenchantment and disgust. Continue to observe them, saying, "Tell me as much as you can." You find out the things that are not desirable. It'll tell you all the things you don't like. If the true knowledge of real "unwantedness" arises, khandha will disappear. Khandha is the truth of Dukkha that Dukkha disappears. At this place Dukkha disappears and only happiness will arise. Let the knowledge (ñāṇa) be fixed there, and do not go in search of impermanence (anicca). If one abandons diṭṭhi, hellfire and the furnace of hell disappear. If this did not happen and all these things (i.e., hellfire and hell cauldron) are waiting for you. (Sayadaw continued to talk about the practice in gist.)

There are four Nibbānas. In regard to the first Nibbāna, related to the five khandhas you have the two kinds of not clear about them—not knowing anything about it; although knowing the Dhamma and without the practice. Viewing one's khandha as "Me" and family members as "Mine." None of them is right. you are looking at them with the eyes of the wrong view. These are wrong view of self (atta-diṭṭhi). With its existence, the doors to four painful existences (apāyas) are opened or not closed. "**Me/I**" is atta, and "**Mine**" referring to family members is attaniya. It's clear that taṇhā cannot send one to apāya bhūmi; only wrong views can do it. This was made evident by the female boss Visākhā. When seeing something the three dhammas of knowing consciousness (seeing), contact and feeling arise. These lead to craving, clinging and action. Beings come to the human world for collecting kammas to apāyas. (viññāṇa + phassa + vedanā) → taṇhā → upādāna → kamma → apāya jāti. Everyone not practicing vipassanā comes here only to collect kamma (mostly unwholesome ones). If there are no teachers giving the methods or ways, then come here only collecting kammas (nearly the whole world population; only just a few Buddhists do the practice). It means prolonging the duration of apāya existences. We have or must have burnt up all these kammas with fire because they are enemies. If they are ahead of you, it becomes great trouble. Even though it ceases and disappears, its power is leaving behind (in the mind processes carrying with it in the continuing saṁsāric journey). So we must do the work or practice of cutting off kammas (Sayadaw talked about the Dog-duty Ascetic discourse).

You just observe with ñāṇa what the khandha is telling about it. It's not tiring and is free from the two extremes (i.e., hedonism and asceticism). Because of the wrong views and wrong practices fall

down to apāyas (hells). With wrong practices become dog, etc. (here referred to Seniya— the Dog-duty ascetic). Explained the four types of Kamma.

T2

The ten unwholesome dhammas (akusala dhamma) are described as black or dark actions; the 10 wholesome actions are described as white dhammas black and white mixed actions (with the king of Hell — Yama, being in this group), and the action to cut off either black, white, or mixed actions, is NIBBĀNA. Developing the path factors is easy if you discern the signs of anicca.

At the end of the signs of anicca (anicca lakkhaṇa), Nibbāna exists. Sāsana Dhamma (i.e., Buddhadhamma), is very rare and difficult to encounter. (He mentioned some men during the time of the Buddha, such as— his two jhāna teachers, father in law, Pasenadi, King of Kosala; they met the great being but not enlightened). So don't waste your time. Try hard! Incline your own knowledge (ñāṇa) towards the objects of anicca. Don't waste your time with talking. (Here Sayadaw admonished his disciples to come to the Dhamma Sālā for practice only not for worldly affairs). You have to stay with it as dhamma objects (dhamma— ārammaṇas). Everyone has three types of debt (i.e., black, white and mixed kammas). He showed them how to stop kammas with the dependent arising of the khandha. For example,

Seeing consciousness → feeling → craving (taṇhā) → clinging → action. You can enter the vipassanā knowledge at any of the above five factors. If you can contemplate to discern anicca, then kamma can't lead to birth (jāti). If you miss anicca at seeing consciousness, then

contemplate feeling, if you miss it then craving, then clinging and then kamma (here not refer to verbal and physical actions but the mental factor of volition–cetanā). This process is detailed in the Satipaṭṭhāna. If it becomes verbal, physical action will lead to jāti.

[Before the Sayadaw's talks I never knew someone who talked about this point. Mostly talk about cut off D.A. at between vedanā and taṇhā. Sayadaw U Candima's teachings of bhavaṅga meditation mentioned between taṇhā and kamma. See my translation of Right Samādhi and Insight.]

A Fire Ghost

22nd * 23rd August 1961

T1

The Buddha is like a doctor and you all are patients with kilesa diseases. He will prescribe you the medicines and how to abstain from the diseases. Sīla means abstinence. It'll alleviate the kilesa and not cure the diseases. Only by taking the medicine of vipassanā can the disease be cured. If you can contemplate the anicca of any arising phenomenon and taṇhā, upādāna and kamma can't arise. Because of the medicine of vipassanā magga kilesa dies away. Sīla is included in the vipassanā maggas. Therefore, at the time of vipassanā is staying practice with special sīla (visesabhāgiya sīla). King Milinda asked the monk Nāgasena on Nibbāna— Could a worldling know about Nibbāna? It can be understood with speculation. When the hermit Sumedha made the aspiration to become a Buddha, he made the speculation as if there is heat then there is coolness. It's the same with you: every time you burn with kilesa heat, the extinction of this heat of defilements is Nibbāna. Could you know about it by speculation or guessing? This kind of guessing does not become the wrong view of annihilation. You don't know the khandha and Nibbāna if do not understand dependent arising (paṭiccasamuppāda). By not understanding the arising of the khandha, you view it as a person, a being, etc.

Not knowing the cessation of the arising khandha means one will not know about Nibbāna. Therefore, without understanding D.A., one will not know and not attain Nibbāna. Knowing the arising of D.A. is knowing about the khandha and its cessation is knowing Nibbāna. I myself do not dare to teach away from the path of Dependent Origination because deviating from D.A. becomes unreal Dhamma. Then, it becomes superficial teaching. It’s possible to be free from identity view, permanent view, and annihilated view by discerning that one dhamma arises and one dhamma ceases. This is knowing the nature of emptiness (suññata), if not can’t know it. (Some Chinese Buddhists heard about the suññata in the Theravada teaching and take it as Mahāyana teaching. They don’t know that there are differences. There are some teachings also the same— such as bodhisatta and bodhisattava, etc.) Identity view does not fall away without listening to the suññata dhamma. Even when practiced, without getting rid of the "identity view (sakkāya)", it still hinders development. Is this the impermanence of "me" and "mine"?

It’s seeing suññata if you discern anicca. Asking you to contemplate anicca is to let you know clearly there are no me and no mine in the khandha. If discerning the processes of D.A. is knowing the truth of dukkha (dukkha sacca). The knowledge is the truth of the path (magga sacca). At the time of knowing action not to arise is the cessation of the cause of dukkha (samudaya sacca). The cessation of the khandha is nirodha sacca— the cessation of dukkha. So you know the four truths. This is based on D.A. teaching (i.e., without it, it's impossible). The Buddha using the simile of a fire explained Nibbāna to the brahmin Aggivaccha (MN. 72). The khandha is always burning with the fire of defilements and ageing. People become fire ghosts (petas). They have to always condition the khandhas. When it’s cold

make it warm (put heat) and vice versa. Making prayers and asking for things are fire woods (fuels), i.e., making merits for fire. The khandha is fuel, kilesa is fire and kamma is the one who sets fire. You all take kamma as kam-mother and kam-father (i.e., rely on wholesome kammas or merits, here kam is the Burmese word for kamma.) Kamma puts fire continuously without break. If you can't make it ceases and wandering in rounds of existence (saṁsāra) as fire ghosts.

T2

The reason in this life you don't understand D.A. is starting from the not knowing about the khandha. After you lost the D.A. process and you can't find anicca. You live with ignorance (avijjā) and accompany with diṭṭhi. Without cutting off the D.A. process, birth (jāti) becomes your friend. Ignorance and wrong views will die if you know the arising dhammas. And then birth and death cease and Nibbāna arises. Understanding of the D.A. process will understand dukkha and its cessation. If you know the arising phenomena and know the truth of dukkha. you know the passing away is knowing the cessation of dukkha, i.e., knowing nirodha sacca. Therefore, if you contemplate blindly you won't know dukkha and do not understand Nibbāna. In vipassanā contemplation you can contemplate all the arising dhammas or khandhas up to taṇhā → upādāna →kamma (here, it does not refer to verbal and physical actions, but to volition — cetanā) (For its evidence Sayadaw recited the Pāli words in a sutta).

It'll burn you all the time if the khandha and kilesa are together, as if the fuels and fire are together. Therefore, the khandha is a burning khandha. Men with bhāva-taṇhā are looking for woods (fuels). The cessation of kilesa fire and khandha fire is Nibbāna. You can't ask

where the cessation of fuel and fire burning has gone. (It seems a foolish question). It can be only answered as-the fire is extinguished. (Not more or unnecessary). There is a question that arises— Does Nibbāna exist or not exist? The burning of the aggregates (khandha) and defilements (kilesa) is real, but there is also no burning of them. The knowledge (ñāṇa) which knows the cessation of khandha and kilesa is still exist, but the khandha and kilesa not exist.

The existence of aggregates (khandha) is the truth of suffering (dukkha sacca), and the non-existence is the truth of cessation (nirodha sacca).

[Note: In these two talks Sayadaw compared humans as fire ghosts is a suitable analogy for nowadays human beings. Because they are more like fire ghosts than humans. Observing at the international level shows that extreme lobha, dosa, and moha burn incessantly. Palestinian and Israeli conflict is more than half a century old and it is becoming more violent and serious. They are burning with dosa fire (hatred). This can lead to hell beings, animals and ghosts. Mahāmoggallāna met some fire ghosts at Vultures' Peak. This 21st century started with violence, it happened more and more continuously. If we observe the animal kingdom, animals are always searching for food and eat all the time non-stop except when they sleep (e.g., chicken, fish, cat, etc.) If you feed them once, they always come and ask from you. Humans have other things to do. So they are a little better than animals, if not become worse than animals. Therefore, the Buddha said that the four apāya bhūmis are frequent homes of living beings. They are always burning with kilesa fire of lobha, dosa, moha, māna, diṭṭhi, etc. without Dhamma education even we don't know that we are fire ghosts and always looking for fire to burn ourselves.]

Praying to Become Dogs Again

27th August 1961

Humans attach to the five khandhas with craving, conceit and the wrong view that prevents them from freeing themselves from the khandhas and achieving Nibbāna. Therefore, they get back the khandhas again and again. They make companions to the khandhas with taṇhā, māna and diṭṭhi. Whenever khandhas exist and dukkha exists. You'll never be free from the danger of the oppressive and changing nature of the khandha. Mount Meru is said to be 84,000 yojana in size each in height (above the ocean), at depth (in the ocean) and width. The Buddha said at the time of Doomsday it would disappear but not the khandhas. Until "greed" (taṇhā), "anger (dosa)" and "delusion (moha)" disappear, we will continue to encounter the dangers of aging, sickness and death. At the time of terrible stages in the mother's womb, it is like a disabled being. (the Burmese word for it is dukkhita, we can imagine and contemplate the sufferings inside the small, dark, dirty and smelly place until the baby comes out from the small hole painfully.)

And then the being grew up, became old and was hated by his children. At the time of sickness people spit behind him (because of the smell). After death, he was driven out of the village or town (i.e., the stinking, disgusting body was taken to a ditch field for burial or cremation). The Buddha taught us, "jāti pi dukkha = Birth is Dukkha." But what you are praying for is to become a suffering or disabled being (dukkhita).

Even the Buddha gave a simile with a dog to the disgusting and disenchanting nature of the khandha. A dog was bound to a post on a leash. Where can a dog run to? If it wants to run and can run only by circling around the post. During the time of eating, sitting, sleeping, urinating and shitting all are near the post. It dies near the post as well. If you observe it nearby it becomes uglier. Here, the khandha represents the post, craving (taṇhā) represents the leash, diṭṭhi is the collar strap and worldling represents the dog. The stupidity of the worldlings are not much different from this dog. They go to the human realm, heavenly and Brahma realms are the same leash (worldlings die), the same collar strap and post. It is changing the post only. Making prayers (with merits and samatha) are not wanting to free from a worldling dog (If a Buddha not arisen everyone is like the above dog). If discerning anicca of the khandha with contemplation, by knowing that this is not Me, this is not Mine and this is not Myself; and the post is broken down, taṇhā, māna and diṭṭhi will die.

Three Steps of Mindfulness

30th August 1961

Today, I'll talk about the process of vipassanā. People with wealth and good reputations rely on their work and jobs. In the same way if you want to arrive at Nibbāna of no ageing, no sickness and no death the practice will be sent there.

If you practice, you will surely arrive there. You also complete the rare things. [(here dullabha dhamma)-these are: the manifestation of a Buddha, a person (here Sayadaw) who teaches the Dhamma, a person who understands it (Sayadaw's disciples), a person who practices in accordance with the Dhamma, and a grateful and thankful person.] If you practice with perseverance you are sure to realise it. You have to make this determination. The Buddha also in the Aṅguttara Nikāya mentioned the same way with the process of the practice which was not requesting by anyone.

You'll realise by yourself the Nibbāna of no ageing, sickness and death, the Nibbāna of all the cessation of dukkha and the 1,500 kilesas extinction of Nibbāna.

You have to dispel your doubt; remember what I taught and do the practice.

There are four establishments of mindfulness. First, do the satipaṭṭhāna; second, satipaṭṭhāna-bhāvanā and the third, the ending of satipaṭṭhāna-bhāvanā (from Saṁyutta Nikāya). For example, knowing every time a feeling (vedanā) arises is satipaṭṭhāna. (from—kāya, mind

—citta, and dhamma—mental phenomena—are also known as the same.)

Knowing both of the arising and passing away (i.e., anicca) becomes satipaṭṭhāna-bhāvanā. The ending of them (anicca) or when the Path Knowledge arises marks the ending of satipaṭṭhāna-bhāvanā (from the five path-factors become the eight path-factors). This was mentioned in the Saṃyutta Nikāya. In the Aṅguttara Nikāya it starts from satipaṭṭhāna-bhāvanā. If you combine all the feelings, you will only have three kinds, and they don’t arise together; only one of them does.

The disciple of a noble one (i.e., sutavā ariya sāvaka) contemplates it thinking, "This is not feeling, only anicca" (aniccānupassī viharati), applied to rūpa, citta, etc. You have to follow it seeing it as anicca and not as vedanā. Contemplate using the perception of anicca (anicca-saññī). Note it as only anicca—i.e., contemplate, note, and know it as anicca. Don’t mix these dhammas with permanent (nicca), happiness (sukha), self (atta) and beautiful (subha) dhammas. Contemplate them as anicca, perceive them as anicca and know them as anicca. (i.e., don’t note them as form, vedanā, citta, etc.) And then what happens with this contemplation? It’s anicca that remains as anicca and will lead to the realization of only anicca. Because you make an effort with the contemplation of these three points, and knowledge will develop. Vipassanā paññāya—you make this decision with vipassanā wisdom. Before you contemplate, perceive and know only and can’t make the decision yet. You make the decision not heard from others. After making the decision your knowledge (ñāṇa) falls into anicca and not mix-up with anything. Note this point carefully. The Buddha himself gave this instruction.

If you ask me, how do I make my mind fall into anicca? Listen to me a little bit. You have to do it consistently — five minutes, 10 minutes, etc., always practicing. Let the knowledge continuously stay with it. If the knowledge persists, even if a telegram about your parent (one of them) death comes in, don't give it up. Don’t give up because āsava (here is diṭṭhāsava) is nearly extinct. If you ask why the Buddha and I tell you like this? At this place if kilesas come in will destroy it. Kilesas coming in (i.e., near the end of the practice) is quite a terrible thing. It can come in during the important time of the practice at that time some special matters and reasons (causes) can arise. I remind you because it could happen. Don’t mix it up with other matters and not let them come in. You have to remind this matter to other people also; “When I am practising don’t come to me, if I finish my sitting you can tell me” (Sayadaw gave the example of layman Pessa at the time of the Buddha. See the Kandaraka Sutta, Sutta No. 51, Majjhima Nikāya.) Even if you don't show the telegram which informs the death of a parent, you’ll also know it later. Is it not better after the practice? The causes for concerning, responsibility, all are kilesas. Finishing the practice is only important. Don’t be foolish at that time to harm yourself. Kilesas are coming to obstruct you.

Except the zero world aeon (i.e., suñña kappa) in which no Buddhas appear. Even Buddhas have appeared, between each Buddha the bones of a living being could be piled up 1 yojana high (i.e., 1 yojana = approximately 13 miles). At the time if you discern a lot of anicca, don’t get mixed up with other kilesas.

They come to obstruct the Path and Fruit. This is very important. I’ll give you how to deal with it. Also don’t be afraid if it comes in your practice. Take it as—ehi-passiko—"come and see," inviting the dhamma to test and ñāṇa to respond. Ñāṇa is staying with anicca, but

after a long time, the mind wanting, to get up arises (i.e., indolent mind). That is a mind that prevents the path mind from arising; it's a weak dosa mind. Contemplate it as anicca. Every time a kilesa comes in, you have to contemplate it as anicca. If you do not contemplate, D.A. process continues. Therefore, it forbids the path and fruit. The arising mind of wanting to go to the toilet also must be contemplated. Contemplate pains and aches. If kilesas not coming in within the short period you will realise Nibbāna. If ñāṇa is sharp, you will realize it in a short period, and if not sharp, then at sometime in this life. This is what the Buddha said, you do not have to be discouraged. You don't have to think about being a two-rooted or three-rooted person) (a person does not have the seed of wisdom and a person has the seed of wisdom). If you can listen to the Truth of Dhamma (sacca-dhamma) and discern aniccas, then you can consider yourself as having the seed of wisdom. You'll realise it.

If you don't do the practice and you have to pay your debts (i.e., unwholesome kammic debts) with DEL-OHH (this is the Burmese word for the hell cauldron / wok which we often seen in the HELL SCENES. Some western scholars take the hells as fairy tales. If they can develop the light nimitta, they will see it. The Buddha mentioned the existence of hells very clearly in the Devadūta Sutta— the Divine Messengers Discourse, Sutta No. 130, Majjhima Nikāya).

Some reflections on the three steps of mindful practice

[In the Mahāsi mindful system it starts from satipaṭṭhāna, contemplate rūpa (form) and it developing into later two steps one by one. The mind becomes refined by developing samādhi and discerning

anicca refinedly. The objects of contemplation are becoming subtler-from rūpa, vedanā, citta and dhamma it covers the four satipaṭṭhāna.

In this Mogok Sayadawji talk he mentioned starting from the 2nd step which was also mentioned by the Buddha. But, some Mahāsi teachers reject this view. According to them you can't discern anicca in the beginning, so have to contemplate only the arising phenomena (i.e., according to their system). How do we understand them? In fact, we can recognize ordinary impermanence (anicca) with ordinary mindfulness (sati). Only through direct practice can we know the results.

In Sayadaw U Candima's teaching of Bhavaṅga Meditation, he also mentioned observing the changing nature (anicca) of arising minds to develop the 2nd bhavaṅga samādhi. With this samādhi one can discern the refined anicca.]

Buddhist and Non-Buddhist

31st August 1961

The Buddha taught that on the way to Nibbāna, if you don't have a good guide, you can't realise it. The guide here is a noble being (here someone experienced in Dhamma is referred to the Buddha in the Māgandiya Sutta). If a good guide like the Buddha was not arising in the world and humans worshipped and believed everything which they desired and fell to painful existences (apāyas). If we follow the following points and practice, we will be free from disease and know Nibbāna; i.e., approaching a noble being, listening to his teaching and practising accordingly.

At seeing something, if you do not contemplate the beginning of the D.A. process, anger arises with the seeing. If you can contemplate

the beginning and D.A. process can't follow you at the end (i.e., dosa, soka, parideva, etc., after the seeing and the D.A. process stops). Therefore, the D.A. process will stop or continue, you know it by yourself. This is the inside sāsana dhamma (i.e., Buddhadhamma) that you know like this. If you see something and become disappointed and this is outside sāsana dhamma (teachings of other faiths). This is usual (like a tradition). D.A. process revolves outside the teachings (all other faiths). D.A. process can stop only at inside dhamma.

Do you have the Sāsana or not? Investigate and observe yourself. The Buddha Sāsana has to be distinguished with the khandha process, and not with the years and months. At the time not contemplating with insight is outside the teaching, if you contemplate you'll become an insider of Dhamma (a person who is a Buddhist or non-Buddhist also determines with this point). Outside the Buddha-Sāsana, the knowledge of belief in the results of action (kamma sakkata ñāṇa) is the end path of some faiths. Except this knowledge there are more dhammas leading to woeful existences.

(This point is important to contemplate up to international level. Nowadays we see and encounter a lot of violence and cruelty going on around the world. Even some Buddhists or Buddhist countries are not immune from it. Therefore, believing in kamma alone is not enough for becoming a Buddhist. A true Buddhist should understand the D.A. teaching very well.)

Whatever arises in you is saṅkhāra (conditioned phenomenon). Saṅkhāra is not only kamma (volition which is saṅkhārakkhandha). There is no person and no being in it, then the identity view falls away. It's the saṅkhāra khandha body and there is no man and woman in it. All arising is saṅkhāra—sabbe saṅkhāra. If you discern saṅkhāra and

don’t worry will attain the path knowledge (magga ñāṇa). The reason of not attaining path and fruit (magga and phala) is making saṅkhāra into a person and a being. Therefore, it continues the D.A. process with diṭṭhi. If you know sabbe saṅkhāra (all conditioned phenomena) identity view and annihilation view are falling away. There is one more addition to it. Sabbe saṅkhāra anicca— all conditioned phenomena are after arising and passing away.

After discerning anicca, become free from permanent view (sassata diṭṭhi). This becomes the right view where three wrong views die away.

(Sayadaw continued to explain the insight process of discerning anicca, disenchanting of anicca and the ending of aniccas by using the Dhammapada verses of 277, 278 and 279; please see it in the Dhammapada.)

How to Use the Mirror? / Blind People

9th to 10th September 1961

T1

Diṭṭhi means wrong seeing, arising from wrong thought. It’s the greatest enemy. Pushing you down to apāyas (hell, animal, ghost) is this guy. Puṇṇa gave an analogy using a mirror with humans (He was known as Puṇṇa-mantāni-putta and the nephew of Koṇḍañña). If you stand in front of a mirror, a shadow appears in it. In the middle is the shadow and the other mirror. It doesn’t appear by itself (i.e., without any cause and reason). Its appearance is due to the mirror and includes the person. "Is this shadow oneself?" No, it isn't. If asking again; Is it another? And the answer is “no!” It becomes clear that the shadow is not oneself and others. If it were really you, the person standing in front of the mirror would be another person. I'll explain that the one in the mirror isn't anything else either, because the shadow looks the same as the one in front of the mirror. This is the shadow arising by looking at it. It’s a phenomenon which doesn’t belong to oneself and others or both. Looking at one’s body with the worldling eyes and Me arises with taṇhā and māna. It’s arising with the combination of the wrong eyes and wrong clinging (taking anicca, dukkha, anatta as nicca, sukka and atta).

Listen carefully. This Dhamma is quite beneficial for becoming a stream enterer. With the worldling eyes looking at (oneself and other) the shadows of taṇhā, māna and diṭṭhi arise (as the analogy of mirror). With diṭṭhi connects to diṭṭhupādāna and kamma and it sends to apāya. It falls away (ceases) and becomes a sotāpanna. With the correction of the eyes, the doors to apāya are closed. In one day how many times do

you look at the mirror? It’s uncountable. If you looking at it once and three kinds of taṇhā, māna and diṭṭhi arise. The culprit of saṁsāra is wrong seeing. Because of the wrong seeing and diṭṭhi arises. So beings are going to apāyas. The arising of the khandha is the cause of kamma, citta, utu and āhāra. The arising of the mind is the causes of sense object and sense base (ārammaṇa and dvāra). It’s not Me, not Mine and not My thing. These phenomena are produced through conditioned reflexes. If you are watching and observing, it only has arising and passing away. Sayadaw gave the example of feeling (vedanā) it arises by contact (phassa) [Here Sayadaw gave the important cause of phassa].

This is not my feeling. It was done by others (not one cause) and after it arises and ceases. In the arising not include me and also in the passing away not include me.

So diṭṭhi falls away.

T2

For the attainment of noble eyes, one must practice dhammānudhammappaṭipatti (practise according to the Dhamma). The knowledge (ñāṇa) arises with discernment and attaining the noble eyes. If you think— I am healthy, then you still have not attained noble eyes yet. It is true that the aggregates (khandha) have sores and are filled with piercing thorns. The Dhamma is the khandha body, and the khandha body is Dhamma.

(There is a remarkable teaching by Sayadaw to Dakar Sein who was a regular Dhamma listener in Amarapura. One time Sayadaw gave his last Dhamma talk in Amarapura and continued his teaching in

Mogok. After the end of the talk Dakar Sein complained to Sayadaw, saying that after he left, they did not have the chance to listen to his talk, and then they got used to it. Sayadaw's response was— This is not difficult. I'll give the duty to the khandha. You have to listen to the Khandha Dhamma. It will teach you.)

Anudhamma means: practise accordingly. We are talking about feeling, perception, etc. (i.e., five Khandhas), in reality we must discern arising and passing away (anicca). If you discern this, you have the view in accordance with the Dhamma. You all see the arms, the legs, etc, these are not seen according to Dhamma. Your seeing and what is real are different. This is the seeing of a double blind man. If you don't see the reality, your eye seeing will connect the round of existence - saṁsāra. In the whole of saṁsāra, your knowing and what is real do not fit together. People do not know the khandhas as diseases and sores that cling to them. Because of that they get back births and deaths.

The appearance of a Buddha as a Doctor aims to cure the blind people. He urged the blind 1,792 times in his life to look for teachers (It's sure not for politicians and economists— see all the problems and sufferings at international levels). Why is that? Because humans' blindness has a very long life history. Therefore, the Buddha has great compassion (mahā-karuṇā) for them.

(Here Sayadaw mentioned humourously some of the khandha dukkha and in many ways humans make adjustment and conditioning for the body.)

This body and all the belongings at home are the cause of birth (jāti) due to clinging (upādāna). It's not easy to talk about ñāṇa. I have to talk about these things is for killing diṭṭhi-taṇhā. The khandha is

telling you that I'll go down there (i.e., apāyas— represent painful downfall, because it's so heavy. Your kilesa is heavy if you still not practise in accordance with Dhamma your both eyes still not seeing the light yet. It must be treated with vipassanā medicine and path knowledge medicine.

(Sayadaw talked about contemplation of feeling) The khandha as the aggregate of feeling oppresses beings with different kinds of feelings. Because of the pleasant, unpleasant and neutral feelings that D.A. processes are continuing. Therefore, it becomes cool with no feelings— i.e., with no khandhas existing. Whenever a feeling (vedanā) arises, use the Five Path Factors to contemplate its impermanence (anicca) — At first you discern the feeling, and later the truth of dukkha (anicca is dukkha sacca). You all are dying with feelings. With no feeling, happiness will arise. All the 31 realms of existence are not free from feelings. Therefore, don't make prayers for existence. Khandhas are like disease, thorns, etc. Being free from disease is Nibbāna, and having disease is to have khandha. With the cessation of birth and death, there will be no khandha existence.

Too Crazy / Burning Oneself with Fire

14th September 1961

T1

Expecting good kamma (similar to expecting good luck) is expecting Dukkha. Because the process (action) of becoming conditioned rebirth [kammabhāva paccaya jāti (dukkha sacca)]. Consulting an astrologer is asking, "When will I suffer?" (usually people consult an astrologer for their future good luck). You people are too Crazy! These kammas (good or bad or mixed) are oppressing people. It leads to the vipāka vaṭṭa—the round of results (existence or khandha). Most people love Dukkha. (Therefore, dukkha sacca is quite difficult to appreciate and understand by worldlings.) From having one child then you desire for two children, etc. The Buddha wants you to free from the round of existence but you all are expecting for it. Is it not opposite to the Buddha? You all prefer to hit with a big rock, if it's a small rock and you don't like it. These dhammas are governed by suññata dhammas. If you don't understand suññata and sassata - diṭṭhi enters you (permanent view)— as example Dukkha is done by oneself.

(Sayadaw talked about the story of the naked ascetic Kassapa). If you have sassata diṭṭhi, you will become like a saṁsāric tree stump. Even though many Buddhas have arisen, they can't free themselves from Dukkha. People who are making dāna with kammassakatā sammā-diṭṭhi will not be free from diṭṭhi (i.e., wrong view of sassata). The Buddha talked about kamma with metaphors or metaphorically but taking the meanings directly that it becomes sassata diṭṭhi (see Dhammapada Verse 1 and two— the metaphors are the wheel of a cart and a shadow). Kamma arises and passes away. Diṭṭhi— wrong views

are the province of the Taints (āsavas); can one arrive at Nibbāna? All dukkhas arise by D.A. processes. It doesn’t relate to any God or gods, Sakka and Mahā-Brahma (The God’s View of Nibbāna is Heaven which is Dukkha Sacca). Therefore, if you want to be free from all dukkhas you have to cut off D.A. process. That is following behind the khandha with magga. Contemplate saṅkhāra with insight. You have to take the objects of saṅkhāra. If you take the objects of a person and a being magga not arise (only kilesas arise— Therefore, identity view is like a weapon of mass destruction). If you focus on feeling and contemplate vedanā saṅkhāra, or focus on the mind and contemplate citta saṅkhāra. Don’t contemplate by mixing-up. At last all will converge at anicca— arises and passes away.

T2

The fools who feed their khandha longer and longer lives are becoming worse and worse (i.e., increasing unwholesomeness—akusala). It is like increasing the flesh of a pig. What happens with the increment of the flesh? It'll be hit by the spear earlier. Here also the same if feeding the khandha with unwholesomeness will be hit by spears of apāyas. This is the way of feeding the khandha by fools. For the wise, they nourish the khandhas with wholesome qualities. By practicing the noble path with the khandhas, they can end suffering. It has the decisive support condition which sends to Nibbāna (upanissayapaccayo). There is no time limit for suffering in the apāyas. According to the Buddha these beings suffered according to their kammas, and no life span. Do not feed the khandha body for just one life's comfort.

When the Buddha appeared, the 31 realm of existence were burning with fire. The khandha body of living beings **is** burning with the fire of ageing, sickness and death, and also in the heart (mind) burning with the fire of greed, hatred and delusion. Therefore, the khandha is with fuel and fire together. It always has two kinds of fire with it, the fire of permanent burning (ageing and sickness) fire and burning with changing fire (changing of kilesas). Therefore, it's good to extinguish the khandha fire. The ignorant who pray for the next khandhas (rebirth) are like those who burn themselves by changing fire. (They will eventually suffer in samsara.) The khandha fire is burning with force and strength, but humans worry of its extinction by doing merits and demerits (kusala and akusala) and then this is putting more fuels in it. To accumulate merits by praying for the khandhas is like adding fuel to the fire before it extinguishes (burning continuously non-stop; eventually, the karmic fire will burn one's body).

Therefore, it is becoming far from Nibbāna where the eleven types of fire are extinguished. We have to finish or stop the work of adding fuels in it.

You all have to do this under the power or arrangement of your master, taṇhā. Therefore, there are more wholesome and unwholesome under the power of taints— āsavas. All these things (Dhamma) can be talked about only inside the Sāsana. Outside the Sāsana, humans are only doing the job of refueling the fire. Humans doing this outside the teaching is let it be, but it should not happen now with the Dhamma teachings existing. If you do merit with vivaṭṭa-kusala— that is to do merit with the desire to be "free from Dukkha". Khandha is like a bonfire and the one who puts fire-woods in is like a fire-worshiper (a Hindu belief). The Buddha saw this and asked the brahmin why he did it. His answer was, "I want to extinguish the Fire."

[I don’t know in the Sutta this brahman would answer like this—maybe like this; “I am worried it’ll die out.” Fire worship is a reunion with the Creator. In the Buddhist sense it’s worshiping of kilesa fire, so it increases defilements. So, Sayadaw made a joke here. There was an interesting story about a fire worshiper. Near dying he saw a bonfire as a mind object, so he mentioned it to the brahmins beside his death-bed. They reminded him to incline his mind there which they took as Heaven. After the brahmin died fallen into Hell.]

Dakar Kywe! Why are you busy everyday? “Yes, Venerable,” (not give the answer). Sayadaw gave the answer; “I am worrying that the fire will go out.” (Upāsaka U Kywe was a textile owner who was a regular Dhamma listener, an old man and sitting in front of Sayadaw). The majority of people will say any kind of merit is good. Merits with round of existence are adding fire woods or fuels. Merits stopping the round of existence is extinguishing the fire. Who is burnt by adding fuels? It’ll burn yourself. If all of you don’t have the chance to listen to this kind of talk, you will take it as a traditional job. (i.e., merits and demerits). You have pleasure on this khandha that searching for woods (i.e., affection on the khandha). If you recognize it as a bonfire, you will not search for it. Therefore, contemplation with insight to know the khandha as bonfire. With the contemplation you’ll find out the khandha is burnt up and perishing with birth and death fires (jāti and maraṇa).

At last, being enlightened by contemplation and not wanting it; then one will find Nibbāna where both fuel and fire cease or are extinguished.

Knowing and Seeing

16th September 1961

There are three reasons for the Buddha to give Dhamma talk: with request, without request, and depending on the situation. "Without request" is out of compassion and is unrelated to what is appropriate or inappropriate. Depending on the situation, it is, for example, a quarrel between relatives on both sides. Out of his loving-kindness (metta) and compassion (karuṇā) for all living beings, the Buddha revealed his teachings to the fools and the wise men in a non-requesting and adaptable way, so that they could be liberated from suffering (Dukkha). The Buddha had strong disgust to get another khandha. He was very glad and preferred not having a khandha. In the discourses (suttanta), D.A. process is expressed in series or online. Actually, viññāṇa, nāma-rūpa, saḷāyatana, phassa and vedanā, all are arising together (in Abhidhamma). In the book it mentioned three kinds of feelings arise. This is knowing with learning ñatta-pariñña. The actual desire is contemplation (practise)-tīraṇa-pariñña. In direct experience only one kind of feeling arises. At the time of its arising you must know it. Only with tīraṇa-pariñña pahāna-pariñña will be possible (practice leads to realization).

Phassa paccaya sukha, dukkha and upekkhā vedanās— Contact conditions pleasant, unpleasant and neutral feelings. You have to know it (arising) and also see it (contemplating). When the contemplating mind arises and it’s not there anymore (the arising vedanā). Why am I discussing this at the moment you are observing it, and it's not there anymore? Two kinds of feeling can’t be in parallel (can’t arise together). At the time of feeling, objects arising, the feeling of the

contemplating mind can’t arise (contemplating knowledge-mind is always a neutral feeling— it’s good for contemplation on this point). vedanās are unable to be in parallel that only after the feeling object ceases, the contemplating knowledge or mind (vedanā) can arise. The vedanā object is anicca and the contemplating knowledge vedanā is Saṅkhāra (this also arises through conditioning). Observe anicca with Saṅkhāra. (contemplating the arising vedanā is from the heart (where it arises). Contemplate the arising anicca with new Saṅkhāra (the object is old Saṅkhāra). If the new Saṅkhāra also ceases can’t contemplate the object (i.e., the contemplating mind comes late). The reason is you can’t contemplate anicca with the anicca. The cessation is anicca and the arising is saṅkhāra. You have to contemplate with this saṅkhāra. Here is arising and at the time you contemplate it already ceases. With this cessation and this arising meet together.

If I don’t discuss this topic, what will happen to vipassanā practitioners? They’ll believe the contemplating mind is permanent, without perishing, and harbor sassata-diṭṭhi in their hearts. If you say the contemplating mind is looking at it, it will become sassata-diṭṭhi. It’s also saṅkhāra anicca. The arising dhamma is also saṅkhāra anicca.

You have to note it carefully. This is killing of diṭṭhi at both sides. Insight with no diṭṭhi falls away is useless vipassanā. The Buddha was very worry about of diṭṭhi not fallen away as an important matter. Some say they are contemplating it but don’t see it. It seems the contemplating dhamma is permanent. Contemplate anicca with saṅkhāra. This kind of Dhamma is quite difficult. It’s also quite right. If not explain them, at object (ārammaṇa) is anicca and the contemplating mind (ārammaṇika) is nicca. (i.e., sassata view. If it’s like this, even with full effort you can’t achieve it (because there was evidence in the suttas related to some disciples of the Buddha).

Saṅkhāre saṅkhāra vipassanti— saṅkhāra dhamma contemplates saṅkhāra dhamma. If not, it was like with the monk Sāti (Mahātaṇhā-saṅkhaya Sutta, MN 38), then it becomes sassata-diṭṭhi. According to him only other phenomena were died, but the mind viññāṇam not died. Sotāpatti magga cannot arise if diṭṭhi exists. When the object of contemplation is showing its anicca and the contemplative saṅkhāra mind contemplates it. Whatever pāramī you have if diṭṭhi resists will not achieve it. Sappurisa saṁsevo— approaching a good teacher (as mentioned by the Buddha) is a crucial factor for entering the stream.

To Sāriputta (SN 55.5)

Translated from the Pali by Thanissaro Bhikkhu.

Then Ven. Sāriputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "'A factor for stream entry, a factor for stream entry': This it is said. And what, Sāriputta, is a factor for stream entry?"

"Association with people of integrity, lord, is a factor for stream entry. Listening to the True Dhamma is a factor for stream entry. Appropriate attention is a factor for stream entry. Practice in accordance with the Dhamma is a factor for stream entry."

https://www.dhammatalks.org/suttas/SN/SN55_5.html

He was a short-lived Buddha that left behind many Dhamma for us (this is the differences between long life Buddha and short life Buddha, e.g. Kassapa Buddha and Gotama Buddha).

(Sayadaw explained the wise and the fool with the D.A. Chart). The wise cut off the D.A. process within two lives (i.e., past and present) and the fool connects to three lives (i.e., past, present and future). If there are three lives, it is like the feet of a centipede. It has many feet and will keep moving forward. You must contemplate the anicca of arising with magga saṅkhāra. Knowledge must stay with the khandha. If the sassata view from the contemplating object and the contemplative knowledge falls away and is not very long, one will attain the path knowledge. It doesn't matter how many bhavaṅga cittas exist between them (i.e., between object and contemplative mind). Bhavaṅga citta is not kilesa mind. If lobha, dosa, moha dhammas are coming in between them and it takes longer times for the practice. There is no fault with bhavaṅgas between and with kilesas it will take long for the practice.

Worse Than an Atomic Bomb

17th September 1961

The Buddha spent 45 years warning us 36 times. So this matter is very important. Therefore, it should not be slow and late. Take it as the most important part of your matter and practise hard. Now, you all are at sugati (a good destination as humans). It's important for going on the way to the ending of dukkha which is Nibbāna. Don't desire for good existences (gati). Now you are at sugati and making prayers back for sugati (after deaths) is playing the same play again. With the inspiration that "I must move from sugati towards Nibbāna," and by listening to the talk and practicing. The Buddha warning us 36 times indicates he had great compassion (concern for all living beings).

The arrangement of taṇhā and kamma is never good, even if it will lead to sugati (i.e., with merits). Because taṇhā is a lustful lunatic (rāgo'mmatta or rāgo-ummatta); following the order of the lunatic, that kamma builds the house of khandha, so can it be good? Except the truth of Dukkha it cannot be otherwise (even jhānas are Dukkha, no need to mention about the inferior sensual pleasures). The khandha, which we get from taṇhā and kamma, has many kinds of dukkha. (Sayadaw mentioned some of them). If you look at the D.A. process will know it. Don't desire for sugati, Desire is taṇhā. Is taṇhā normal or crazy?

The Buddha exhorted us to practising vipassanā. Do not be heedless with family matters and businesses. With heedlessness, at dying, remorse and worry become prevalent. (Sayadaw explained about the object signs of woeful existences and death bed situations). You have to prepare for it from now. At near death you have no time

for it. I have to teach vipassanā if you want from grimaced death to smiling death. Vipassanā is very easy; I will explain how to practice it easily. (He told the story in the Indriyabhāvanā Sutta, No.152, Majjhima Nikāya) You will see the object if you open your eyes. After seeing it lobha, dosa and moha minds will arise (one of them). These can be desire, hatred, or no attention; among these three, one of them will arise. For all these mind states I am worrying about all of you. (Sayadaw told about the Japan atomic bomb. With every glance, if you lack sati, an atomic bomb falls on you (quilt funny analogy). If I were to speak openly or clearly, it would be more painful than an atomic bomb. Why is that? Because after seeing it, if greed (lobha mind) arises, it leads to uncountable births. Atomic bombs only kill you once (this life). Lobha (also dosa, moha) makes you die no end. Don't take it lightly as I don't believe it. This is natural law— Dhamma Niyama.

(Here we can discern the importance of Dhamma Education and Dhamma Nutriments for all human kinds. It's a great tragedy and disgusting to see some humans with their foolishness and craziness create a lot of tensions, conflicts, killings and harming or eliminate each other on the international levels–such as, territory or land disputes, competition in arms industries and economics, trade wars, etc. Even animals can live together in peace and harmony. This is my own experience in observing nature. Humans for greed, hatred, ill-will, envy, selfishness, etc. they can give up their lives for unwholesome dhammas.

Dhamma Education should be promoted on international levels, similar to the English language. Otherwise, human beings would cease to be human. Today humans progress in sciences and technologies seem they are intelligent. By using it wrongly and improperly, they become intelligent fools because they don't know how to use the mind.

Buddha-Dhamma can fulfill this most important factor and without this humans are always leading toward destruction.)

At the time of seeing, if lobha arises and you can't control it, then let it arise. But, you have to follow it with reflection (yoniso — wise reflection) because this is a resultant dhamma arising by conditioning.

The continuing dhamma (i.e., lobha) is stopped there (not lead to clinging—upādāna). The reflective path factors mind (magga ñāṇa) follows it (taṇhā → Yoniso). If the cause ceases and this dhamma is destroyed. This is the same as contemplating anicca. It becomes the equanimity of insight (vipassanupekkhā) knowledge. These lobha, dosa and moha dhammas become anicca. It cannot continue the D.A. process, and can't receive the next khandha. This is the security of the faculties or development of the sense faculties. At near death only aniccas appear in the mind (someone who has the practice). It's important to Discern Aniccas at near death.

Dhamma Is In the Khandha

5th October 1961

Dhamma exists in you, so I am asking you to practice it. Four kinds of dhamma exist within the khandha. These are; black dhamma, white dhamma, black and white mixed dhamma and neither black nor white dhamma. People think that there are only bad and good dhammas. You have affection for this aggregate of feelings. Affection is craving (taṇhā). With the affection you're working to feed and look after it. Vedanā paccaya taṇhā paccaya pariyesanā (feeling → craving → seeking or working). You also have affection for the khandhas of son and daughter (children) seeking more for them. Because of seeking, it increases taṇhā. You're busy every day for it and don't realize that this is black dhamma. For example, when you're going into the darkness at night and are bitten by a viper snake, you don't know what has bitten you. In this case, you all are bitten by Taṇhā and must go to Apāyas. The seeds in the banana kill the banana tree. Here taṇhā inside also is asking you for seeking and will send you apāyas. Taṇhā also has two kinds. Taṇhā has affection to the khandha and taṇhā seeking to feed it.

Pariyesanā → labho = Seeking → acquisition; people gain money and wealth (maybe even power in politics). After attainment of money (power) they are smiling. This is the smiling of Taṇhā. They can smile at the tasks of going to apāyas. (Sometimes Sayadaw's remarks on human stupidity are humorous and profound) this is not the D.A. process of wandering in the whole of Saṁsāra, but the D.A. of family life.

Lābha → vinisaya (vinissaya, vibhāvana or niyamo) = acquisition → ascertainment, which requires planning on how to use them. Making ascertainment with Diṭṭhi and Taṇhā or becoming of diṭṭhi / taṇhā (Sayadaw gave example of for wives and children. For nowadays humans for conflicts and wars, including trade wars, polluting the environments and nature, etc. up to international levels.) They are doing these things all the time. Do they consider these actions as the dhammas of dark demerits? (for some leaders, politicians, economists, etc. these are human progress.) This can be prevented by encountering a good teacher. (This shows the greatest importance of a Buddha and Dhamma Education). There are medicines if you are inflicted with wounds and diseases. There is rightness if there are mistakes. Don’t be afraid of ageing. You have to fear ignorance in the face of ageing because you’re developing of Taṇhā (In this case Buddhists are luckier than western counterparts).

It's from the homes that you are going to apāyas. The khandhas are oppressing you until you arrive there. Khandha is Dukkha Sacca—the Truth of Suffering that oppresses someone who has it.

Vinisaya → chanda-rāgo = Ascertainment → desire-passion. All living beings are subject to suffering according to the Dhamma's arrangement. Therefore, we have to abandon the dhamma which should be abandoned. Your business is whether in progress, or in failure whatever it may be, leading towards the direction of Del-Ooh (Burmese word for hell cauldron or hell wok). All these things are difficult to know or understand. Ven. Ananda took the D.A. process as easy to understand. The Buddha answered him as difficult.

Chanda-rāgo→ upādāna (attachment) → ārakkha (possessiveness) → macchariya (stinginess) → defensiveness, and

because of defensiveness of possessions there arise the taking up of sticks and swords, quarrels, disputes, etc. All these unwholesome things happen because of the khandha. (see the Mahānidāna Sutta, DN 15) It’s the same as drinking poison with a mistake and also having to die. Is it suitable to live your life without knowing? Only the Buddha’s teaching—Dhamma, becomes knowledge (Ñāṇa) the Sāsana exists. This is the most important. You already have taken the poison (i.e., kilesa poison) and it’s not suitable to drink the antidote medicine slowly. Death will overcome you. Meeting with a good teacher and you don’t practise it in time is the greatest loss (Sayadaw gave example of Asita hermit (also known as Devila hermit), and the bodhisatta’s two early teachers—Āḷāra-Kālāma and Uddaka Rāmaputta). If you still don’t know about defilements (kilesas) and will never attain Nibbāna.

Why So Much Sufferings?

7th to 8th October 1961

T1

Which way is the quickest way to end taṇhā? With taṇhā ends arriving at Nibbāna. (Contemplation of feelings (vedanās) is the quickest way to end Taṇhā or Dukkha). If I have to talk about Nibbāna, there is no need to carry around the khandha burdens, and no feeding and cleansing of its 'bitterness' (Dukkhas). Thus, there is no quest for wealth and property (power). There is no "suffering" of remaining in someone else's womb (birth). There is no suffering (dukkha) caused by disease. There is also no dukkha of relying on others during sickness, and no dukkha of sorrow, lamentation, pain and grief at near death (seeing signs of unwholesomeness with painful destinations and attachment to wealth and family members). Why I have to exhort you every day is because I want you to die with a smile.

(Sayadaw mentioned the terrible dying moment and painful situations). The Buddha himself was warning us 32 times in his life: Don’t be heedless; practise diligently until your bones and flesh are worn out, and your blood is dried up. The wealth and possessions (powers) which you earned cannot even stop the dying sickness and disease. The truly reliable thing is only maggaṅga (the path factors). (Mentioned the sufferings of Hells. This is not like the mythology of God and Creation. With Dhamma practice, one can find it out by oneself.

Kanni meditation develops light nimitta which can discern the 31 realms of existence. There are two books that I know of that mentioned

the yogis' experiences about these realms. The strange thing is most of the world religions accept the existence of hells).

You don’t need to spend money for it, you only have to use your nyan (ñāṇa). Only have to nod your head at what the khandha is telling you. There is no khandha that does not talk about their stories. (Sayadaw told about Sakka—King of the 33 gods in the Cūḷataṇhāsaṅkhaya Sutta, Sutta No. 37, Majjhima N.) If vedanā arises, you have to observe whether it’s still there or not. You’ll have the path factors if you discern it not there anymore. You insert the knowledge of seeing the dissolution of vedanā. Then the feeling conditions that taṇhā does not arise (vedanā → taṇhā) (The Buddha gave the instruction to Sakka) The knowledge which discerns the dissolution comes in and cuts off the process. Vedanā paccaya taṇhā is the Pāli words which refer to people not doing vipassanā, (feeling conditions taṇhā). Vedanā paccaya paññā—feeling conditions wisdom is someone discerning anicca. Taṇhā disappears by discerning anicca. Vedanā nirodha taṇhā nirodho—with the cessation of feeling, taṇhā (craving) ceases. If you can make feeling cease, it becomes path factors. The task of no sympathy to oneself is business matters, but the task of practicing the path is having sympathy for oneself. Therefore, in the world, there are more people who have no sympathy for themselves. (This is not an exaggeration; the Buddha himself admonished us as the permanent homes of living beings are the four woeful planes of existence).

T2

Where does Taṇhā stay? It’s at one’s khandha. You want the khandha to be good. Therefore, taṇhā will be cut off if you kill feelings. This is a very important point. If you want taṇhā to die, then

contemplate feelings. Discerning the impermanence of feelings and taṇhā will die. (Retold the Sakka's story) You have to note that whatever suffering in the world is given by taṇhā. With more riches or wealth, there is more dukkha. You have to work more than others, and also endure more than others. Therefore, with more taṇhā, there will be more sufferings.

(If you have more, you have more suffering; with little, you have little suffering; with nothing, you have no suffering— this is the saying of the Tibetan yogi Milarepa. But humans want or crave more and have no limitations; if the gods rain down precious jewels from the sky, they are still discontent, especially politicians and economists— their slogan is power and more money! Money! Money! and the world becomes crazy.)

The human world is full of suffering, and after death, one goes to HELL! Do you have any profits? You're seeking suffering for yourselves. Is it clear? If I do not explain to you, all these things are inspiring (nourishing taṇhā and Dukkha); and then you will expect sufferings (fools teach people to become fools, blindness leads to darkness). [Here Sayadaw's talk becomes humorous]. All the sufferings come from Taṇhā. Where is taṇhā coming from? It's from feelings.

Let us insert path factors between feelings and taṇhā. Becoming a Buddha is not under the Bodhi Tree, but between vedanā and taṇhā. Any Buddha is found here. Becoming a sotāpanna to arahant is also found here. Asking you to contemplate your mind also includes vedanā. Mind and feeling are sampayutta dhamma— phenomena associated together. They are like fire and light, which arise together. Mind and feeling arise together. Contemplate it as you prefer. There

are two happiness (sukha) of mind and body (Sayadaw gave worldly examples for them). There are two dukkhas (sufferings) of mind and body (Sayadaw gave examples for them). There are two states of neither sukha nor dukkha of mind and body (i.e., upekkhā— Sayadaw gave examples. Check the Cūḷataṇhāsaṅkhaya Sutta). Taṇhā ceases by contemplating feelings. With taṇhā dying, Dukkha ceases. If you’re praying for becoming a human being, it is the same as— "Let me run from ageing to sickness and from sickness to death" (So silly!) The Khandha is proving this to you.

Knowledge can arise following the anicca of feelings. If you are discerning anicca, you arrive at the halfway point of the journey. Vedanā is abandoned by discerning the anicca of vedanā (since vedanā is one of the khandhas, this also means abandoning khandhas). Taṇhā also cannot follow because it involves the abandoning of taṇhā. You must remember that vipassanā practice is the task of abandoning both khandha and taṇhā—the abandonment of khandha is the ending of Dukkha. The abandonment of taṇhā is the ending of the cause (condition) of Dukkha. Vipassanā is highly beneficial, and vipassanā knowledge testifies to this point. (The explanation of the 12 links as representing three lives' time is valid.)

Noble Dhamma and Wrong Dhamma

9th October 1961

Whenever a Buddha appears, he will teach it only once. It’s difficult to hear this talk by human beings (Referred to Devadūta Sutta: Divine Messengers, No.130-Majjhima N.) The Buddha taught us not to forget the Noble Task: You must turn your knowledge (ñāṇa) towards the khandha. At other times, your mind is turned towards the outside world. Even when you turn the mind towards the khandha with the wrong view of "Me," and sometimes with taṇhā ("Mine"), we live with Diṭṭhi— Taṇhā (in turn), and the D.A. process continues. Turning around with it every day that leads to dizziness. Why do kamma arise controlled by diṭṭhi and clinging with diṭṭhi? It arises because of not putting effort into noble Dhamma (ariya-dhamma).

(Sayadaw starts to talk about the Devadūta Sutta) Heedfulness is ariya-dhamma. Heedlessness is wrong dhamma (micchā-dhamma). The four painful existences are related to heedless people. (This point is very important. Only in the Buddha Dhamma do we have the chance to become heedful people (i.e., appamāda person with appamāda dhamma). If you discern anicca thoroughly, you will be free from the dangers of apāyas. Therefore, practice it carefully. With ignorance (heedlessness), saṅkhāra comes to be; with heedfulness, saṅkhāra does not come to be, and one does not fall into apāyas. (Sayadaw described the sufferings of hell realms; see the sutta of Divine Messengers) These are the frightening results of heedlessness. (Sayadaw gave the instruction on contemplation of the mind.)

Observe the first mind (i.e., arising mind) with the following mind (i.e., contemplative mind or path factors mind). You'll see its non-existence (i.e., anicca of the first citta).

Why No Realization?

10th October 1961

Vipassanā exists only in the Buddha-sāsana, and we also encounter it. You also meet a good teacher and continues with your practice deligently. It's sure to lead to achievement. Don’t believe what other people say about perfection (pāramīs) needing to be fulfilled slowly. Don’t listen to them. The Buddha also gave us the guarantee for realization within seven years, seven months, and seven days (in the Satipaṭṭhāna Sutta). Phongyi (Sayadaw) also wants to remind you that within this short period, don’t waste your time and energy on matters of family and business. This period can prevent the dangers of ageing, sickness, and death, and not falling down to the dangers of apāyas. I am worried that you will run out of time with no practice. It’s very sad to spoil it. The Buddha warned us of the importance of practice and knowledge (ñāṇa) having to fit together. A dhamma is arising; contemplate it quickly with ñāṇa. According to the Buddha, if you don’t separate anicca and ñāṇa, you could finish it in seven days. If your prayers (perfections) are fulfilled by practicing in the morning, you will achieve it in the evening. In this case, why don't we realize it? Because anicca and magga are not fitting together. For this matter, the Buddha taught the Telapatta Sutta (Bowl of Oil Discourse, Satipaṭṭhāna Saṃyutta) [SN.47.20 Janapadakalyāṇīsuttaṃ, At Sedaka (The Beauty Queen) Sedaka Sutta] for us.

(Sayadaw using his teaching of cittānupassanā to explain this sutta)

Thirteen kinds of mind are like a bowl of oil. You must contemplate anicca whatever arises from the six sense doors. Don't let

your mind go out anywhere. If it goes outside to the objects of the five sensual pleasures, and taṇhā (craving), upādāna (clinging), and kamma (action) will kill you. It’s very bad indeed if the mind goes out. If you contemplate feelings, then three kinds of feelings are the bowl of oil. Is there any kilesa leaking if anicca and magga are not separated? You’ll encounter ageing, sickness, and death if you go outside of satipaṭṭhāna. It’s a victory if you don't go out. This point is very important. The oil not spilled from the bowl means the D.A. process does not continue. It doesn’t apply at other times, only during the time of insight practice.

In the beginning of sitting practice, simply breathe in and breathe out. You have to be aware of the breath coming in and going out. If a mind arises, follow it. Follow the breathing-in mind and the breathing-out mind if nothing else arises. Contemplate feelings in the same way. The bowl of oil is like the contemplating objects; the contemplative knowledge (ñāṇa) is the criminal, and the executioner is the D.A. process. Do you have to practice it for a long time? It doesn’t have to be. You have to pass through these two places (i.e., a bar with many alcoholics and a place with a beautiful dancer with many people). You have to navigate through the knowledge of rise and fall and the knowledge of disenchantment (rise and fall represent a bar; disenchantment represents the dancing place). After you navigate through it, you arrive at the place of the path (magga).

[Note: In the original sutta, a bar with alcoholics is not mentioned. This was Sayadaw’s invention. Here we see Sayadawji’s creative wisdom. A bar with alcoholics can represent avijjā and delusion—not knowing phenomena as it really is (anicca, dukkha, anatta). The beautiful dancer can represent taṇhā, and passing through represents disenchantment and not wanting it. Taṇhā's demise is the path (magga).]

If the mind is moving towards other objects, you must contemplate their anicca. This is like making an adjustment to the bowl of oil when it becomes slightly tilted. This is from the Saṃyutta Nikāya (the above sutta). I also have to discuss it from the Aṅguttara Nikāya. During the contemplation of anicca, don’t let kilesas interfere (i.e., between anicca and the mind). During the time of disenchantment, also don’t let kilesas interfere. The main point in the two suttas is the same—do not let the oil spill and do not let kilesas interfere. At the time of sitting, make the determination (adhiṭṭhāna) that within 15 minutes or half an hour, you will not let kilesas interfere. After that, gradually increase the time span of sitting. (This is wise advice for beginners).

Every Buddhist Should Know

11th October 1961

There are two kinds of knowledge; the knowledge of inside and outside sāsanas (i.e., two main right views—sammā-diṭṭhi). When doing dāna (giving, charity), if someone takes it as—"I do it so I get the result," then sakkāya-diṭṭhi (self—atta) is sticking with the merits. The self-view of I and me is interfering with the merits. Although it's right, self-view atta-diṭṭhi has combined with it. This is called the taint of the wrong view—ditthāsava. In this case, it will give the result inside the province of taint—āsavas. This knowledge is called kammasakkata ñāṇa, and it can't strip off wrong view. Freedom from taints (āsavas) is Nibbāna. Nibbāna does not accept the wrong view with it. You have to do merits but with the knowledge of saccānulomika ñāṇa—knowledge in accordance with the truth. This is the knowledge of contemplation with insight into the khandha (knowledge discerning the truth). You have to change your mind to wanting to be free from the impermanence of the truth of Dukkha, by giving or making this merit. In this way, both knowledges of kammassakatā ñāṇa and saccānulomika ñāṇa are included in this merit. It will give the result of vivaṭṭa-nibbāna—freedom from rounds of existence, which is Nibbāna. This is the merit of the Buddha-Sāsana (never found in any other worldly or faith). You have to make merits with insight contemplation. This is done by dāna after stripping off diṭṭhi (the kind of merit that gives the result of Nibbāna). Every day I am reminding you to pay attention to your khandha with ñāṇa, which means giving with saccānulomika ñāṇa. This is the task every Buddhist should know about. It will be beneficial up to Nibbāna.

(continued the Sakka's story on Taṇhā) Taṇhā is extinguished by contemplating whatever three feelings (Sukha, dukkha, and neutral feelings) are arising. At the six sense doors, totally nine kinds of feeling can arise (see the Cūḷataṇhāsaṅkhaya Sutta). With the insight knowledge of → anicca, after the preceding khandha ceases (seeing its disappearance) and is followed by the ending taṇhā (taṇhā, upādāna, and kamma do not arise (See the 12 links of D.A).

Therefore, the task of insight is the abandoning of khandha and taṇhā (at the time of the insight). Alive in the middle with the knowledge (ñāṇa). Khandha disappeared— and is alive with knowledge (ñāṇa)— taṇhā ceased (no arising) [Sayadawji describes it as momentary Nibbāna]. If you have not yet attained Nibbāna with the practice and are near death, die with anicca by contemplating the khandha. Then at near death, you can realize Dhamma by abandoning the khandha and taṇhā, upādāna, and kamma. In the past, (monks and people) normally encouraged the dying person to remember the merits he/she had done before. This is the distant cause; instead, we have to contemplate the anicca of the khandha. During the contemplation, kilesa has no chance to arise, thus attaining the momentary Nibbāna. This is not the permanent cessation of taṇhā. It's the tadaṅga cessation and attaining the momentary Nibbāna. Someone with no practice … connects to taṇhā, upādāna, and kamma continuously (So saṁsāra is very long). Even with death, I want you to die by attaining momentary Nibbāna. This person dies by attaining Nibbāna (for a short period). Don't worry, momentary Nibbāna is assured. After death, you arrive at sugati heaven sent by the cause of discerning anicca. This process is the proximity condition (anantara paccayo) or without delay (i.e., no intermediate state as some Mahāyanists believe, such as 49 days, etc.).

Between the two, no other mind exists. Contemplating knowledge of anicca instantly arises and seeing rise and fall, disenchantment of anicca and the ending of anicca leads to becoming a sotāpanna. This was a dying person with momentary nibbāna as described by the Buddha; so don't give up the practice. Therefore, you have to try to discern anicca to attain it, at least near death. According to the Buddha, becoming a sotāpanna in heaven occurs sooner than the being realizing himself as a devatā (The mind process is very quick. In a sutta, there was a practicing monk who died with the practice and instantly became a devatā in heaven. But he didn't know that he was there and thought himself as still a monk. This evidence supports the non-existence of an intermediate state). Dying with momentary nibbāna here and attaining permanent Nibbāna there. I am only worried that you don't practice. This is the great benefit of discerning anicca.

(Sayadaw gave a very simple example of vedanā anicca). You scratch your arm with a finger. You'll find out that after arising, it does not exist. It's arising there and disappearing or vanishing at the same place without changing places. This is insight knowledge—vipassanā magga. I'll continue to talk about supra-mundane knowledge—lokuttara magga. This knowledge abandons khandha and taṇhā and sees Nibbāna. The seeing of Nibbāna is the only thing greater than insight knowledge. If you discern aniccas, you have to follow it until its end (no more arising). With anicca, there exists and also there is the existence of its end. You'll not see the abandonment of taṇhā (i.e., anusaya is extinguished or there is no anusaya). With the ending of anicca, you see that no khandha exists. So, the ending of khandha is Nibbāna. This is the signpost of the vipassanā process. The practitioner himself can know whether he is there or not. Sakka asked the Buddha about the quickest way to Nibbāna which transcended the destruction

and vanishing of phenomena. Insight knowledge performs two duties, while the path knowledge has three duties.

Importance of Knowing Oneself

15th October 1961

You must see your own mind. There are two kinds of seeing; eye seeing and ñāṇa seeing. The mind is a mind object (dhammārammaṇa) and is never seen with the eyes. You have to take it as ñāṇa seeing. I'm asking you to contemplate the mind which you can see only with ñāṇa seeing (According to Sayadaw U Candima only achievable with the 4th rūpajhāna or the 3rd bhavaṅga samādhi. Refer to my translation of Right Samādhi and Right Insight). If you're asking me— "Do I have to contemplate the seeing, the hearing, etc.?" You have to follow whatever mind arises with ñāṇa seeing. If the seeing mind arises with the five path factors and you discern it, this is the seeing mind of number one, and this is the contemplating mind of number two. Observe the number one with number two—which I remind you of. Number one arises and passes away. Number two is present after number one no longer exists. At the time of seeing, number one no longer exists. Number one not existing is anicca; the seeing number two is magga—the path factors. Thus, observe your own mind. How many kinds of minds do you have? You have 13 kinds (for a worldling). There is only one kind arising at any time.

[Note: For the 13 kinds of mind in Mogok Sayadaw's instruction — see my translation of The Reality and the Knowing, in Part 5.] You have to observe without fail whatever arises. You have to practice the vanishing and the magga fitting together (the same as practice to know it does not exist).

This point was taught by the Buddha to the monk—Moliya Sivali as it's visible here and now (sandiṭṭhiko). This is how one sees or

discerns one's own mind. He knew his mind's nature. This is knowing oneself. It’s knowing the nature of the birth and death process. Knowing it as it’s not my khandha. Before, we considered it as our khandhas. Now, knowing occurs after arising with causes, and it passes away. We thought this khandha would last for a hundred years. Now, it does not last for even a minute. This is how one knows about one’s khandha. How penetrative is this knowledge? A person's aggregate (khandha) is always in the midst of suffering (dukkha). Vipassanā is observing to discern one’s death. When someone sees their own death —Do they desire this kind of death? If someone sees their death and taṇhā dies out, future taṇhā has died. Will future khandha arise? What is the benefit of seeing one’s death? There is only the benefit of future taṇhā dying. At the moment of contemplation, diṭṭhi also dies. (if seeing anicca). So there are two benefits: at present, diṭṭhi dies and the future taṇhā dies. It’s not "MINE" that needs to be vanished. Could you stop it? This is a happy dying dhamma. The path knowledge has done three duties—it kills the preceding diṭṭhi; the following taṇhā; also, it prevents diṭṭhi and taṇhā from leading to apāyas which will lead to dukkha khandha in the future (i.e., the future apāyas khandha will not arise) [Here we should read the above sentence carefully. The path knowledge at the moment of arising, it abandons diṭṭhi-taṇhā of the present. It also eradicates diṭṭhi-taṇhā of anusaya (latent defilements), i.e., eradicates the apāya dukkha existences.]

It arises by sati and effort (i.e., discerning anicca). Diṭṭhi and future taṇhā die which is why I am urging you for contemplation. You have to listen to me with ñāṇa ears. To reach Nibbāna, you have to proceed with ñāṇa. Seeing, hearing, … thought consciousness, and whatever wholesome and unwholesome minds arise, you must contemplate them.

You see your khandha death. Thus, vipassanā is observing one's death. Throughout saṁsāra, khandhas arise by diṭṭhi-taṇhā and live with Dukkha. Now, through this practice, the next khandha will not arise. Diṭṭhi and taṇhā fall away. I will explain how avijjā falls off. It's also the water root of saṁsāra (associated with taṇhā). Without the contemplation of insight, you can't discern anicca. Not seeing is avijjā. Previously, you didn't see your death. Now, with the act of seeing, avijjā ceases and you discern with vijjā ñāṇa. Discerning the death of anicca, which is the right view, ends ignorance. What benefit does insight bring? Wrong view, craving, and ignorance die. Wrong view dies by recognizing that it does not belong to us. Ignorance falls away by discerning one's own death, thus preventing taṇhā from arising. Therefore, avijjā, taṇhā, and diṭṭhi fall away.

According to the Buddha, discerning anicca even once was nobler than building a pagoda, ceti, and monastery. Why is that? This dhamma cuts off saṁsāra; ageing, sickness, and death can't arise. So, it's valuable, deep, and profound. I am also able to talk about it so that it becomes clear to you. You all have the perfection (pāramī) of knowing that much. You'll never think of it as having that much benefit. Pāpañca dhamma (taṇhā, māna, and diṭṭhi) dies by discerning this point. As diṭṭhi and taṇhā are extinguished, māna will also be extinguished. You don't have to make it happen. You only know what the khandha has told you. If you make it happen, then it's not insight. You have to listen to what the dhamma is telling you. This is the matter of observation of whatever khandha tells you. Khandha tells the right thing. What you make is wrong. It'll become one's own seeing by observing with ñāṇa the dhamma.

Vipassanā is observing anicca without break. Its process is also non-stop. The views of stable, constant, governable die away by

discerning anicca. Ignorance ceases by seeing what has not been seen before. Not wanting this khandha and seeing only deaths causes taṇhā to die. It becomes visible here and now (sandiṭṭhiko) by seeing it yourself. The death of taṇhā, upādāna, and kamma is akāliko—non-temporal or without delay. On the other side, no khandha arises (birth, ageing, and death); this is Nibbāna. Ehi-passiko = Dhamma is calling you to come and contemplate me. The arising mind is the caller and you are the contemplator. It’s asking you to come and see what is happening to it. Dhamma shows us two points: first it shows you anicca and then it will show Nibbāna.

Faith in Kamma and Dukkha Sacca

29th to 30th October 1961

T1

I am worried about you that the khandha encounters the Buddha-sāsana but not the knowledge (ñāṇa) encounters it. Then you're still outside the Sāsana. That people are only satisfied with kammassakatā ñāṇa means the khandha only meets with sāsana and not ñāṇa meets it.

There are two ñāṇas— belief in kamma and its results; and it's Dukkha Sacca. With ñāṇa and observing the khandha men and women vanish and its true nature arises. Itching, pain, etc., arise and vanish. There are vibrations (sensations) here, vibrations there, and mind phenomena arise and vanish.

Therefore, whatever arises from the khandha is rising and falling. Khandha tells you that I am Dukkha Sacca— the truth of being Disgusting and Useless. Ñāṇa is nodding its head with observation.

This is the knowledge of knowing the truth. You have to take the saccānulomika ñāṇa as the main point. The arising and vanishing of phenomena that do not exist is the truth of cessation (nirodha sacca), which ñāṇa discerns it; otherwise, you don't see the beginning and also not see its ending.

This is the beginning of vipassanā ñāṇa and the end of magga ñāṇa. Good kamma (in Burmese, good luck) is not enough for reaching Nibbāna; only with good ñāṇa. They are totally different things. The Kam (kamma) way is a supporting factor (condition) and the ñāṇa way is a producing factor.

In this case, kamma and ñāṇa are together. Kamma can't cut off kamma but ñāṇa (magga ñāṇa) can cut off kamma. Saccānulomika ñāṇa is the task of putting ñāṇa effort on the khandha. Only from that darkness does dawn arise. Kammassakatā ñāṇa is still in the darkness.

If dawn arises, the sun will come out. The knowledge of seeing and knowing anicca is the knowledge of the dawn arising. The darkness of ignorance prevents you from seeing what the khandhas have. If it's like this, we are born in the darkness and die in the darkness, and don't have the chances for dawning. In this life, if with the dawning, in the next life the sun will come out.

You don't have to worry (Sayadawji's guarantee gives us a lot of strength. The Buddha himself also mentioned this point in a sutta. However, it's more likely to die with anicca). You all have to be glad about it (i.e., discern anicca). The important point is, don't let your death come before dawn (it means discerning anicca quicker is better).

Go and observe the eyeless earthworms. They don't know where the chicken is and are going towards the chicken. Why is that? Because they were born in the darkness and live in the darkness. The objects of children and possessions represent darkness. If you pay attention to them, saccānulomika ñāṇa disappears and you can fall into the Wok (i.e., hell cauldron).

You all are happy in the darkness. Only with the attainment of the path knowledge (magga ñāṇa) will you never be in darkness and stumble on things.

(Sayadaw continued with the Mahāvedalla Sutta, Sutta No. 43, Majjhima Nikāya.) This sutta features the question and answer session between Mahā Koṭṭhika and Sāriputta.

Q: Who is the one who is unwise? (With reference to what is this said, 'one who is unwise'?)

A: One who doesn’t know anicca dukkha sacca. In essence, one who doesn’t know the four noble truths.

Q: Who is the one who is wise? (With reference to what is this said, 'one who is wise'?)

A: The one who knows the four noble truths.

If someone discerns anicca, he’ll become wise.

Q: Viññāṇa (consciousness) and paññā (wisdom) are known to be the same. What are the differences between them?

A: Wisdom is to be developed and consciousness is to be fully understood. Wisdom is the right view—hence, it needs to be developed. Consciousness is among the five khandhas that pertain to the Dukkha Sacca, and it has to be fully understood with the three universal characteristics: as inconstant, dukkha, and non-self.

(Note: Sayadawji never uses a sutta fully; he only takes some points to explain his talks. Those who want to know the sutta fully, please check the sutta.)

T2

[These two talks are based on the Mahāvedalla Sutta.]

Diṭṭhi— the wrong view arranges the sufferings of the woeful existences (apāyas). (Sayadaw talked about some of the sufferings of ghosts and animal lives.)

Diṭṭhi is eko me attā— clinging to the five khandhas as my atta (self). Diṭṭhi is making the whole body as me with no spaces left over for a small needle hole. The whole body is bound by diṭṭhi rope, making sammā-diṭṭhi ñāṇa unable to enter it.

If you bind a living being with diṭṭhi rope and float it down in the taṇhā river, even if he meets with a raft or river bank, he can't climb on it. Which one of them do you fear— diṭṭhi (rope) or taṇhā (water)? After you kill diṭṭhi, taṇhā is still left; if you find the bank, you can still climb on it.

Therefore, diṭṭhi is the most fearful entity that the first path knowledge has to eradicate. The second and third path knowledges have to eradicate taṇhā. Only ignorance dies with the last path knowledge.

(Note: Before Mogok Dhamma, it was very rare to talk about the dangers, destruction, and their serious and terrible effects on humans. We can discern the dangers, destruction, and sufferings around the world today. Diṭṭhi-Taṇhā or the capitalist syndrome, or the global money syndrome of insatiable growth, profits, competition, etc., is the main cause of these things happening.

We can also feel Sayadaw's great compassion for humans to transcend diṭṭhi. All of his Dhamma Talks never stray from the eradication of the wrong views and taṇhā, especially diṭṭhi. At least, he planted the seed of wisdom into the hearts of his listeners.)

If diṭṭhi dies, beings will not be pulled into a whirlpool and cannot sink downwards to apāyas. You don't have to fear the whirlpool and the strong current of water. It's important not to be bound by diṭṭhi (rope).

For the vipassanā yogis— Samādhi, ñāṇa, and viriya are important. On the samādhi sharpening stone, you are sharpening the ñāṇa knife until it becomes sharper and sharper with full effort (viriya). (This is a very good analogy for practicing yogis.)

Therefore, the samādhi factor is very important. (Sayadaw continued with the Mahāvedalla Sutta). One who does not know the Truth (sacca) does not become a wise man or woman. (Therefore, there is no wise man or woman in other teachings—secular or spiritual).

Saccānulomika ñāṇa is the knowledge of cutting the Rope (Diṭṭhi). Wisdom (paññā) is critical knowledge. In the world, people talk as if the mind itself is knowing. Ordinary knowing is viññāṇam—the consciousness of knowing.

Do paññā and viññāṇa know together or separately? Paññā involves knowing with development, and viññāṇam is analytical knowing.

Paññā is a mental factor (cetasika), and viññāṇam is mind or consciousness. Mind and mental factors can never be separated. Paññā knows the arising and vanishing, and viññāṇam analyzes this process. To analyze arising is to see Dukkha, and to analyze vanishing is also to see Dukkha. Paññā and viññāṇam arise together.

Dying All The Time

15th November 1961

You all are carried by the taṇhā water and arriving near the whirlpool to sink in. If you don’t listen and practice Dhamma, it means you have no sympathy for yourself. I am exposing this point just because of your ignorance. The process really works this way. Don’t give me reasons that will lead you to apāyas. If it’s like this, you don't have a way back to the human world (apāyas are becoming permanent homes).

You don’t have to follow the arrangement of kamma; instead, follow the arrangement of ñāṇa. Don’t be mistaken by the unreliable. I am especially urging you about this.

Kamma sends you towards the dangers of ageing, sickness, and death. Ñāṇa sends you towards freedom from ageing, sickness, and death. You have to follow the leadership of the right view. Apart from Nibbāna, there are no places free from diseases. (This point referred to Ven. Bākula, who had no illness or disease in his whole life.)

[Here, Sayadaw described humorously many foolish things done by most people.]

There are two kinds of death and dying; one that everyone knows and one that doesn’t. For example, a mind hungry for food arises. After arising, if it doesn't eat, it dies (vanishes). Previously, we thought one only dies once in a lifetime. Now, we see that it dies all the time. This is where you see yourself dying.

Vipassanā is practicing to see one’s own death. By seeing one’s own death, you don’t desire the next khandha. This is where taṇhā

dies. The wrong view, which takes the khandha as stable and constant, also dies upon seeing one’s death. This leads to taṇhā nirodho nibbānam— the cessation of craving is Nibbāna.

Contemplating one’s own death is vipassanā. Knowing about oneself is vipassanā. We don’t know our deaths due to the stupidity of ignorance. Why don’t you stop your stupidity now that you are of this old age? This is what I have to criticize you for (to the old disciples). Because of ignorance, it connects to life (bhāva, see the D.A. chart).

You send metta—loving kindness (goodwill) and also perform the task of sympathizing with oneself. If not, you say one thing and do another.

When you send metta for yourself to be free from dangers, as in "ahaṃ avero homi" (may I be free from dangers), you do whatever Taṇhā asks of you for your family members.

When people are sick, nobody can save another; for example, if one spouse is sick. Only this practice can save oneself.

Dakar and Dakarma! (Burmese, male and female followers) Observing one’s death is not tiring at all. I am teaching you to observe death and its replacement.

You discern your death, its disenchantment, and its ending. If you can decide that it is truly Dukkha Sacca, then it is Nibbāna.

(This is a humorous talk on ignorance—avijjā.)

Humans Take Dukkha as Sukha

15th November 1961

Discerning things by yourself means seeing through ñāṇa. This khandha is the connection of cause and effect of paṭṭhāna khandha (conditional relations), dependent co-origination khandha, and sacca khandha (samudaya and dukkha). If you still have not found a teacher, you only have these truths (dukkha and its cause). These are fuel and fire burning around within you. Turning around with burning and emptying, burning and emptying, etc., is called Saṁsāra.

In this world, craving (taṇhā) requires having more and more things. This is called happiness. In reality, it is suffering. How do you live in Saṁsāra? This is like the ignorance (avijjā) of the owner of the ox-cart asking the driver (taṇhā) to always use the suffering ox—the saṁsāric traveller (i.e., a good analogy). In saṁsāra, the ox always dies from exhaustion due to being overburdened. This is you never owning (or) having seen sandiṭṭhiko before (not seeing the reality by oneself).

Someone without possessions (grimaced person) thinks about and takes Sukha as Dukkha and wants to die (takes wealth and possession or power as Sukha and, without any of them, as Dukkha, so this person doesn’t want to live on). But someone with possessions (smiling person) takes Dukkha as Sukha (the opposite of the above person). Humans are getting lost.

(It makes me remember Tibetan Yogi Milerepa’s words: "If you have more, you have more Dukkha; having little, you have little Dukkha; and with none, you have no more Dukkha." What he taught was how he lived it. He only possessed a small bowl for eating and a piece of white cloth to cover the body. True happiness only comes

from the purity of mind. Arahants are the true happiest people in the world.)

Wandering in saṁsāra, there are only smiles and grimaces. To put an end to the dhamma of smiling and grimacing, there is only sandiṭṭhiko—visible here and now. If you are skillful and have this one, you'll become a stream enterer. The grimaced person is an atta-kilamathānuyoga-yogi and the smiling person is a kāma-sukhallikanuyoga-yogi (kāma-yogi). Neither the smiling nor the grimaced person is a majjhimapaṭipadā-yogi. The smiling and grimaced people can’t see Dukkha Sacca (They can only see ghosts, animals, hell fire, and wok). Someone walking between these two extremes can discern it. In the cycle of existence, we have never traveled the middle path, and thus we are still not liberated. When the Dhamma calls us, we sometimes follow kāma-sukhallika and sometimes atta-kilamatha (i.e., greed and anger (lobha and dosa)). We cannot follow it correctly and have never been in the middle of the way. We have been on the wrong path.

We should not follow lobha and dosa but instead follow the magga. For example, if you have an itch on the body, don’t respond with your hand. When you follow with ñāṇa—ehi-passiko is the caller with anicca, and the following ñāṇa is the discernment of sandiṭṭhika. Lobha and dosa do not arise, and this is the middle way. If you follow the middle way, then you are sure to achieve Nibbāna. Your discernment of anicca dukkha sacca with ñāṇa magga sacca is the middle way of seeing the truth. If you can follow behind ehi-passiko, the calling with sandiṭṭhiko for discerning is the true middle way. Mind, feeling, whatever dhamma is calling at you with its calling and vanishing is not a person, not a being, and not me. Lastly, what you must remember is that it's impossible for ehi-passiko not to call you.

You only become your own biggest enemy by not following it. What is the reason to become your enemy? Because you're forgetful or heedless. Heedlessness is avijjā: -avijjā → saṅkhāra → etc. (see D.A. chart) If you can follow its calling, and taṇhā, māna, and diṭṭhi die by magga coming in.

Darkness to Light

17th November 1961

Only with effort (viriya) and no wisdom in the practice, it becomes poor (no progress). Listening to the talk with both effort and wisdom, observing the khandha, makes a difference. If you know your foolishness as foolish, then you're wise. Taking your foolishness as wise leads to becoming even more foolish (e.g., some politicians and economists).

(For these points, Sayadaw told the story of two pickpockets from the Dhammapada stories. One became a stream-enterer after listening to the Buddha's teaching.) The Buddha asked the monks about the differences between the wise and the fool (a discourse from Saṃyutta Nikāya).

If you know your foolishness as foolish, you will realize the path and fruit knowledge. If not, you won't realize it. Coming to listen to a Dhamma talk means you acknowledge your foolishness and come here to become wise. People who didn't come are considered more foolish → avijjā → saṅkhāra → viññāṇam.

For viññāṇam, one must consider all five khandhas. Those who are not practicing vipassanā are the fools, and those who practice are the wise. The duty of a teacher is to lead someone from darkness to light. We must make the vipassanā task compulsory. Returning from darkness to darkness is like being an earthworm or a snail. You can't find light aside from practice.

(Many people came for the Dhamma talk, and it was also very hot. Sayadaw encouraged them to be patient with the heat and crowded

conditions, comparing them to the sufferings of hells.) He also urged people to work hard in their practices.

In the past, it was difficult to hear this kind of talk. (It’s quite true. Sayadaw was a gifted person who could deliver these kinds of talks with skill and penetration.)

(Sayadaw, using the five khandhas, gave the instruction. He described how the five khandhas change differently with examples.) If the khandhas are arising and not vanishing, they will pile up, becoming larger than Mt. Meru. For example, the five khandhas of wanting to sleep, five khandhas of waking up, etc. You have come to this human world to conquer death. If you are truly happy, you will not encounter death for a moment. This is illustrated by the five aggregates (khandhas). It’s overwhelming. In short, there are only mind and form. If reduced further, there would be only "impermanence" (anicca) - arising and passing away. When you truly contemplate it, you will not find mind and form, but only anicca. Reducing it further yields only one dukkha sacca.

(Sayadaw asked them to contemplate whatever mind arises as anicca—dukkha sacca.) With avijjā, the darkness prevents discerning anicca. Now that you discern anicca, there is no more avijjā.

Āloko udapādi—attaining of light, even though coming from the darkness, now you have the light. If you continue with the contemplation, seeing more deaths and becoming disenchanted, then deaths come to an end. No more deaths arise—this is Nibbāna. You've come from the darkness and will never return to it again. This is the difference between the Fools and the Wise (one of the long talks—1hr 15 minutes).

Dhamma Is The Creator

17th November 1961

Becoming a Buddha is cutting off D.A. process. Connecting lives are death and birth, passing away (cuti) and conception (paṭisandhi). The connection of kamma and result is D.A. process. If the D.A. process is cutting off then it's Nibbāna.

Not knowing the way of cutting off D.A. process and doubt that takes the cause to parents. This is only part of the truth, and a far cause.

Christians and Muslims believe it was created by the eternal God. In that case, the reason for it is also incomplete.

And then we can ask— Who created the eternal God? According to the Hindus these are created by the Mahā Brahmā. Doubt comes in because all these things are not completed. Diṭṭhi comes in as— Are these mind and form me?

Not knowing the D.A. process, all die with wrong view and doubt. Therefore, they fall into apāyas (i.e., hells, animals and hungry shades).

[This we can also see in the Discourse on Fearless, Book of the Fours, Aṅguttara Nikāya (AN 4.184 Jāṇussonī Suttaṃ or Abhayasuttaṃ), the Buddha answered Brahmin Jāṇussonī, in the 4th answer.]

This is not understanding of the cause and effect of the D.A. process. Therefore, the Dhamma which closes the doors to apāyas or

stops apāya dhammas is the understanding of D.A. process which cut off diṭṭṭhi and vicikicchā.

Not knowing sacca and saṁsāra is long, and has wrong view and doubt leads to apāyas. With only an understanding of it one becomes cūḷa-sotāpanna, closing the door to apāyas for one life.

There is no person nor being (God or gods) who makes these things happen. It happens by dhammas. These are made by dhammas.

The Buddha said in the Saccasaṃyutta— if someone thinks about a person or being, their processes of wandering is never ending (a lot of living and dying). If you think about their khandha bodies, they are never ending or uncountable.

Not knowing its beginning and it cannot be found out the beginning (Sayadaw using the D.A. chart explained the process). In the past ignorance was leading the process and saṅkhāra is cetanā (volition).

You have a lot of perfection (pāramī) when hearing these kinds of Dhamma. (This important point is quite true; even most Buddhists don’t know the teaching of dependent co-origination. In this talk Sayadaw only used sections one and two to explain the teaching.)

Ignorance to Knowledge

26th November 1961

If there is no cessation of avijjā and no cessation of Dukkha (It's true according to the 12 links of the D.A. process. In the practice and experience of Thai forest teachers, they also mention finding where ignorance (avijjā) hides and destroying it in the final stage, the fourth stage or Arahantship.) In everyday life, samudaya arises from dukkha. (See D.A. Chart, section two → section 3) Every day, the circle of D.A. arises again and again. It was like a cow circling an oil-producing circular grindstone. What does it mean that the saṁsāra is very long? Is it in a straight line or running in a circle? It's running in circles. Dukkha is wood (fuel), and samudaya is fire. Fire and fuel are turning circular. If you apply a number to them, it will also never end. [It starts from avijjā to the end, and then from the end to the beginning (i.e., anuloma paṭiloma).] Ageing, sickness, and death are ignorance (avijjā). This is the worst situation of a person with no cessation of ignorance. In the era of short human lifespans, even people are still making themselves become stupid and foolish (instead of wise—i.e., following the Dhamma practice). (Sayadaw compared the human lifespan with the Tāvatiṁsa Heaven lifespan. 100 human years equal 1 day of Tāvatiṁsa; on one day, one of Sakka's wives passed away from there and was born in the human world. She made merits and prayers to be born again as Sakka's wife. When she was born there, Sakka and devatās were still playing in the garden.)

Humans are doing all kinds of unwholesome dhammas. They are playing stupid shows even among the sufferings (no limits in stupidity) (If we look at the human world today and contemplate with the D.A.

process, we can discern many kinds of stupidity and foolishness about humans—it's quite a mess and chaotic.) You have to make this determination: "Let me starve and die, I have to finish my vipassanā task." You have to make great effort, as this is to be your last life.

Starving to death is not so important. Only fearful of falling into hell or apāyas. Which one do you prefer—after starving to death and not falling into hell or apāyas, or dying with a full stomach and falling into hell? (This question should be asked to politicians, economists, and billionaires). The Buddha himself said that: "If I tell you about the sufferings of apāya dukkha, it'll never end." Don’t take the Buddha’s warning superficially; this is very great and extensive suffering (Dukkhas). Let's do the practice.

I'll extract the Pāli Dhamma from the Saṃyutta Nikāya. A monk asked the Buddha: "How can a person know, contemplate, and see with the cessation of ignorance and becoming knowledgeable?" Because of past ignorance, you have to pay your kammic debt with the khandha. It's important that from this khandha, do not let ignorance arise (i.e., from sec. 2 does not arise sec. 3, see the D.A. chart). You have to contemplate the anicca of ārammaṇa and dvāra (sense object and sense base), contemplate the anicca of minds. And you'll see anicca dukkha sacca. (Sayadaw gave instruction on the contemplation of mind, which was Sayadaw's favorite) In this way, from sec.2, sec.3 did not arise. Avijjā is not born from the khandha by discerning anicca dukkha sacca. Without it, taṇhā, upādāna, and kamma do not arise. If you contemplate all the arising mind and ignorance ceases. It's doing the work of knowledge. Vajjā is magga (knowledge). If you discern anicca and see Dukkha.

Also, contemplate the anicca of feelings (here taught as vedanā). Sec.3 does not arise and does not connect to sec.4 (i.e., birth— jāti). There is no birth; this is Nibbāna. At first, you contemplate it with the knowledge from my teaching. When you see it directly, ignorance will cease. Ignorance is born from sec.2, and if doing vipassanā, sec.3 does not arise. (see the 12 links of D.A). In this way, the play of life ended in sec.2. The play of life will now end. Section two is Dukkha Sacca, and when contemplating it, one knows one’s own Dukkha. Not knowing about the attainment of Dukkha, it becomes ignorance. Knowing the arising Dukkha, it becomes vijjā. You're discerning anicca dukkha, which becomes the disciple who follows the Buddha’s exhortation (ovāda). You're free from doubt and have the quality of bravery, and you do not believe what others have said. You become a sāsana person (a true Buddhist or sotāpanna). (Here, the important point is that not becoming a sotāpanna is an outsider) In the teaching given to the Saccaka wanderer— it's important to see it by oneself. It doesn’t need perfection (pāramīta). Take note of it carefully and contemplate anicca to not let ignorance arise.

(The main differences between Buddhism and other faiths are direct seeing or understanding; believing in what others have said, or ignorance.)

A Slave with Six Masters

26th November 1961

You all are serving the desires of the six senses of the door. The herder is only one, and the animals to herd are six. They make you overtired. The herder is always following behind the strongest, pulling in one’s direction. It's really not easy to herd the six animals whose natures and preferences are quite different, but we're happy like a slave.

Even not safe and sound at death, because you're following its desire. We're always busy with these six senses of the door. Dying with worry, and all go to apāyas.

Because people die with lobha, dosa, and moha dhammas. (If people are not Dhamma practitioners, most of them will die with these states of mind). They have to die with worry and confusion. Do you see your difficult death? Because of these six animals, living beings are not in right living and dying.

Do you attain a good human life? It does not include your own desire and nature. Take other natures as my nature and me. You don’t have free time (This extraordinary talk shows the extensiveness of khandha saṅkhāra dhamma and also the greatness of Dukkha-dhammas).

If you can't control these six senses of the door, it can't be good living and dying. If you die with discontent (domanassa), you have to go to apāyas. Because you can't overcome dukkha vedanā and worry. This dhamma talks about the six kinds of D.A. processes (i.e., in our daily life experiences—it’s about all dhammas).

You have to listen with big ears (ñāṇa ears). If not, you don’t know what I am talking about. It was looking very much like a Slave very busy doing things for his six masters. Here are not included other extra things and matters yet, only talking about the primal things. I am talking about only the existence of the six doors which fulfill your prayers (with merits). It's a difficult living and dying, and never free from business. You have the six Taṇhā masters and it’s not possible that you don’t serve them. How do you deal with them? What would you say about ageing and illnesses before arriving at the stage of ageing? (i.e., people who are busy and have a lot of stress).

You have satisfaction with what Taṇhā is asking but can’t opt for the perfection (pāramī). Even you can’t bear a mosquito bite. Do you have any merit with you? Even if you have it, they must be the merits asked by Taṇhā (i.e., Diṭṭhi-Taṇhā merits). The merits of what you have done following the desire of the six animals. For these merits, you’re asking humans and devatās to say sadhu! (well done in Pāli). I am talking like this because it’s not the kind of merit free from the round of existence. It doesn’t mean you shouldn’t make merits. It's a bit better if each sense door pulls you in turn. If they pull you all together, it will be a disaster (e.g., using a smartphone while driving the car or crossing a highway, etc.).

At last, according to the Buddha, you can’t attain Nibbāna until you are able to control the six animals. It becomes clear why you don’t have time. You don’t have a permanent place and a permanence of not dying (i.e., Nibbāna). Every life is this way. Don’t ask me, “What happened to me in past life?” The answer will be: Bad living and Bad dying. You have to think about it carefully. You’re always becoming a Slave! You’re the Slave of the six doors of taṇhā. Only by overcoming these six animals will you have a good living and good dying.

Note: This talk is based on the Saḷāyatanasaṃyutta, the Simile of the Six Animals; a snake, a crocodile, a bird, a dog, a jackal, and a monkey, which represent the six sense-faculties of eye, ear, nose, tongue, body, and mind (doors) respectively.

How to Ask Questions?

27th November 1961

I have often said that if one does not understand D.A., one will have the wrong view and doubt. You have to remember this point until attaining the path and fruit knowledges (until becoming a stream enterer). Only after understanding it can diṭṭhi be purified. After this, after the contemplation of impermanence, suffering, and non-self (anicca, dukkha, and anatta), one can testify to the path knowledge. With the understanding of D.A. will understand the process of the khandha and its arising causes. We have to contemplate this khandha that if you have Diṭṭhi and Vicikicchā becoming fruitless. D.A. is one's khandha arising cause and its process. The arising cause and its process are different. The arising cause is knowing the causes of dhamma which causes the present khandha to arise. Is it the arising process for man or woman? No! It isn't. If knowing viññāṇam → …… feeling (vedanā) (section 2) or the five khandhas is knowing the arising process. (i.e., knowing the dhammas of cause and effect). If you do not know these things before and follow the contemplation, Doubt and Wrong View will appear in the contemplation. These dhammas are forbidding path and fruit knowledges. They forbid the First Path. If not knowing the cause, dhamma has Doubt. If not knowing the result, dhamma has Wrong View. If you are clear about these things, then you have to make the decision that this life of Dukkha will be extinguished.

(Sayadaw talked about the questions and answers between Sāriputta and Mahā-Kassapa.)

If you ask, if a being dies and after that— "Does it become again?" This is Sassata-diṭṭhi. No living being dies and no living being

is born, so there is no need to answer this question. There is no being in the arising cause and also in the arising of result. After death, consciousness and only sec. 2 arise (i.e., the five khandhas). There is nothing to answer this question, means you appreciate the D.A. After the mind and form (khandhas) of the past ceased, the present mind and form arise. After the present of mind and form cease, the future mind and form will arise. You have the knowledge of not answering the question which shouldn’t be answered. By understanding the D.A. process, you have knowledge of both "discerning the mind" and "discerning the form", and its cause and effect. You get the basic knowledge of the Path Knowledge, and it’s very valuable. If asking with “Does a being not become after death?” This is also not good to answer, and asking with uccheda-diṭṭhi. With the understanding of D.A. process and it’s purified from both sassata and uccheda. Contemplate on the "D.A. Process", it is severed and becomes a Buddha. (i.e., a bodhisatta). The third question is—After death does a being both exist and does not exist? There is birth consciousness arising only after the dead consciousness ceases. It exists only as each mind arises and passes away one by one. There is no being. For an arahant after the cuti-citta (dead mind) and Nibbāna arises. (So after the death of an Arahant, it does not mean that nothing exists). The fourth question is—after death does a being neither exist nor does not exist?

Why not answer all these questions? These are not beneficial for oneself and others, not leading to knowledge of disenchantment (nibbidā ñāṇa), not free from lust (raga), nor extinguishing of kilesas and not arriving at Nibbāna. The Buddha and all noble beings will not answer them. Then how to ask beneficial questions? What is Dukkha Sacca? Samudaya Sacca? Nirodha Sacca, and Magga Sacca? Asking

these questions is beneficial. Recognizing the Dukkha Sacca, one gets tired of it, one turns away from desires, extinguishes kilesas, and reaches Nibbāna.

In the past life, only samudaya saccas were arising. (See the 12 links of D.A. chart). It had been lived with avijjā, saṅkhāra, taṇhā, upādāna, and kamma, and only tried to do samudaya sacca. Only bad things were arising. Then you know yourself as-I am too stupid and foolish. If these things do not arise, is it good? Then don't you do vipassanā? In this way path and fruition knowledge will arise. Dukkha will end. It has benefits by asking these kinds of questions. Nirodha sacca is by contemplating the khandha and it becomes disappeared, extinction or cessation. Extinction of Dukkha is Nirodha Sacca. If Dukkha vanishes, it's Nibbāna. In whole life (or the whole saṁsāra), never have been freed from Dukkha and now don't you know the separation from it? Magga sacca only arises with practice. There is only the existence of Truth (saccas) that only asking about the matters of Truth becomes right (This important point is quite true if we combine all matters related to all living beings; only the four noble truths exist. All are proliferation of beings. With no practice, beings are living with two unwholesome truths— Dukkha and Samudaya, and with practice, living with two wholesome truths— Nirodha and Magga).

TRUE BUDDHISTS are very rare indeed, most of them are eternalists (sassata-vādī), or believe in eternalism (This point is also quite important for contemplation. Even among Theravadin Buddhists, many or the majority are sassata-vādīs, even though the Pāli Nikāya is still existing. It was even worse to not follow the traditions of Nikāyas later on. There are many superstitions and reliance on outside powers and becoming closer to other faiths.) Only let it be in speech (i.e.,

wrong view). Don’t think or take it as real. It’s not easy to pull out a few people from the majority. The people (or beings) that the Buddha could help were but a few grains of dust on his fingernail, while the beings he left behind were as numerous as the dust on the entire earth. Even uncountable Buddhas were arising in the past as numerous as sand grains in the Ganges River (It’s extremely difficult for a living being to end Dukkha). This Dhamma is very rare and difficult to have the opportunity to hear. Are you still not clear?

There are more people drifting in the ocean of saṁsāra with raga and dosa. It’s very rare indeed; very few of them embark on the bank. Understanding comes from letters and D.A. chart is not real understanding. Real understanding comes from one’s own khandha D.A. process (i.e., direct experience with practice). It’s important to see it in the khandha in accordance with the circular chart. Understanding comes from seeing with contemplation; for example, feeling arises from the khandha and when you contemplate it, it is not there anymore.

Vedanā paccaya taṇhā does not arise = feeling conditions craving does not arise. D.A. circular chart is, for example, of the real process. The D.A. circle diagram is an example of a real process. Even if you understand the diagram, you still need to know your own aggregates (khandha) or observe them. With the chart, you have to compare your khandha experiences with it.

Khandha Hospital

27th November 1961

[This talk is based on the Simile of the Six Animals Discourse and talk about seclusion (viveka)]

It is like a man covered with sores and wounds entering a forest of thorns and reeds. The eye, ear, … mind anywhere in the body has wounds and sores, and form, sound, … mind objects are thorns. Therefore, kilesa wounds are festering all the time. The injured patient's desire to enter the thorn bush will make the situation worse. Lobha, dosa, and moha are festering at the eye, ear, etc. People who don't want to stay in forests and mountains can't live there either. They only desire to stay in cities. That's why they want to be pricked. They are satisfied to have wounds and don't want to be free from them (i.e., not appreciating body seclusion— kāya-viveka).

The reason for short life is kilesas thorns (It makes sense, and Sayadaw is right. Kilesas are unwholesome negative mental states or unwholesome energy which affect the physical world).

The cause of kamma is very few, if not become a kammavādī diṭṭhi— i.e., the view that kamma determines everything. (It's very similar to God— the Creator.) The Buddha not only mentioned kamma but also talked about many other causes. For example, suicides (i.e., prick with mind or mental thorns). If you blame everything only on the past kamma, it's kammavādī-diṭṭhi. Many Buddhists have this wrong view. Whatever may be, if there are inconveniences and you're blaming it on kamma. With anger and doing things blindly is pricking with thorns in the mind. Staying calm is a good thing. It's becoming festering wounds by entering thorny bushes or places. Dying with

fright is pricking with form object thorns (e.g., haunted by violent ghosts). If you die with poison, it is pricking with the taste of thorns, etc. You go to the thorny bush and wood and also don’t want to have wounds; this is never possible (even the Buddha can’t help).

If you stay with samatha and vipassanā, you will not be pricked by thorns. You don't want to die as a lone mouse, but among relatives. Why is that? Want to go to the apāyas! It means like this. (Die with upādāna-dhammas). Could it become upādāna or not by dying among the affectionate people? The Buddha’s preference and our preferences are back to back (i.e., opposite). The Buddha is for Nibbāna and you’re headed to apāyas (Therefore, it becomes our permanent homes). Whichever of the six objects is pricking you will become wounds and sores. In the Dhammapada Verse—A person with no wounds, even though handling the poison, nothing is happening to him. If he has wounds, he will die! After becoming a sotāpanna by entering the thorny troublesome (kilesa) forest, you will no longer be pricked by thorns.

In the discourse of the Simile of the Six Animals, the Buddha mentioned these thorns and continued to talk about the six animals. Only in physical and mental seclusion can one become safe. Upadhi-viveka only comes by attaining the Magga—path knowledge (seclusion from acquisitions). Staying away from the sense-objects is body seclusion. With the calm mind contemplating anicca is mind seclusion (not letting the mind go towards sense-objects). If you have wounds on the hand and go to touch the poison, you will die! Therefore, I have to warn you to not play around with them. It’s not easy to talk about these kinds of Dhamma. The nature of these Dhammas is not the same as the preferences of beings. The preferences or desires of beings are to be pricked with thorns (not small ones, the

biggest and most poisonous ones, especially politicians and economists). Dhamma is free from dangers (i.e., Nibbāna, no other thing is really free).

What the Buddha taught was right. You have to make the decision that all your preferences are wrong. If becoming citta-viveka, contemplate with insight. The six animals are from Saṃyutta and viveka is from the Aṅguttara. If it's becoming upadhi-viveka you'll never be pricked by thorns. Kaya-viveka → citta-viveka → vipassanā → upadhi-viveka (Khandhas vanish/magga). Khandha is the place where wounds and sores grow out. There is no khandha in upadhi-viveka (upadhi-viveka is equivalent to nibbāna.) If it disappears for five minutes, ten minutes, etc., there is no wound. Without the body there is no place for pricking. Therefore, in free times ariyas prefer to stay in fruitions (phalas). Only if you know these things, you prefer Nibbāna. Here, the fact that khandha is "rogato" (disease) becomes clear. This Khandha was like a Hospital with Patients (with many kinds of disease). Cessation of this Khandha is Nibbāna. Only you know that you have wounds and want to be freed from it. Now, you all know that you all have wounds. With practice and not wanting to stay with the big wounds, the path knowledge arises. Khandha is oppressive with no pity— Pīḷanaṭṭha and with 96 kinds of disease. It'll oppress you with the sense objects of wounds. You have been oppressed with it because the khandha exists. So don't include kammas in it. Then, upāsakas and upāsikas – "What is the most important thing for you?" (With no khandha existing, Venerable Sir.)

You'll see the khandha grows out with wounds in blips (i.e., discern anicca). Continue with the contemplation and become disenchanted with it. With this, khandha exists and Nibbāna is covered up. Ñāṇa (knowledge) is covered up with defilements (kilesa). And

then the khandha (i.e., Dukkha Sacca) is covered up by Nibbāna. If you know thoroughly that khandha has wounds and you don't want them, then ñāṇa does not turn towards upādāna; instead, it turns towards no upādāna Nibbāna (here upādāna is Khandhas).

Useless and Disgusting Khandha

28th November 1961

The Buddha gave talks by request and according to the situations that arose. Now, this talk was freed from these two matters and arose from his great compassion and delivered the Dhamma on Nibbāna and the way to it. Raga (lust), dosa (hatred), and moha (delusion) end in Nibbāna. These unwholesomenesses are craving and clinging, aversion to things and people, and not knowing or ignorance. Whenever contact with a sensual object becomes greedy and lustful, it is Raga; when it becomes unpleasant, it is Dosa; and when ignorance of impermanence, suffering, **non-self** (anatta), and the truth of suffering prevails, it is Moha. Except for Nibbāna, all is dukkha sacca. If you can end not knowing, that is Nibbāna. The cause of arriving at Nibbāna is the right view. It's the way to Nibbāna if you rightly see anicca, dukkha, anatta, and dukkha sacca. Dependent co-origination teaching (desanā) has two kinds. If causes and effects are continuing, there is dukkha arising; and if the causes and effects are cut off, there is the cessation of dukkha or Nibbāna. These two are— khandha arising and khandha cessation. The D.A. connection is to dukkha, and the cutting of it is to Nibbāna. Therefore, not understanding the D.A. process means not understanding the cause of Dukkha and Nibbāna. Are you clear about it? If you don't use D.A. as a manual, you can't understand it. Study and look at the D.A. chart carefully, and it'll become clear to you. With the cause of sec. 1, Samudaya Sacca, and Sec.2, dukkha sacca arises. (Sayadaw explained sec. 1 and 2 in detail; we can also contemplate it ourselves). Because of our past foolishness and stupidity, we now have the result of foolishness. (Because of dukkha, samudaya gets the result of dukkha).

Do you get dukkha with good kamma? Or because of your past foolishness? You can’t take off ageing, sickness, and death. It appears to us, we get the useless thing. In any life, if you don’t know it as dukkha sacca, ignorance will arise again. Living happily with your wife and children means being happy wherever you are. Being happy with the things you have as good is Taṇhā. And not wanting to separate from your wife and children is clinging (upādāna), etc. (related to kamma). From dukkha (sec.2) and samudaya (sec.3), arises again. If you don’t do the task of insight, it is like you let samudaya grow in its own way. Section three is the present cause but can also be said as the future cause (it allows future khandha to arise). Section three will connect with section 4. If you don’t want it to connect, don’t let sec.3 arise from sec.2. If sec.3 arises, it’s the arising of the D.A. process and if it’s not, then the cessation of the D.A. process. It’s important, so take note of it carefully. If we reconnect with the above mentioned, from sec.2 not arising sec.3 is Nibbāna. With the cessation of sec.3 and sec.4, which are the cessation of Dukkha and Samudaya, so it’s Nibbāna.

Why don't you attain Nibbāna? Because from sec.2, sec.3 arises and you can’t get it. Your own fault becomes clear to you. In this way, you know about yourself and also can speak about others. Nibbāna is the cessation of sec.3 samudaya and sec.4 dukkha. Some think Nibbāna is like a place (i.e., Supreme Heaven).

[Some later Buddhists postulated special supreme Heavens and Buddha Lands for Atta-nibbāna for popular Buddhism.]

"Venerable Sir, could I attain Nibbāna in this life?"—if you ask some Sayadawgyis, they will answer you without solid answers. You’ll know it by yourself. If you ask others about your own knowledge, it

becomes senseless. This is Diṭṭhā-dhammo—seeing or discerning by oneself and not by others' sayings (one of Sotāpanna's qualities). This is also sandiṭṭhiko—to experience it here and now. Do you know about yourself? Even someone who has supernormal power (abhiññā) can't say it.

Taṇhā ends in Nibbāna, Khandha ends in Nibbāna. (i.e., Sec.3 and Sec.4 end). The Khandha D.A. process is talking to you. Don't think blindly about whether others attain Nibbāna or not! None of them are true. All these are only thoughts (proliferation) and not about actual knowing. (Here, Sayadawji's talk becomes humorous.) You have to make decisions with this as it's a rāja day or a pyasadā day— (i.e., about whether it's a lucky day or an unlucky day.)

Note: The Burmese calendar follows the Buddhist tradition—each day is described as a rāja day (good day) or a pyasadā day (bad day). All these descriptions are made by astrologers. This tradition may have come from Indian Astrology. Hence, here, Mogok Sayadaw's interpretation on good luck and bad luck from the Dhamma View. It is indeed true - without the end of Khandha Dukkha, all beings will always be in the day of bad luck (the day of Pyasadā).

Lunatics of the World

29th November 1961

I'll talk about the significance of wise attention and unwise attention (i.e., yoniso and ayoniso). With unwise attention, unwholesome dhammas arise and increase the unwholesome ones which already exist. In accordance with parental tradition, people are taught with unwise attention. Therefore, non-arising unwholesome dhammas arise and increase those which already exist. Whenever you observe this khandha, it arises and vanishes. This dukkha khandha is oppressed by ageing and sickness. It's unable to stop that non-self khandha. Excrement, urine, etc., come out from it, that is a loathsome khandha. In everyday life, people greet and receive each other with anicca as nicca, dukkha as sukha, anatta as atta, and asubha as subha (i.e., inconstant as constant, suffering as happiness, non-self as self, and loathsome as beautiful). These are unwise attentions. In the world, inversions (vipallāsa) are overwhelming people. (So many unwholesome dhammas arise in the world). With unwise attention, we're far from the dukkha ending of Nibbāna, and all will fall into apāyas which become certain. Is there anything in the world more frightening than unwise attention? The unwise attentions come from inversions (vipallāsas) of perception, mind or knowing, and view—i.e., saññā, citta, and diṭṭhi— vipallāsas.

Therefore, the world of the phuthujano ummattaka—worldly lunatics are opposite to the Buddha. The Buddha was likely to appear in the world of the lunatics. All are taṇhā-lunatics, māna-lunatics, and diṭṭhi-lunatics (Loka-dhammas and Buddha-Dhammas are opposite).

All the deaths of people are those of lunatic-corpses. No one dies by curing their craziness.

(Note: I translate the Burmese word—ayū as lunatic instead of abnormal or crazy. In the English Dictionary, 'lunatic' (as a noun) describes someone as a lunatic, meaning that they behave in a dangerous, stupid, or annoying way (lunacy); (as an adj) lunatic behaviour is foolish and likely to be dangerous. Today, human defilements (lunacy) have no limits and are quite extreme.)

[Sayadawji's talk itself is humorous and has a heavy tone. Observing today's humans, "lunatics" seems more suitable to describe current human situations, matters, and problems. If I were to list a few: 9/11, terrorism, wars in many parts of the world, competitions in trade wars and arms races, climate changes, all sorts of pollution both internal and external, etc.]

There are more people heading to apāyas, and there is no need to disbelieve it (the Buddha also spoke about it). These dhammas will always resist insight knowledge. If you do not gain vipassanā ñāṇa, you can’t attain Nibbāna. The culprits of raga-lunacy and diṭṭhi-lunacy are unwise attention. Only through the purification of them can one arrive at Nibbāna. If you become a stream enterer, the inversion of view disappears. There are 12 factors in vipallāsa dhammas, and I need to spend some time explaining them. We lack the sense restraints (indriyasaṁvara sīla) that prevent taking sense objects as good-looking, graceful, blessings, etc., and ayoniso masks anicca, dukkha, and anatta from leading to Nibbāna.

If you practice vipassanā, craziness becomes more manageable. Craziness will not disappear if you only perform merits. (Most people do merits with craving and clinging, resulting in them gaining power

and wealth and becoming "super glues," leading to evils—see all the international crises.) There are four cups of medicine to cure lunacy and craziness, abnormality—the four kinds of medicine: anicca, dukkha, anatta, and asubha. If people don’t take them, their raga-lunacy and diṭṭhi-lunacy will not heal (and may even worsen, as seen with some naked men on the streets in the West). Actually, there are three kinds of lunacy: raga, diṭṭhi, and moha. The Buddha appears to give us three cups of medicine: anicca, dukkha, and anatta. Therefore, he is called satta-deva-manusanam—Teacher of gods and humans, or the Great Doctor to Humans or living beings. He gives us the medicines to expel the poisons of Nicca, Sukha, and Atta (Understanding the Buddha's dhamma is very difficult, especially since it's not easy to have a desire or lend an ear to listening to the Dhammas).

You're all changing your days or putting off drinking or taking medication. If I am urging you for the practice and your response is—“Let me continue my craziness” or “I’ll do it later,” etc. You all think that Fire and Gold, Excrement and Rice are the same, or not much different, as craziness. This is lokiya-lunacy (i.e., influenced by paraloka, black magic, etc.) This is sabhāva-lunacy. Craziness comes from many world systems such as Raga-lunacy, Dosa-lunacy, and Moha-lunacy. In the whole of Saṁsāra, there is not a good one. The Buddha used many ways to prescribe the medicines (e.g., He used different methods to cure Ālavakā Yakkha and Janapada kalyāṇī). Even people become crazy at pūjā times (at prayer times, most Buddhists are praying for sugati—good destinations after death—this is praying for dukkha sacca). Praying with Raga is Raga-lunatic, not knowing Dukkha Sacca is Moha-lunatic, thinking 'if I do it I must receive it' is Diṭṭhi-lunatic. Therefore, their craziness will never end or

be cured. They stimulate the inversions in front of the Buddha. You can't even find the beginning time of when beings started becoming crazy. Their lifespan of lunacy is quite long (even you can't find its starting point). With unwise attention, the 12 inversions come in. (Sayadaw gave some examples in daily life of how inversions of perception, knowing, and viewing arise continuously.) With them, craziness is not cured and even increases every day. There is nothing more valuable than three cups of medicine which cure craziness.

The Buddha himself offered his bones, flesh, and blood for four great incalculable aeons (asaṅkheyya kappas, hundreds of thousands of aeons) to develop the perfections (pāramitās) with difficulties and discovered these three cups of medicine. Now, you all get it easily. Should you drink it or not? The beginning of craziness arises from unwise attention. The Buddha instructs that from seeing, hearing, etc., don’t continue forwards; if you do, it becomes crazy. Just stop at seeing, hearing, etc. Another way is contemplating the anicca of seeing, hearing, etc. Except for the three cups of vipassanā medicine, there is no other refuge (God or outside powers).

Even the Buddha himself appeared with these three cups of medicine. If you discern anicca, you are vomiting the poisons. Don’t take it as your practice not developing. If you discern little and vomit little, if you want to vomit a lot then you have to drink it a lot more (practice a lot). You are vomiting the dhammas which make you crazy. The Buddha’s medicines always cure. If you really take it, it really cures. He himself took it and cured it, then shared it with living beings. He did not give it just having heard from others. If you take it, it not only reduces the problem but with more, it’ll be cured. Don’t look for these medicines in other places (faiths) or you’ll miss it. I am only worried that you don’t recognize yourself as in craziness. Then you’ll

not look for the medicine. Only by taking the medicine will you know yourself as crazy.

Who built the four Apāyas? Unwise attention built them. In this case—do you build it yourself or are you just unlucky? If you make a mistake, you build a home there! It’s quite a terrible thing. You’re using the tools and machines of 12 inversions to build the home there. You will go and live there, where it was built by you. Where do you build Hell? From the human world, and it makes sense. (This point is very interesting. While we are still alive, we have created various karmas; these things are already there. During the dying moment, one of the results makes the Decision for us.) Nandiya upāsaka built the sālā in the human world, and celestial mansions appeared there even before he died.

(Sayadaw told his story in the Dhammapada. In Ajahn Mun’s Biography, it mentions an old nun who had attachment to her niece even before her death; the niece had a pregnancy from her—the nun. The old nun was a good meditator, and during a sitting, she saw a white thread coming from her heart and going into her niece’s womb. She mentioned this to Ajahn Mun, who asked her to cut off the thread the next time in meditation, with the samādhi power. She did it the next time, and the pregnancy was aborted.

Another story also in the Dhammapada: a pet crane swallowed the ruby gem belonging to the king. The pet owner—the gem polisher—was very angry and killed the crane on the spot. The pet dies and is conceived in the wife's womb because they had a strong karmic link and the crane was attached to her. It seems to me that one of the factors of ovum and sperm combined first, even before the crane's death, as in the old nun’s story.)

Is it not clear it was built from the human world? (i.e., by Nandiya)

After you were born, your parents taught you the inversions-dhammas. You all have to go there where you built them. Don’t be in low spirits, but also don’t pretend nothing happens to you. You still have time. There is medicine, and teachers still exist. Don't waste time. Unwise attention was like a manager, and the 12 inversions were builders. As path knowledge arises, the eight great hells and 120 small hells vanish.

Ending of Dukkha; Need Only One

19th to 20th December 1961

T1

In the Rādha Sutta (SN 23:1), he asked the Buddha, "What is called the King of Death (Māra)?" The Buddha replied, "Form (rūpa) dhamma will kill you because you have to die as long as form exists. If you can contemplate the impermanence (anicca) of form as the king of death, that is beneficial; if you can't, it will kill you across many lives. If you can contemplate and lose interest in the king of death and its end, you have conquered the evil of 'khandha mara'—the evil of 'khandha'. Feeling (vedanā) is also the king of death, as are perception, mental formations, and consciousness (i.e., the other nāma khandhas of saññā, saṅkhāra, and viññāṇam)."

The five khandhas will kill someone who received them by prayers. Death from bodily stiffness is caused by the earth element (paṭhavī).

Death from overflowing with urine and blood is caused by the water element (āpo dhātu), death from overheating by the fire element, and death with the body bloated and swollen by the air element (vāya). Dying while eating something that is not good, but perceived as good, involves the perception khandha (saññā).

(Sayadaw continued it with each of the other khandhas). You'll not see the five khandhas as free from dangers. The killer is not far away from you; it's inside of you. The five khandhas always oppress (pīḷanaṭṭha) beings without any pity. When you're alive, they ask you

to do things for them, and you overwork yourself, which ultimately leads to your demise.

(This point is very good for contemplation by using the four meanings of dukkha and four meanings of its cause. Because all beings live with dukkha and Samudaya all the time throughout their lives.) Discerning anicca is seeing the dhamma which kills you. Only then will you shun away from it. You're freed from death only by discerning the dukkha sacca. You have to truly seek liberation from Death, but most people are looking for Deaths. They are looking for the killers or murderers to kill them (i.e., to acquire khandhas—quite stupid indeed). Not only do they not see the khandhas as enemies, but they also care for them (quite foolishly).

For the insight practitioner—I am breaking you down into pieces! In Samatha practice, they are still looking for the killers to kill them. Thus, they do not attain Nibbāna. We cannot transcend the dukkha sacca without seeing Nibbāna. Success can only come by thoroughly understanding dukkha sacca. To be freed from Death, you have to "kill" the khandhas, but throughout the whole of saṁsāra, you have been killed by them.

T2

Whatever prayers of becoming (bhāva) are inviting the King of Death (even nearly all Buddhists not only the later Buddhists). You’re living together with the five khandhas of the five Kings of Death. The form (rūpa) khandha oppresses you before Death (the worst is at dying). When contemplating form (rūpa), it can be used as a template for the dying dhamma and oppressive dhamma. People are asking

about the causes of death such as— what kind of feeling (vedanā), eating something which is not right (saññā), etc. There are people who die while traveling (i.e., saṅkhārakhandha), unable to control the mind (viññāṇam) because of suicide. People are praying for the khandhas (by making merits) with kamāsava, bhavāsava, and avijjāsava (i.e., taints of lust, becoming, and ignorance). Don’t desire the khandha and invite the king of death. Near death, they are crying and calling for help— Oh! Help me.

You don’t need to be afraid of killing you but of bhāvataṇhā— craving for becoming. You have to accept dukkha sacca by practicing samudaya sacca. Pushing you from behind are āsava and the killers are the five khandhas. Do you want to become a corpse inside someone’s mouth (as an animal) or want to become a corpse in the ground? Whatever way we talk about it, it comes to anicca (there are 40 ways to talk about the three characteristics). If you can discern anicca, you will gain the knowledge of the way as it is (yathābhūta ñāṇa). Continue toward the knowledge of disenchantment (nibbidā ñāṇa). Continue to meditate with the contemplation until you no longer want it, and in this way, the five aggregates disappear.

Then you find the undying place, Ñāṇa crossing into the side of undying. Try to find it out. (encouragement and guarantee).

I am giving you the method. From the dying element, it is crossing into the undying element (Nibbāna). The place of undying arises and let ñāṇa stay there. Don’t look for the place of cessation. The cessation of dukkha is only this much because it’s still not yet. Conquer the khandha— māra (i.e., the evilness of the khandha). Examine it with the reviewing knowledge— paccavekkhana ñāṇa. If

you attain it with a lot of examination and it stays with the cessation of dukkha (Nirodha).

Seeing the inconstant is insight knowledge, and seeing Nibbāna is path, fruit, and reviewing knowledge respectively. With the First Path Knowledge, Diṭṭhi Kilesa and Diṭṭhi Khandha vanish. (Sayadaw's use of Dhamma words or phrases is very precise and good for contemplation.) Reducing a quarter (1/4) of kammāsava, bhavāsava, and avijjāsava respectively. The axle of Ditthāsava is totally or wholly breaking down and can’t revolve anymore (totally stopped). Therefore, a stream enterer will never fall into apāya forever.

With the second and third path knowledge, the axle of kamāsava is totally broken down, and with the fourth path knowledge, bhavāsava and avijjāsava are broken down. Now, you all are complete with upanissayapaccayo—decisive support condition (having the three wholesome roots of non-greed, non-hatred, and non-delusion, i.e., Tihetuka Person, having the potential for enlightenment). For the liberation from the three rounds of existence—three vaṭṭa, try to do the Path Condition (maggapaccayo). You have enough 23 conditions and are only left with the Maggapaccayo. This point is very, very important!

To give an example—an analogy—all food (23 conditions) is ready; you only need salt (Maggapaccayo)! (So don’t become a foolish Buddhist.)

The Oppressor of Beings

23rd to 25th February 1962

[These talks are based on the Mahāpuṇṇama Sutta, No. 109, Majjhima Nikāya]

T1

(Sayadaw told the story of the Mahāpuṇṇama Sutta) The reason behind the senior monk asking the Buddha of the question which he had already known was wanting to get the confirmation for the other monks. What are these five clinging-aggregates rooted in? They come from craving and desire (taṇhā and chanda). In past lives, we clung to the khandhas with desire that now we get it and they do not arise by themselves (not by God, no such Being exists). Let's explain the clinging khandha (upādānakkhandha) and non-clinging khandha (anupādānakkhandha). If you cling to it, it becomes clinging-khandha, and with non-clinging, it becomes non-clinging khandha. I am going to explain it in general. For example, when feeling (vedanā) and attachment (upādānam) are mixed, it becomes the feeling aggregate (vedanupādānakkhandha) affected by attachment. Mixing them is not beneficial. Upādānam is neither the same as the khandha nor is upādānam something apart from the khandha. There are two khandhas —one with clinging is clinging khandha and one with non-clinging is non-clinging khandha. Without a good teacher you may not understand this. With clinging, you are bound by taṇhā, upādānam, and kamma. With no clinging, taṇhā, upādānam, and kamma cease. These are variances due to different people. If there is clinging, it becomes the clinging khandha; if there is no clinging, it becomes the non-clinging khandha. It is like an ox and the rope. There are two clinging khandhas

related to happiness and unhappiness. For example, the difference is that if one is healthy, it becomes the aggregate of attachment to happiness (happy clinging khandhas); if it is unhealthy, it becomes the unhappy clinging khandhas. People pray for heavens with the desire for the clinging khandhas. This way does not lead to Nibbāna. Only the becoming of non-clinging khandha attains Nibbāna.

The clinging of khandha forbids Nibbāna, and non-clinging of khandha supports Nibbāna.

(Note: It's beneficial for contemplation on clinging khandha and conceptual khandha, non-clinging khandha, and non-conceptual (paramatā) khandha. Do they have any relationship between or among them? According to Sayadaw U Candima's experiences, to penetrate the ultimate (paramatā) khandha, the mind has to be purified first (through samādhi practice). Only by achieving the 4th jhāna samādhi power can one discern the mind.)

You have to be aware of that point. Clinging dhamma is oppressing the world. Āyūhanāṭṭha (Āyūhana-aṭṭha)-Taṇhā— Craving creates dukkha things and matters. A person with the clinging khandha is able to live only with Dukkha (This can be directly seen in today's world, which is becoming chaotic with conflicts, destruction, and disasters in many sectors). With only Dukkha, they have satisfaction; if they separate from Dukkha, they can't live on and become dissatisfied. They are only satisfied when busy with things and matters (Sayadaw's many talks contribute a lot of Dhamma insights into human minds and their nature).

The senior monk continued to ask the Buddha, "How many kinds of khandha are there?" There are various kinds, e.g., many kinds of animals. These are from the external forms. Then he asked about

Sakkāya-diṭṭhi. You must separate Sakkāya-diṭṭhi as before. Some have sakkāya only and no Diṭṭhi, and some have both of them. The differences stem from sutavā and asutavā (with learning and without learning from the wise—especially Dhamma from the Buddha). The most important point is the differences between ariya and puthujjhana (noble being and worlding; wise and fool).

T2

At the time of contemplation of vedanā, the process should be with one feeling and following with one knowledge, etc. Taṇhā, māna, and diṭṭhi will cease by contemplating with one of the three characteristics of anicca, dukkha, and anatta. One of the monks among the listeners is thinking that all is becoming anatta and there is nothing to rely upon. If all the five khandhas become anatta, what is there to claim as mine? Kamma follows beings all the time, so he takes kamma as atta. You have to be careful about this point. Many Buddhists take kamma as Atta; such as kam mother and kam father (kam is the short form of kamma in Burmese, relying on kam as a mother and father) and kam is my property, etc. Kamma is a mental formation (saṅkhāra) or volition (cetanā). The Buddha taught—sabbe-dhamma anatta—all phenomena are non-self. Even though people make kamma as atta, this is self-view (atta-diṭṭhi) in Buddhism (on kamma). Kamma following behind means it has the nature of stability. This is taken as the method of suttanta and not the method of Abhidhamma. It becomes the nature of the preceding phenomenon not to cease nor does the following one. This is teaching with examples and not directly. If the monks are not teaching them separately all lay people will take it wrongly (I myself had misunderstood them before I knew the Mogok teachings). Kamma

becomes sakkāya-diṭṭhi and sassata-diṭṭhi (identity and permanent views). Teaching with examples and it’s easy to know them but taking it directly becomes wrong. People take the examples and similes as real. This teaching is for the knowledge of kamma sakkata ñāṇa. With this ñāṇa, you can’t arrive at Nibbāna. (Here we know the importance of Abhidhamma teachings to understand more clearly about the suttanta teachings. I have never seen anyone who knows Abhidhamma becoming stupid; only the opposite is possible). After the kamma and nāma-rūpa here are ceased and next nāma-rūpa are arising there (i.e., after death and rebirth process). The NĀMA-RŪPA here can’t follow to there!

T3

The senior monk asked the Buddha, "How can one contemplate so that sakkāya-diṭṭhi falls away?" You must contemplate the five khandhas as anicca, dukkha, and anatta.

Among the monks, there is a man who seeks pleasure and something to rely on in the "places of becoming" (bhūmi-bhāva, Burmese - bhum-bhāva). Thus, he took cetanā-kam as a refuge. He finds pleasure in the realms of kamma that rely on karmas.

He regarded kamma as permanent, sassata-diṭṭhi, due to ignorance (avijjā) and craving (taṇhā) that depend on kamma.

Near death, living beings cling to anything. At that time, they rely on the wholesome merits they had previously earned, which send them to good destinations (sugati) [These conditions are also not very safe because near death, it is difficult to determine what kind of mind state arises]. This does not lead to Nibbāna. For those who do not know the

truth (saccas), one must rely on merit to teach them. Practitioners must contemplate their khandhas and die with knowledge. Therefore, the Buddha instructed Bhikkhu Phagguna (see Aṅguttara Nikāya, AN 6:56) in this manner. Near death, one could become a sotāpanna to an arahant (Phagguna became an anāgāmī), and not connect to becoming (bhāva).

Yesterday, I didn’t end the talk. Today, I want to talk about it. It’s very important. Near death, the best approach is discerning impermanence or the ending of it (i.e., anicca). If you have sassata-diṭṭhi and sakkāya-diṭṭhi, they never fall away. The Buddha wanted to strip off the monk’s wrong view and asked the monks in the form of questions and answers for insight practice, such as: "Is form (rūpa) permanent (nicca) or impermanent (anicca)?" etc. At last, all the monks benefited from the instruction. The Buddha was teaching on the three characteristics again for this one monk. Actually, when the Buddha taught about taṇhā, māna, and diṭṭhi falling away, but because of this one monk, the Buddha had to restart it again.

I have told you very often that the ending of the khandha is Nibbāna. Only when you can uncover the two coverings that conceal the khandha, will you find Nibbāna. First, avijjā and taṇhā cover up the khandha. When you uncover it, anicca saṅkhāra dukkha covers it again. After you follow to the end of anicca**, and no desire of the dukkha,** Nibbāna arises. Nibbāna is near and becomes far away because you do not know how to uncover things. Firstly, you have to strip off ignorance and find out the khandha, and then you must contemplate it until you desire it no longer, becoming disenchanted with the khandha. When you no longer desire it, then Nibbāna arises. It’s true that Nibbāna exists at the End of the Khandha.

Humans Looking for Unreliable

27th February 1962

Living beings in the whole of saṁsāra were looking for unreliable things and encountered a lot of sufferings (mostly, beings rely on unwholesome dhammas and create a lot of unwholesome kammas. Consequently, their permanent places and rebirths are the four apāyas). Therefore, the Buddha delivered this discourse without anyone's request (to establish reliability). He warned us: "Except for the Dhamma, do not rely on other things."

If you don’t rely on Dhamma, then dependent origination will turn around again at the end (see the 12 links in D.A). Then it'll come back to the beginning (i.e., ignorance). From sorrow, lamentation, pain, and grief, etc., to ignorance. All the other things are unreliable, and you receive back these things. (Sayadaw explained how beings rely on the five khandhas, each one of them.) Why are you looking for something reliable? I want to cry! There are two types of reliable things— the wrong one and the right one. Sentient beings have been brought to tears countless times by unreliability. Even the Buddha mentioned it as beings shedding more tears in the round of existence than the water in the four great oceans. You are seeking the khandha, which inevitably leads to tears. If you do not pursue the next khandha, then you need not cry.

All these issues stem from a misguided view (diṭṭhi). The paramatā dhammas discuss their inherent nature, which causes your grief. True understanding (ñāṇa) should arise when the dhamma reveals its real essence, and it often brings tears, such as when a family member passes away. These emotional responses originate from the

unreliable nature of the khandhas. With correct understanding and reliance, Nibbāna can be realized. This reliance is on the path factors. Tears begin with Diṭṭhi. Insight knowledge can temporarily extinguish sorrow (tadaṅga). Embracing the right path factors, both mundane and supramundane (lokiya and lokuttara maggas), leads to the permanent cessation of sorrow.

Worldlings with Wrong Eyes and Defiled Minds

10th March 1962

[Here are two talks on wrong views on the same day]

We're walking in the whole of saṁsāra with the two eyes of micchā-diṭṭhi and micchā-saṅkappa (i.e., deluded or blind eyes). Now, having encountered a good teacher, it's important to adopt the two eyes of sammā-diṭṭhi and sammā-saṅkappa (i.e., wisdom eyes). Living with these two eyes will end dukkha. Without them, one wanders in Saṁsāra, sometimes in sugati (good destinations) and sometimes in dugati (bad destinations) [mostly in apāyas which are our permanent homes]. This is not a lack of perfections (pāramītas) but rather due to the wrong eyes or blind eyes. They are fermented with taints of the wrong view (ditthāsava). With people who have affections, they wish for them to survive, and with people they hate, they wish for them to die (i.e., sassata and uccheda people, e.g., some politicians and western super-powers). If a person is a good teacher, he must teach people how to worship the Buddha in purified ways and how to perform dāna in untainted ways. (This point is very important for Dhamma teachers. Sayadawji taught what he himself has practiced in his whole life. Most teachers are lacking this quality.) People who can cultivate pure merit are indeed very rare.

In the Itivuttaka Pāli, the Buddha made a distinction between sassata and uccheda persons. If a teacher discusses Nibbāna, the sassata person does not like it (he is bonded by bhāva-taṇhā super glue, which modern scientists still cannot produce). He is attached to becoming (bhāva). If the teacher advocates for the cessation of bhāva, he trembles. The uccheda person is wearied and disgusted by

becoming and wishes it to be completely severed, yet he does not desire Nibbāna, nor does he want to face ageing, sickness, and death. He prefers when nothing ever happens again. The sassata-person does not understand dukkha sacca and the uccheda-person does not comprehend nirodha sacca. Only by recognizing anicca, moving away from these two erroneous views, does disenchantment follow, and with the cessation of desire for dukkha, Nibbāna arises. Ultimately, the person is liberated from sassata and uccheda, fully understanding this knowledge. Therefore, the discourse on the discernment of anicca, its disenchantment, and its cessation is not trivial.

The sassata-person believes in this life, the next life, and the consequences of actions, both good and bad. He is accustomed to performing meritorious acts and fears committing demerits. When taught about the outcomes of merits, he greatly appreciates it, making it difficult to abandon his view. Therefore, it is challenging to assist him, even upon encountering the Buddha. His fault is not very significant. There is a delay in his willingness to abandon his view. Teaching him is more difficult than teaching the uccheda-person. He possesses strong Taṇhā for clinging to the realms of existence. Even when he has the opportunity for liberation through meeting the Buddha, his response is sluggish.

The fault of a uccheda-person is significant yet easy to correct. It is important to recognize the differences between a greedy person (lobha) and a hatred person (dosa). He has significant faults regarding his view but is easy to liberate. He also believes in bhāva.

His desire to cut off becoming (bhāva) is complex. He believes in the results of merits and demerits but is reluctant to perform meritorious acts. He prefers the extinction of bhāva and, regarding

demerits, is bold enough to commit them. Encountering the Buddha, it is easy for him to be liberated and abandon his views. The uccheda-person is near Nibbāna, while the sassata-person is far from it. The greedy person has no restraint in speech (talks actively, talks too much), while the uccheda-person is terse and blunt. Inherently, both are flawed (due to diṭṭhi). However, if the uccheda-person has the opportunity to meet the Buddha or an arahant, liberation comes easily. Proximity to Nibbāna is their only superior aspect. The sassata-person does not understand dukkha sacca and craves bhāva, while the uccheda-person does not understand nirodha sacca and prefers to cut off bhāva; thus, both are far from Nibbāna.

Therefore, you must encourage the sassata-person to recognize dukkha as unstable and impermanent, which could lead to his liberation. Once the sassata-person acknowledges dukkha sacca, he will abandon his view. For the uccheda-person, even if he recognizes dukkha sacca, he does not abandon his view until he reaches the cessation of it and his wrong view is finally discarded. A lack of understanding of the truth never frees one from diṭṭhi. Thus, it is evident that wrong views obstruct the path (magga) and fruition (phala). Observe and contemplate the khandha with samādhi, recognizing that all it conveys is the truth of dukkha. Continuously watch and scrutinize the khandha from its arising to its cessation. Even if you derive pleasure from its arising, discerning its vanishing should negate that pleasure.

If I have to give you an example: consider the matter of establishing a family life. You all have a short-sighted view about it, leading to long-term Dukkha. You must identify the cause (It’s an important point for Buddhists). Initially, it starts with taṇhā, and then it becomes clinging (upādāna). Initially, you simply offered your hand to

her. Now, both of you hold each other's hands very tightly. As it ages, it becomes more foolish, much like a lemon fruit that grows larger and sours. Do not trust each other's words when problems arise. All these are worldly speeches. Only someone with the Wisdom-eyes can strip off these two diṭṭhis.

Here, Sayadaw provided instruction on dukkha and asubha nature. He said that we do not understand these two natures because we have never considered the entire process from beginning to end. Initially, when they were young, men and women established families, but upon aging, many problems and difficulties arise (Compare this with the life of a monk, and it will be very clear). In Burmese, the word for 'establish a family' also means 'a home prison.'

Similarly, when a beautiful young woman dies, her body undergoes changes, stage by stage, becoming ugly and disgusting.

[A reflection on what really exists and does not exist]

In one of Mogok Sayadaw’s talks, he discussed yathābhūta ñāṇa — as the reality and the knowing fit together, meaning you’re discerning what really exists, but usually we see what does not exist. For an arahant who has perfect sati and paññā, if he pays attention to the khandha, he understands the khandha burden very clearly. Thus, they want to cast off the khandhas forever. But worldlings are not like this; they see the impermanent khandha as an entity, dukkha as sukha, loathsome as beautiful. So, they are creating problems and difficulties all the time even without their knowing it.

Some people can even take another person's life over a disgusting body. It was like two vultures fighting over a putrid carcass.

The human body is a very coarse form, but the obsession with it is sometimes quite extreme. They are not only craving and clinging to the opposite sex but also to the same sex, which is considered abnormal and unnatural. When human morals and virtues degenerate, unlawful lust and abnormal lust for the body form become extreme (mentioned in the Aggañña Sutta, DN 27).

One of Ajahn Mun's senior disciples, Ajahn Lee Dharmadharo, reflected in his autobiography on what it would be like to have a family and then realized the Dukkha that would follow him. He gave up the plan to have a family life and decided to continue with his practice as a monk. The book “The Autobiography of Phra Ajaan Lee,” translated by Ajahn Thanissaro, is highly recommended.

https://www.dhammatalks.org/Archive/Writings/Ebooks/TheAutobiographyofPhraAjaanLee_181215.pdf

Our Great Mistake

12th March 1962

[This talk is based on a sutta in Khandha Vagga, Khandhasaṃyutta, sutta no.122; SN 22:122]

Virtuous Discourse. It's about questions and answers between Mahākoṭṭhika and Sāriputta.

Mahākoṭṭhika asked Sāriputta, "What are the things that a virtuous bhikkhu should carefully attend to?" A monk should carefully attend to one of the five khandhas as— impermanent, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty, and non-self (in eleven ways) to attain the path of the stream-enterer. (Sayadawji always emphasized the first magga in most of his talks—nothing is more frightening than the four apāyas of existence, especially hell existences. After the first magga, the upper maggas become easier and there is no need for a teacher for guidance). You'll respond to these as they are too much for attention. You don't have to contemplate all of them. If you combine all of them they become the three universal characteristics (the yogi can choose any one of them that suits his nature and preference). This point is the knowledge of a teacher (refer to him). At last, it leads to or transforms into anicca—rise and fall. It is becoming increasingly clear that even with the precepts (sīla), there must be the right concentration or attendance. With more contemplation, it will lead to the Truth (sacca). Having skill in one of them (factors) will finish the practice.

Contemplating as an alien (parato, parajana) or stranger is quite good. Contemplative knowledge is one thing and rise and fall—anicca is another. They are talking about their natures. You must make the

decision that it has nothing to do with me. When one’s own khandha becomes alien and also other khandhas become strangers, it doesn’t affect anyone. It’s happening by itself and the I or Me goes in and disturbs it so that it does not become an alien. If it does not become parato (alien), it becomes attato (self) and attaniyato (my property). You go in and disturb it, which becomes unwise-attention (ayoniso). Why are you not becoming a stream enterer? You make an alien your own, and follow behind with the D.A. process of dukkha, domanassa, etc. Now you have found out your fault. You make other property as yours and fall into apāyas. It was like a watchman killed by robbers. It would have been better if the owner had been killed. It is quite painful to be killed without owning property. Here it is also the same as falling into apāyas with other property. If you can contemplate only with the alien, it becomes equanimity (upekkhā). It can develop to saṅkhāra upekkhā ñāṇa, after that path knowledge arises.

The four lower realms (apāya) are such a person's "own" home (i.e., he considers the khandha as his own). Diṭṭhi, diṭṭhi-upādāna, and action (kamma) governed by diṭṭhi push individuals into these realms. Claiming an alien as one's own is the greatest mistake. Whatever merit you perform, the mind arises from the object and sense base (ārammaṇa and dvāra), and form (rūpa) arises from kamma, citta, utu, and āhāra (action, mind, temperature, and nutrient). In all these processes, nothing is created by oneself. Therefore, it becomes a crime, leading to falling into the apāya prison.

Family members are related to each other as 'I' and 'mine,' without realizing that each one is a stranger to the others. Arguing strongly that other's property is one's own leads to clinging to the wrong view. Do not attribute falling into apāya to kamma. This is the cause of wrong views and clinging to them.

A Diseased Body

13th March 1962

The questions and answers between Mahākoṭṭhika and Sāriputta were for the future generations of people to learn from them and for practice. They had finished their tasks already; there was no need to or no reason for them to ask these questions for themselves. People listening to this talk must note down the way of the process and practice it. The worldling who arrives at the height has the habit of running towards a low direction. If you imitate low people or lowly things, you will fall down. Therefore, you have to imitate the upwards things and people. (This talk was given to the couple who were very close disciples— U Chit Swe and Daw Ma Ma at their home. Many talks given to them personally were only 30 minutes long or were short talks.)

Today, I'll talk about disease (rogato, roga). You'll recognize it by observing. Sitting too long makes the body tired. This is the khandha showing it to you. It manifests disease. You see dukkha sacca. If the khandha itches, disease arises. The khandha is showing you dukkha sacca. It's showing you its original nature. If you don't believe it, try pulling one of your head hairs and you will experience pain (Buddha-dhamma is very practical and does not concern itself with superstitions and supernatural beliefs, like a belief in a God whom no one has seen before).

These are diseases. If you see disease, it is seeing dukkha sacca. You have to contemplate it as— "rogato", etc. No contemplation, it is followed behind dukkha with domanassa. Worry and sorrow will follow you as— "Could I cross over the Dukkha mountain?" If disease

arises, one will fall into apāya. Sorrow, lamentation, pain, grief, etc., follows people who don’t know about them. This will happen to you and others (i.e., family members). It’s more painful by falling into apāyas with over concerns (It’s like the modern love song—I love you more than I can say— just rubbish! Even if you don’t love your parents who give you life. It’s just cheating and lying to each other like politicians). Khandha shows dukkha sacca without realizing that both of them have fallen into apāyas.

If you want the disease (rogas) to go away, first understand the disease and lose interest in it. Therefore, at first practice to know about roga, and then follow with disenchantment and ending of it, you will arrive at Security— "Khema of Disease." If not, it’s just only empty concerns and by accepting it falls to apāyas. If you want to end your disease, you can't be concerned for others and also can’t keep quiet. You have to discern about the disease. Having a good sleep also causes disease. Why? - Because of sloth and torpor which is an unwholesome mind. Changing the body this way and that way is also roga. Keeping this thing and that thing is also roga, etc. (There are many things to mention about them.)

On the Five Hindrances

31st March to 4th April 1962

The bhavaṅga mind of the khandha body (life continuum mind) is clear, but the hindrance of sensual desire, of wanting and desiring, comes in and becomes unclear. What one has learned and attended to before has disappeared or gone. Also, one is not seeing the things at the present and there is no contemplation of the object of desire (kāma-ārammaṇa) with its anicca. So, the dependent origination process is going forward. It covers up the three universal characteristics and dukkha sacca. Sāsana disappears (Buddha-dhamma). This is the disappearance of the Sāsana (the Buddha-dhamma easily disappears in the human world because the majority of humans always consort with two evil friends (pāpamittas) which are dukkha and samudaya, instead of with two panditas which are nirodha and magga. In daily life, humans becoming heedless (pamāda) is consorting with pāpamittas, and with heedfulness— appamāda is consorting with the wise— i.e., sati-paññā.) They don’t see the existence of the phenomena that accept the hindrances. Even though it’s greed (lobha), upādāna and kamma bhāva also come in as companions. If lobha arises and with contemplation, it can’t continue the D.A. process, because it conquers the hindrances. It was like in the Dhammapada verses: "Someone with no anger conquers the one who has anger; noble dhamma conquers evil dhamma (pāpa-dhamma)."

Sayadaw reminds or warns the disciples (U Chit Swe and Daw Ma Ma) - as business men and women sometimes they will be lost in business, but the most important thing is not to be lost to defilements (kilesa). The Buddha warns us in the Saccasaṃyutta that a hundred

thousand humans die, with no one arriving at good destinations after death. If you fall into apāyas by kilesa even once, it’s not easy to climb up again to good (sugati) destinations. This point is more important.

(Why are there more animals (pets and food animals) now than ever before? Where are they coming from? There are many kinds of pets; they have become great businesses and are out of control. When observing the pets, they seem more like humans. They come back to their family members and friends as pets. In my surroundings, there are more dogs and cats than humans.)

Aversion (byāpāda) is the inability to control one's mind. It is the dhamma that is not beneficial to oneself or others. The first thing that is harmed is oneself. The Buddha gave an example; it's similar to holding a hot iron bar and throwing it at someone. It’s harming you first and will affect the other. It spoils the sīla and samādhi dhammas. Ultimately, worry and remorse (kukkucca) still can come in. Near death, one has worry and remorse for mistakes which had been done before. You have to be afraid of the basic cause of byāpāda. If there is no aversion, then worry and remorse do not arise. When people are getting old and searching for Dhamma, these dhammas (hindrances) forbid them. It forbids the path and fruit (magga and phala) but benefits the apāya dhammas.

Sloth and torpor (thīna-middha) has two kinds— related to lobha and dosa. Concerning oneself and going to sleep is related to lobha (greed). During the sleep, the bhavaṅga-mind is involved in the breathing in and out. Lobha makes it easy to sleep, and dosa makes it slow to sleep. Sloth and torpor are more frightening than others. The reason is they are wasting away the time and opportunities or chances for the five dullabha dhammas— the difficult chances to come by. It

prevents you from seeing anicca and is wasting your lifespan. (Sayadaw talked about the difficulty of being born as a human and gave the simile of a blind sea turtle and a yoke with a hole). Wasting away things difficult to come by is akin to wanting to be poor (for suffering). It also opposes the time of sati, and therefore, it's the champion of the hindrances in the place of hindering path and fruit. It leaves you without sati. Failing to overcome your mind is the disappearance of cittānupassanā. Not overcoming the mental state (cetasika) also leads to the disappearance of vedanā and dhammānupassanās. It could lead to the disappearance of the four satipaṭṭhānas, the dhamma which makes the sāsana-dhamma disappear. Sleeping time is a time for the disappearance of sāsana. You were making prayers before to encounter the Buddha Sāsana. Now, it seems you're hiding from the sāsana. You're hiding from the Buddha and the Dhamma.

[(Sayadaw talked about how difficult it was to become a Buddha and that only after becoming a Buddha could he teach the Dhamma.) There are misconceptions about Buddhas and bodhisattas among some Buddhists. Buddha and bodhisatta are not God or avatars, which are the concepts of Hinduism. Otherwise, Buddhism becomes a saṁsāric-vāda— sassata-vāda.] Sloth and torpor forbid the path and fruit (i.e., the "wanting to sleep" mind and sleeping mind (i.e., bhavaṅga mind) are making the Sāsana disappear. Consorting with sloth and torpor is associated with fools.

Asevanā ca bālanam— Not consorting with fools, if you associate with dhammas leading to apāyas (hells, animals, ghosts existences), you'll arrive there!

(This serious warning is very important for today's humans because there are many problems and sufferings in many sectors of society up to international levels).

Restlessness is the mind (uddhacca) not going where one intends for it to go. Getting hurt by tumbling down is not the cause of bad luck. If you can't achieve samādhi, the mind will incline towards restlessness, sloth, and torpor. It can even disturb the worldly matters of prayers. These minds are not staying with the objects but are going here and there. They oppose any good work and incline towards things which are not good. (This point is very evident in today's world. Now, humans are more restless than before because of many unwholesome mediums.)

In the whole of saṁsāra, living with uddhacca results in bad living and dying. (It's a delusion of the mind (moha) that leads to mostly becoming animals after death. Observe the many kinds and great numbers of pets and animals for meat consumption). If you want to be freed from dangers and sufferings, don't go and ask astrologers; instead, remove these obstacles. If restlessness comes in, I can't practice. It forbids samādhi and Nibbāna.

Dukkhe aññāṇam— not knowing dukkha sacca; in the place of not knowing dukkha sacca, it’s the leader. It urges you to wander among the 31 realms of existence.

Avijjā paccaya saṅkhāra— Ignorance conditioning volitional formations manifests as Restlessness.

Sayadaw talked about the eight doubts concerning the Buddha, Dhamma, and Sangha, one’s own practice, and the D.A. process (from avijjā to the end of soka, parideva, etc). Because doubts and wrong

views arise, they often go hand in hand. With the wrong view, humans believe in many incorrect things and take refuge in them (whether worldly or spiritual). Being unable to make decisions by oneself is a sign of doubt. With doubt (vicikicchā), a person looks for a wrong view (diṭṭhi) as a companion.

With diṭṭhi as a companion, one takes wrong refuges. Thus, it is certain they will fall into apāyas. Even Buddhists, deluded and not knowing, search for wrong views (this can be observed from Theravadin to Mahāyanist perspectives). Searching for diṭṭhi means looking for something to rely on. Doubt not only obstructs jhānas and Nibbāna but also good destinations (sugatis). Therefore, it's very important to overcome this hindrance.

The Five Rarities

5th to 7th April 1962

[These three talks based on a sutta in the Aṅguttara Nikāya, Book of the fives]

① The appearance of a Buddha in the world is a very, very rare thing or matter to come by. Most of the world systems are empty worlds (suñña-kappa) with no appearance of a Buddha. There is only construction and destruction of many world systems. During these periods, no one knows how to cultivate goodness or practice jhāna. Thus, there's no need to speak about the way to Nibbāna. Therefore, living beings were mostly in dugatis (i.e., apāyas). Humans act blindly with wrong views, with most of them sinking into the downward paths of saṁsāra (the doors to hells, animal, and ghost realms are opened for them. These things are created by their defiled minds and actions, not by God).

② The presence of someone who can teach the sacca dhammas of the Buddha is also a very rare occurrence. (For example, Ledi Sayadawgyi and Mogok Sayadaw, who were extremely rare among Dhamma teachers.)

③ For humans, the desire to listen to and understand the sacca dhammas is also a very difficult task (even among Buddhists). There are three ways to listen to the Dhamma: 1. Normal way 2. with contemplation 3. Directly practice the 8-fold path. Every Buddhist should listen to the Dhamma up to the last stage of practice to benefit. All the Buddha Dhammas are meant for practice.

Even though the Buddha does not exist anymore, the Dhamma Buddha still exists. The Dhamma is the real Buddha (as Buddha taught to the monk Vakkali—"You see Dhamma and you see the Buddha."). He became a Buddha through the Dhamma. Everyone becomes a noble being (ariya) because of the Dhamma. If we do not practice in accordance with the Dhamma, then Buddhists are not his true children and are disobedient to him. Thus, we are without the Sāsana (just sinking in the downward saṁsāra along with other faith followers).

④ Putting into practice according to the nature of Dhamma is also a rare thing to happen. (i.e., becoming Dhammānudhammappaṭipatti). For example, when observing the khandhas, instead of seeing anicca, one only sees it as nicca (constant), which becomes only dhamma and not dhammānudhammappaṭipatti—not according to the nature of dhamma. Also, instead of dukkha, anatta, and asubha, they are seen as sukha, atta, and subha, and do not become anu-paṭipatti.

You attain Nibbāna only if Dhamma fits anu-paṭipatti (Dhamma = anu-paṭipatti). The number ④ point is the most important factor for the realisation of Nibbāna. The first three factors in saṁsāra could happen to most beings. This one may be the most difficult one to achieve. If the practice does not fit anu-dhammapaṭipatti, inversions (vipallāsa) come into the practice. It becomes a wrong perception, knowing, and viewing, which are kilesas coming into the practice, and will not lead to attaining Nibbāna.

Sayadaw gave an example of the practice of observing according to the Dhamma. He said if dukkha vedanā arises, one recognizes it as vedanā and then observes its anicca. This is anu-paṭipatti. On the contrary, it is wrong to think of what happened to me as a feeling, or that this is how I feel. There are three points in contemplation:

perceive as vedanā, know as vedanā, and contemplate it as anicca. These Dhammas are very difficult to see and to know, so they are very hard to come by. Contemplate with right perception, knowing, and view. If you can contemplate in this way, you will attain Dhamma before long because no kilesas are coming in. Without contemplation, it becomes zero. With the right contemplation, it’s closest to Nibbāna.

Only becoming Dhammānudhammappaṭipatti is the middle way. That's the way to arrive at the D.A. process. All the Buddha’s teachings of practice are the middle way; if not, it’s not the way of the Buddha.

⑤ Repay the Gratitude (kataññutā-katavedi) is not in the sense of a worldly affair, but by practicing Dhamma and realizing the fruits of the practice. This is also very rare indeed. Repaying the gratitude of one’s parents is also very important. The Buddha was warning us of the right time to repay the gratitude (Today, even the Chinese - mainly the younger generation - are increasingly ignoring this important responsibility as human beings. They’re influenced by Western views as the sun sets in the western hemisphere.) For the yogis, first, they have to finish their practices above everything else. As an example, Sāriputta never went back after he left his home behind, and only after finishing his practice he went back to repay the gratitude to his mother. (The Buddha also). This is the right time to do so because time is precious and Dhammānu-dhammappaṭipatti chances are very rare to come by in the whole of Saṁsāra!

The five dullabha dhammas talk about the five kinds of rare things to have (In the sutta, AN 5:143 Sārandadasuttaṃ — the 500 Licchavis were arguing about “the manifestation of five gems which are rare in the world.” According to them, they are the gems of an elephant, the horse, the jewel, woman, and the steward, etc. Nowadays, for humans,

the rare things are quite different. It depends on their defilements.) Suñña-kappa is the useless ear and mostly beings are in apāyas. It's very rare to find someone who can teach what the Buddha had taught. If Dhamma exists then the Buddha still exists. If you do things which he didn't teach it becomes useless and far from the path and fruit. The Buddha was leaving behind Dhamma Inheritance for us, and if we're misusing it, we are becoming the same as evil sons and daughters to good parents. There are three kinds of listening to Dhamma—just for listening, noting with contemplation, and following the instructions and practicing. These are necessary for how to listen to Dhamma. Only with the practice, the dullabha dhammas of no. ①, no. ②, and no. ③ are to be fulfilled.

The khandha body is showing its anicca to you. If you don't see anicca and instead see nicca, it becomes dhamma but not according to its nature (i.e., anupaṭipatti). You're not practicing in accordance with it. The khandha is showing its dukkha and you think of it as sukha. The khandha is showing its asubha and you think of it as subha. For example, it shows its excrement, urine, etc., but you take it as beautiful (humans too crazy for sexual pleasure they are chasing for these things of the opposite sex and sometimes even end up with suicide or killing others for these dirty things. Worse than this is the abnormality of homosexuality, even animals are not interested in it.) You'll attain path and fruit only by practicing accordingly to what the dhamma is showing you. It's quite rare to see someone in this situation. If you can practice accordingly, you can attain path and fruit quickly. No. ①, no. ②, and no. ③ could be possible for people, but if you do not fit in with no. ④, you can't get path and fruit. It's clear as the most important point. Mostly, people are doing prayers (pūjā) instead of practicing rightly. Dhamma is showing its anicca and if taken as nicca, then

inversion comes in (i.e., wrong perceiving, knowing, and viewing). If you have completed the above three points and are lacking this one (no.4), you can’t get the path knowledge.

This has nothing to do with pāramīs. We are not looking or observing it correctly. What will happen if it doesn't fit with it? Three kinds of D.A. process come in or kilesa comes in between them. Even the practitioner can’t get it and there is no need to talk about others. For example, on the body dukkha vedanā arises and you know it as dukkha vedanā and then pay attention to its vanishing. Perceiving and knowing it as dukkha vedanā and paying attention to its vanishing. If not like this, what happens to me? It becomes wrong perceiving. You have to contemplate with the right perception, knowing, and viewing. If your contemplation fits these three points you will get Dhamma before long. If not contemplated, it becomes zero. It’s not an empty zero. The zero which leads you to apāyas. Instead of practising accordingly, you’re practising incorrectly. Therefore, the Buddha was warning us as if hundred thousand humans die and after death no one is reborn in sugatis. Human beings have a desire to live in the world of rising and vanishing. They don’t like the non-arising and non-vanishing, this is referring to the middle way of Dhammānu dhamma paṭipatti.

The Buddha mentioned—it’s rare to find someone who understands and repays the gratitude that is due. We should emphasize this as a main factor. We should practice and ensure our own safety first, and then think of others (Sayadaw gave the example of Sāriputta to his mom). You should take care of your own matters first, and then address the matters of others. The Buddha was reminding people, whether man or woman, whoever desires for Nibbāna must have this kind of spirit.

[Some Buddhists make vows that are impossible to fulfill, such as "I will not attain Nibbāna until all sentient beings are liberated." It was something like— "Only after all the oceanic water has been drunk by me and has become empty, then I would attain Nibbāna." This goes against the Buddha's teachings.]

Part 15

Sufferings Made by Humans

8th to 9th April 1962

[These two talks were based on the Mahādukkhakkhandha Sutta: The Greater Discourse on the Mass of Suffering, Sutta No.13, Majjhima Nikāya, MN 13]

(Sayadaw told the story in the sutta) One morning monks went out for alms round. It was too early and they visited a monastery of a group of outsiders nearby. They told the monks as: Gotama (Buddha) taught about the faults of sensual pleasure, material form and feeling (vedanā). Our teacher also taught the same things. So what is the difference between us. But the monks were displeased with what they said and went for alms round. After the alms round they went to see the Buddha and informed their conversation with the outsiders. The Buddha taught them to know about the nature of sensual pleasure, its faults and the way to end them except himself no-one in the world could know and teach these things.

With the five senses of door (eye, ear…… body) and sense objects (form, sound, …… tangibles) sukha and domanassa vedanās (pleasant and unpleasant feelings) arise. These are arising because of the five cords of sensual pleasure (five kāmaguṇa). This leads to gratification (assāda). Now, I tell you the faults of them (i.e., ādīnava — dangers). To enjoy the sensual pleasure you have to work for money in many ways (even in dangerous and harmful ways). If you don't get

the money mental sufferings come in. And if you get the money you have to worry about them. There are also many family problems.

(In this talk Sayadaw also mentioned about the coup of military general Ne Win happened in March 1962 very recently. It was also about the gratifications of sensual pleasure by Ne Win. The coup was followed by a lot of sufferings until to this day. When it will end? These are the ādīnavas of sensual pleasure. There are many more to say about them in human society and everyday life up to international levels. For the contemplation we should read the original sutta which is excellent. Sayadaw also predicted the future economics of Burma and reminded his disciples to concentrate on the practice.)

The way to escape (nissaraṇa) from sensual pleasure is to give up them and follow the noble eight fold path. To contemplate and observe sensual pleasure as anicca, dukkha and anatta.

(In the second talk Sayadaw mentioned in the beginning a very important point). He said one of the reasons human not understand dukkha, the faults and dangers of sensual pleasure, is traditional belief, idea and custom, for example, that a man must has wife and vice versa. Mahānāma the Buddha's cousin asked him why at times the states of greed, hate and delusion invading his mind and remaining there (This incident was in the Cūḷadukkhakkhandha Sutta, Sutta No. 14, Majjhima N., MN 14) The Buddha told him as he was a once-returner (sakadāgāmī) but he did not know how to transcend lobha and dosa which he still had them (as a once-returner he was only reducing of them). The Buddha said; "If you become non-returner would not stay at home. You are still attached to the sensual pleasure. If you realize the more higher stages will know the dangers with its faults and displeasure about them." Five cords of sensual pleasure have little

pleasure with a lot of Dukkha (This point is very important. With a lot of contemplation in daily life of experiences discern the dangers and its heavy burden profoundly).

The Buddha taught him how to contemplate on sensual pleasure. He gave the similes. (These are not in the sutta) Sensual pleasure was like a burning torch of grass, if a person continued to hold on to it, it would burn his hand. So he had to let it go. It was also like a bone smeared with blood, if a dog continued to bite the blood-smeared bone with clinging, it would become tired and never fulfilled its hunger. Contemplate the khandhas as a murderer (vadhaka) for the higher stage (as in Yamaka Sutta, SN22.85).

The Buddha taught about the faults of the five cords of sensual pleasure (kāmaguṇa), the faults of material form and the faults of feeling. We also teach about these things. What are the differences between us? (These points were made by the outsiders). We have to know about the true nature of kāmaguṇa, its faults and dangers and the escape from them. Because of the five cords of sensual pleasure affection comes to be, such as husband to wife, wife to husband, to children, etc. You have to work and feed them whether it's hot or raining. (These two sermons were addressed to the couple U Chit Swe and Daw Ma Ma.) These are the causes of sukha and somanassa (happiness and joy). And then faults and dangers follow it behind them. Assāda (gratifications) become ādīnava (dangers) (Sayadaw talked about difficulties in everyday life for living.) You can't abandon happiness and joy that encounter with faults and dangers.

(We have to be very clear about it that these Sukha and somanassa are not real happiness — low and ignoble which are like the

honey on the tip of a razor blade that most people like it. See the whole mass of sufferings in today’s world).

There are Dukkhas coming for searching of it. When you can’t get them follow by mental sufferings. If you get money by searching have to worry and concern for its safety. Before you’re tired by searching after attain it become worry for it.

[We have to contemplate all these kinds of sufferings created by humans as described in the Mahānidāna sutta (DN 15), Mahādukkhakkhandha Sutta (MN 13) and other suttas.]

These dhammas can’t be known by diṭṭhi-people (outsiders and other faith followers), Sakka (King of the 33 Gods realm) and Brahmas (jhānic gods). Only I (Buddha) and my disciples can know about them. All these sufferings are not having property and having property and not including any real happiness (the happiness of a dog with a dry bone). You can also die by searching for them. Even if you get them, you can end up killed by people who take them from by force (e.g., robbers, by governments, etc). I am not talking about the sufferings that come from the khandha yet. Now, these are the sufferings created by oneself (not by God). The Dukkha of the Khandha is the suffering caused by past lives' stupidity and foolishness. Instead of abandoning these sufferings even you’re making prayers (with merits) for them which you worry about for the future not to get it again. Until you abandon the kāmaguṇa, you can never be happy. The sufferings made by yourself are not related to kamma. They arise from the objects of kāmaguṇa.

Were these sufferings caused by Ne Win? Or by kāmaguṇa? (Recently general Ne Win made a coup). Ne Win took power by force, driven by his own kāmaguṇa. People who suffered from it becoming

displeasure (i.e., U Nu’s government). So, the Buddha said we don’t understand Dukkha! (Some westerners think that they understand about Dukkha — i.e., philosophers). You only attain Nibbāna by thoroughly understanding Dukkha. If you never practise (not prepared) and ready for Dukkha, it will continue. You have to contemplate the impermanence (anicca) of your five kāmaguṇa.

If traditional matters obscure people and dukkha sacca disappears, human customs cover up Dukkha. Therefore humans have long sufferings. All these customs are made by themselves, and not by wise men. (Sayadaw talked about Mahānāma) Stream enterer and once-returner abandon the coarser lobha, dosa and moha defilements, but they can’t yet abandon the lobha related to kāmaguṇa. These cords of sensual pleasure offer little joy and happiness with more sufferings. (Sayadaw provided some examples of the faults and dangers of kāmaguṇa.) Between diṭṭhi (views) and taṇhā (craving), craving is tougher than diṭṭhi because of its refinement.

As an example, it was like difficult to shave the delicate hairs of a baby. With more kilesa refinement, the path factors must be sharper. If you want to kill taṇhā, you have to contemplate to know about its loathsomeness or ugliness. If you see it as beautiful, you will get caught up with it. (Continued to talk about the five khandhas and contemplate them as murderers.) If you know them as murderers and will not want to associate with it. The monk Yamaka and Mahānāma were taught in this way. (The monk Yamaka was taught by Sāriputta).

Humans' Own Properties

17th April 1962

[The compilers of the Mogok Talks gave the title as 'the way of the Khandha'. This talk is very simple but profound. All the Buddha dhammas have these qualities. Using them in daily life with contemplation, we can find out their profundities. Unlike any other philosophies and views, these are created by people full of defilements or with defiled minds, which can never solve human problems and sufferings, instead, they increase them.]

Everyone has four kinds of own property — birth (jāti), ageing (jara), sickness (vyādhi), and death (maraṇa). We already had it before, now still have it, and will have it in the future. All of them are Dukkha Sacca. We must shun these things. Continuing to seek them reflects limitless stupidity. These are all wrong searches. The Buddha himself in the Majjhima Nikāya said, "I myself, before I became a Buddha, was with the wrong quest. Wives, children, properties, and jewels are all sought in pursuit of birth, ageing, sickness, and death. For example, affection for children is craving (taṇhā) → clinging (upādāna) → actions (kamma) → jāti, jara, etc. Another example is the affection for gemstones, which leads to craving → …… jāti, jara, etc. (This talk was delivered in Mogok, so many gem businessmen and women were in the auditorium.) Searching for money is the same. Have you identified the culprit causing the long saṁsāra? Continuing to search for these things is a wrong search (ignoble, lowly).

You already have jāti and are searching for jāti, already have jara and are searching for jara, etc. Whatever you are doing, check with the D.A process to understand these meanings. If you seek Nibbāna, you

cannot engage in wrong searches. You must discern their faults and dangers. You are not like this, thinking of having all these things are good. You need to listen with ñāṇa ears, or it’s not easy to understand. You are busy every day with work, searching for these four factors of Dukkha Sacca (i.e., birth, ageing, sickness, and death). You already have a sore and haven't cured it yet; it's like looking for another one. Even doing merits without knowing how leads to searching for jāti; no need to mention other things. The dukkha you now have is what you searched for before. Now, looking for it again means having it again. What you are doing is not cutting off Dukkha but letting it continue. Ageing upon ageing, sickness upon sickness, and death upon death are all more painful than being struck by a thunderbolt. You will be freed only with the right searching. All these things happen because of having this present khandha, only by not wanting it is it possible to be fulfilled. Your knowledge must penetrate the khandha.

Whatever wrong searching is for this khandha. If you want happiness, practice vipassanā. (Sayadaw taught citta-vipassanā).

On Ways of Undertaking Things

19th April 1962

[Sayadaw based this talk on the sutta of Majjhima N., Mahādhamma-samādāna Sutta, MN 46. I have never heard of other monks referred to this sutta except from Sayadaw. There is also a counterpart sutta in the same Nikāya – Sevitabbāsevitabba Sutta – To Be Cultivated and Not to Be Cultivated, MN 114. This discourse is somewhat well known and also taught by others. MN 46 is related to the ten unwholesome and ten wholesome dhammas; it describes how the ignorant and wise persons relate to them. The Buddha mentioned four ways of undertaking things by the ignorant and the wise, and then compared them with similes.

It seems to me that these two suttas are very important for today's human societies because there are a lot of problems and sufferings in today's world where there are a lot of internal and external pollutions going on and on. Only Buddha dhamma can help and save human beings from problems, sufferings and destruction which are going on in many kinds of sectors. No other views, philosophies and doctrines can do it. We can even see the entire Buddha Dhamma in these two suttas for undertaking and to be cultivated. The first sutta is very basic for human beings to have a happy and peaceful life here and now and for the future to come.

Sayadaw’s talk was not mentioned in details, which are in the Sutta. He only takes some of the points and helps people remember the important points.]

People want happiness of body and mind but they don’t get it. What is the reason for that? It comes from wrong association. What

they need is one thing and what they encounter is another thing. They are consorting with people who should not be consorted. They cultivate and follow things which should not be cultivated and followed. There are four kinds of person related to it. These are:

1. Someone who is painful in body and mind; speaks falsehoods and has wrong views (In the sutta it is mentioned – a person who does things which are painful in the present and for the future to come; in the sutta mentioned ten unwholesome dhammas. Here Sayadaw spoke only about falsehoods and wrong views.)

2. Someone who is pleasant in body and mind; speaks falsehoods and has wrong views.

3. Someone who is painful in body and mind; abstains from falsehoods and holds the right view.

4. Someone who is pleasant in body and mind; abstains from falsehoods and holds the right view.

The first person is for his benefit, with painful body and mind, doing unwholesomeness by using falsehood and holding wrong view. In the present, he is in pain and after death, falls into apāyas. For example – someone is poor and uses falsehood for his benefit.

The second person is, at present, a well-to-do man (not poor) and in the future of saṁsāra, will be in pain. He has property because he is greedy for wealth and uses an unwholesome way to acquire it.

The third person is, even though poor at present, in saṁsāra will be happy because he is making merits and practicing Dhamma. You all have to try hard to become the third and fourth persons. The first person is the most terrible man. The first and second persons are doing

and following the wrong ways. The third and fourth persons are following the right way.

The first and second persons have wrong associations and are undertaking wrong actions; the 3rd and 4th persons are following the right ways. If no one teaches us, we wouldn’t even know which numbers we fall under.

According to the Buddha, the four differences are moha (delusion) and paññā (wisdom). It means not knowing and knowing about things or the cause of ignorance (avijjā) and knowledge (vijjā). If it becomes vijjā, sīla also becomes secure (if practising vipassanā). (Sayadaw taught cittānupassanā to people). You have to stay with the contemplating knowledge of anicca, and it’ll become the right association. You’ll have mind and body happiness in this present life and saṁsāra.

[note: In the original sutta, the Buddha did not mention the background status of the four persons who are undertaking things which are wrong and right. But Mogok Sayadaw mentioned these points, which are whether they are poor or not well-to-do and well-to-do people. Even among rich people, some are power mongers and wealth mongers. Their stupid and foolish actions have great consequences for human societies, environments, and nature. We can see all the internal and external problems in today's world.]

How to React Pain?

20th April 1962

In the Buddha's time, some monks asked the following question: What are the differences between worldlings and noble beings (ariyas) in relation to pain? When the worldling feels pain in the body, he also feels pain in the mind (domanassa), as if struck by a spear twice, experiencing both mental and physical pain. He has the desire (taṇhā) to feel better, leading to the rise of taṇhā. Unable to find a way to make taṇhā cease, ignorance (avijjā) also arises, resulting in four factors.

For noble beings and their disciples (sutavā ariya sāvaka), if an enemy strikes once with a spear, he returns the strike once, i.e., when feeling arises, they contemplate its anicca. (This talk is based on a sutta from the Khandhavagga Saṁyutta). Thus, lobha, dosa, and moha all cease, but in the worldling, all arise. Therefore, the D.A process cuts off at three places, i.e., at three places: the beginning, the middle, and the end.

There are three places where vedanā does not arise: the foot nails, finger nails, tips of the head hair, and dry skins. It can arise in all other places. Follow it with knowledge wherever it arises.

(Sayadaw mentioned the story of a forest monk eaten by a tiger and how he dealt with dukkha vedanā.)

Isn't it still painful if discerning of anicca? It is not painful. Then anicca and magga are fitting in. Vedanā and I/me together is another thing (These two are different: Anicca and magga is the right view; vedanā and me is the wrong view). Vedanā and ñāṇa (nyan) together is the knowledge of discerning the mind (nāma pariccheda ñāṇa). If

anicca and magga fit together, it is the knowledge of insight or lakkhaṇa ñāṇa.

No one can abandon bodily pain, but can abandon displeasure (domanassa – i.e., mental pain). Bodily pain also arose for the Buddha. If you can practice anicca and magga fitting together, then practice in the morning and realize Dhamma in the evening (from Aṅguttara Nikāya). Why is that? Because kilesas do not come in between the practice. This means other mental states come in to disturb the practice. You only discern anicca sometimes. They come between anicca and magga, preventing magga from arising. But you must also contemplate the anicca of the incoming dhamma. And then go back to the primary objects.

If you can't overcome the coming-in dhamma, don't go back to the primary objects. They are kilesa māra. Whatever arises is ehi-passiko — come and contemplate me. Whatever arising dhamma that you can contemplate becomes sandiṭṭhiko — apparent here and now. Then it becomes diṭṭha dhamma for you (seeing it by oneself).

On Future Humans and Kammas

22nd to 23rd April 1962

(Sayadaw told the story in the Kukkuravatika Sutta – the Dog – Duty Ascetic, , Majjhima N. MN 57)

If people behave and practice like dogs, cows, cats, monkeys, etc., and after death, they will become such animals. If they believe these wrong views and doctrines to be true and right, they will fall into Hells. After the Buddha—Sāsana disappears, humans will do whatever they desire and crave. Even when the Buddha was still existing in the human world, some humans could engage in these unnatural, abnormal (lowly) practices (in the future, it will become worse). If samudaya (taṇhā, upādāna, and kamma) is great, people will experience significant Dukkha. They don't recognize Dukkha Sacca and thus prefer kammas. Kamma is dukkha sacca; because of ignorance, they love it. Avijjā covers it up, and they like it.

(Sayadaw in this talk warns about humans in the future: they will do everything they desire and crave. Even though the Buddha's teachings still exist, in today's world, some humans engage in unnatural and abnormal practices, like nudity in public, and micchā-dhamma—homosexuality, etc. As human lifespan decreases and morality breaks down, humans can do anything, such as adhamma-rāga (sexual practices between family members). The Buddha himself mentioned these things in some suttas. Thus, humans should take sexual misconduct very seriously. We should not treat our minds lightly as there will be serious consequences. Exercise restraint and contentment regarding sensual pleasures, or risk becoming animals.)

Samma-diṭṭhi is the right view, but in some places (suttas), it is also taught as right seeing. Although the four satipaṭṭhānas are distinct, in direct practice, it’s about the rise and fall or arising and vanishing. With the knowledge of seeing, there is only one thing. If you contemplate form (rūpa), do not see it as form but just discern its anicca; similarly, see vedanā as anicca. If you still discern form and vedanā, you are only at the stage of discerning form and mind—rūpa and nāma-pariccheda ñāṇa. These are only the lower levels of right views. If you discern anicca, it develops into sammasanañāṇa and udayabbayañāṇa—knowledges of comprehension and the rise and fall of formations. The teacher should not talk about the insight knowledges or process beforehand and let the yogi himself really develop it. If the yogi develops rise and fall knowledge, the body will become light. This is pīti (joy), and if it becomes great, he may even have the power to fly into the air. There is no essence in the khandhas, and you’ll understand their nature of anicca, dukkha, and anatta. Then, with its disenchantment and truth—Sacca will become clear to you. All the five khandhas are dukkha sacca; arising is dukkha and the vanishing is also dukkha, which you know thoroughly. Therefore, it exists only as arising dukkha and vanishing dukkha. There is no dukkha greater than this dukkha. You also can’t run away from it? (See Sayadaw U Candima's own experiences in the Noble Search—autobiography). You know about dukkha thoroughly, thus making decisions on it.

(Sayadaw explained the four meanings of dukkha sacca). It has only four functions (kicca), with no others. It has the nature of oppression, conditioned by arising and vanishing, burning with the fire of Dukkha, seeing it as the nature of change (vipariṇāma) or abandoning its original nature. If the yogi discerns these four points,

samudaya dies. During the knowing or seeing of it, samudaya dies, and dukkha ceases (i.e., nirodha). These four truths are apparent to the yogi at the same time. At the time dukkha becomes apparent, it parallels magga sacca, and parallels with the death of samudaya and with nirodha. Why not see Nibbāna? Because it is covered up by dukkha sacca. Dukkha disappears under knowledge as nirodha sacca (nibbāna), knowing it as path knowledge. If you practise, it will arise in this way. The Buddha gave the simile of a boat crossing a river. From this side of the river to the other side are two functions. (i.e., dukkha → nirodha). Crossing the river and (the boat) carrying the loads are two functions (taṇhā river and magga boat). Therefore, it has four functions. The boat performs four jobs, and in the same way, ultimately path knowledge (magga ñāṇa) will perform the four jobs (boat = magga).

Insight knowledge abandons the khandha and taṇhā. Path knowledge abandons khandha and taṇhā while seeing Nibbāna, and does so at that time with eight path factors. Seniya (the dog duty ascetic) abandoned his wrong view and became a noble one (arahant). The path knowledge or path factors can cut off micchā-diṭṭhi kamma (actions with wrong view), representing the dhamma of cutting kamma. [Sayadaw continued to explain about the qualities of a stream-enterer (sotāpanna).]

Dangers of Craving for Taste

22nd April 1962

[Food for thought on dāna. U Aung Zan Wai – a retired politician and his group came to Mogok with Sayadaw and practiced meditation. They offered food to the monks and all the yogis there. He requested Sayadaw for an anumodana talk.]

Sayadaw reminded all of them how to make dāna properly and how to consume food. He said all should make merits to end dukkha (nibbāna) and not for sugatis and wealth in the future to come. All these worldly pleasures are Dukkha, even as we can see a lot of sufferings as human beings. Celestial and Brahma beings also have Dukkha. (See Subrahma Devata's story). Sayadaw reminded and taught people how to consume food. He said the monks have to reflect on the four requisites before using them. Lay people should also do it. If they don't know how to do it, at least they should spread metta and health for the donors' benefits. Consuming in this way does not fall into Debts – to the donors. If consuming with greed, dissatisfaction, and discontentment (criticism of the dānas) or without sati in the process, in the future to come they have to repay the Debts with Khandhas.

Another way is during the consuming process of using sati to observe the mind consciousness on the flavours and discern its nature. This is the consuming of food with the four noble truths (This way is explained in Saṁyutta).

If I ask you, where does food come from? It comes from volition (cetanā). So its origin is ultimate truth (paramattha dhamma). Cetanā is in the mind and it wants to end dukkha. This cetanā is with the

knowledge of seeing dukkha that it doesn’t want the pseudo-happiness, fake and crook happiness (Sayadaw mentioned the dukkha of any existences – man, deva, and brahma). So your cetanā is arising with knowledge together. This is the real vivaṭṭa-dāna — giving without clinging to the cycle of existence. If this knowledge arises, kilesa can’t arise.

So it also frees from kilesavaṭṭa – the round of defilement. There is also no action of merit and demerit so it also frees from kamma-vaṭṭa – the round of action. It’s freeing from kilesa - and kamma-vaṭṭas so that the arising of khandha-vaṭṭa – the round of khandha does not arise. If you’re looking for new khandha you're looking for Dukkha (new-dukkha). With the existing Dukkha and looking again for Dukkha is extremely stupid and foolish. This is doing the foolish thing during the giving and offering things. Today the dāna is dāna to nibbāna – (the one who gives has the intention of nibbāna and Sayadaw also is doing the anumodana for nibbāna).

(Sayadaw taught how to consume the foods) During the time of eating, do not eat with lobha, dosa, and moha, but eat it with sending of metta. If you are just eating and going back home, you will pay your debts with the khandhas. With metta and contemplation, you have no debts for it. (Sayadaw explained reflection on foods by monks) Don’t take it as if it’s only taught for the monks. It is related to everyone. It includes metta and paññā, and you are not in debt for the eating. If you eat with criticism, you are at fault with it. Another method is eating with insight contemplation.

With the contact of food and tongue, jivhā-viññāṇa – tongue consciousness (knowing of taste) arises. It arises from causes (here, two causes) and after the arising, it vanishes. If you eat with anicca and

do not fall into debts, it is because you do not acquire the khandha. Therefore, whatever you are eating, send metta or eat with knowledge. This is eating with the four noble truths. These two ways of consuming food come from the Saṁyutta Pāli. You all have to eat food to be freed from slavery and with the goal to arrive at Nibbāna.

[Here I want to make some reflections on the craving for taste and flavour of foods and drinks. It can also be a great subject matter in today's modern world. Dr. Nandamalarbhivamsa Sayadaw gave a very good talk on this matter. There are five sensual pleasures that come from the contacts of sense doors and sense objects (eye and sight, ear and sound, etc.). Of the five pleasures, according to the Buddha, craving for taste and flavour is the worst one (our modern situations and problems also support this point). Some people may not crave seeing, hearing, etc., or these things may not be necessary for human survival. For example, modern men have strong cravings for seeing and hearing by using smartphones and other gadgets, which are also not necessary for human survival. Even when human beings do not use them rightly, properly, and wisely, they cause a lot of harm, most importantly their minds are becoming more and more defiled. For most kinds of living beings, eating foods and drinks is important for survival. So, living beings need to eat food, and no one can escape from the pleasure of taste and flavour.]

The last sensual pleasure is related to mind and mind objects. This factor may not be very clear to most people, only to some Buddhists. People with wrong views, wrong faiths, wrong doctrines, and theories and wrong thoughts, proliferation, and fantasies that could affect a lot of humans, societies, and countries. For example, with the help of science and technology we create a lot of weapons of mass destruction such as atomic bombs (e.g., on Hiroshima and Nagasaki), supersonic

missiles, etc. Unsustainable economic policy and politics by some politicians and economists, because of their craving for power and wealth, create a lot of problems, chaos, and suffering in societies and natural environments. These people are intelligent fools misusing their knowledge.

In the Saccasaṁyutta, the Buddha's first Discourse – Setting in Motion the Wheel of the Dhamma, the Buddha spoke about Craving – taṇhā as follows: The noble truth of the origin of suffering is this craving, which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, etc. So, taṇhā leads to renewed existence – bhava, which is dukkha sacca. With taṇhā for sensual pleasures, humans can engage in any unwholesome and evil actions. For example, the craving for land has led to disputed and conflicted with each other. It becomes increasingly violent and extreme, causing great suffering. The earth does not belong to anyone; it only belongs to nature. Thus, everyone on this earth should live with each other in harmony and peace. If not, everyone becomes a thief because even our mind and body do not belong to us, let alone all external things.

So the mind is the creator with its craving, and clinging creates all problems and sufferings. Therefore, without Dhamma knowledge, everyone is ignorant and deluded. Dhamma education and training is the most important aspect for every human.

In this modern world, human beings create a lot of problems, suffering, and destruction through the indulgence of sensual pleasure related to taste and flavour. We poison the food chains with pesticides and chemicals – deforestation for meat production and other actions lead to climate change and many natural disasters. For food production

(all kinds of food and drinks), using a lot of packaging (especially plastics) creates significant waste problems. All these outcomes pollute the earth and lead to climate change. All these create health problems and ill-being. If we don’t burn and destroy all this waste and instead pile it up every day, it will cover everything on the earth. The downfall of human beings started from a craving for taste and flavour (See – Aggañña Sutta – DN. 27).

In Buddhist texts, five kinds of people are mentioned with regard to craving for foods or taste. One person eats so much that he can't get up by himself. Another eats until his lower robe falls off. Another cannot get up and lies down there to sleep. One overeats to the point that he vomits the food. Even someone can die from overeating.

Among the 40 kinds of meditation objects, loathsomeness of food is taught by the Buddha. Thus, letting go of the craving for taste is very important. By finding disgust in the loathsomeness of food, it is easier to let go of it. There is nothing fragrant and beautiful coming out of the body from eating; it’s only smelly and disgusting. These things include – mucus, sweat, saliva, fat, bile, oil; in nine streams, filth is always flowing from it, including eye secretions, ear secretions, and mucus; from the mouth, it emits phlegm and bile; body sweat, excrement, and urine.

Time and energy for food is not a small thing and involves a lot of dukkha. Food and drinks provide only a momentary pleasure when they go into the mouth, but we use a lot of time and energy to get these tastes. After eating, cleaning up, and dealing with the excretion and urination, it can also be very tiring.

There are more food stalls, restaurants, food shops, and hotels than other kinds of businesses. There is a lot of competition at

international levels for tastes. The most silly thing is eating competitions in American, e.g., – who can eat more chillies and quicker than anyone. In Burma, a man hit his wife on the head with firewood because she forgot to prepare a chili dish for which he had a strong craving and killed his wife on the spot at the dining place. For taste, people can even kill or fight each other – e.g., trade wars.

In the time of the Buddha, a monk named Tissa who practiced the dhutaṅga (ascetic practice) of eating only almsround foods and was serious about it.

Later, at his mother's arrangement, she sent a courtesan to seduce her son with foods which he craved at home. Because of his craving for taste, he returned to lay life. It was like a fish craving for the bait and ending up with death. For Tissa, it was more painful than death because his holy life came to an end, continuing his wandering in saṁsāra. The Buddha mentioned his past life craving for taste that was exploited by the gardener. At that time, he was a deer, and the prostitute (courtesan) was the gardener who seduced the deer with honey grass. The king, who wanted to see the deer, was the bodhisatta. In this jātaka story, we can see the kammic result of any actions as kammavipāka acinteyya (the result of action is inconceivable). Any attachment that becomes a habit is very difficult to give up, similar to the self-view, and leads to sufferings. If modern men can control and be content with the craving for taste for foods and drinks, it could solve many human problems and sufferings in the world (such as health problems, pollution, competition syndrome, etc.). There are many things that can be contemplated regarding the craving for taste.

Extinguish Your Hell Fire

26th to 27th April 1962

[In the beginning, the explanation was about the five khandhas.] Five khandhas arise by taṇhā-chanda – craving and desire. Someone who clings to the khandhas becomes identified with clinging khandhas (upādānakkhandhas), while without clinging, they are merely khandhas. There are many kinds of khandha according to the desire of beings, and they are not created by anyone (for example, human khandhas, deva khandhas, etc.). Material form (rūpa) arises from the four great elements, mind (nāma) from contact (phassa), and consciousness (viññāṇa) from mind and form (nāma-rūpa). How do we prevent craving, conceit, and wrong view from arising? You have to contemplate the five khandhas as follows: 'This is not mine, this I am not, this is not my self.' Then, all of them become non-self, as I am explaining from the text. In real contemplation, you contemplate only one of the four satipaṭṭhānas. The Buddha asks us to contemplate in this way. One monk thought, 'If all the five khandhas are unreliable, what can I rely on?' Lacking wisdom, covered in ignorance, and having strong craving, he looked for something reliable. Thus, he chose to rely on kamma, making it 'mine,' which became a wrong view. Believing kamma as not perishing, that kamma becomes self (atta). Every Buddhist who had not encountered a good teacher previously relied on kamma, believing it does not perish. This is kammavadi sassatadiṭṭhi – a belief that holds a permanent wrong view on kamma. Kamma is like father and mother, and beings have to suffer according to its arrangement. If it decides you should live, you live; if it decides you should die, you die. This is akin to the faith in God,

where He determines everything for you. Both are considered wrong views.

The Buddha teaches Dhamma in two ways, making it easy to see and understand. He taught with similes, analogies, etc. (e.g., Kamma follows behind like a shadow; these are conceptual dhammas). The other way is directly through suññatā-dhammas (emptiness of dhamma or paramatā-dhammas). Believing in kamma and its results cannot dispel diṭṭhi (self-view), as discussed in these Pāli textbooks. Then, do the kammas that have been done become defunct? This is easy to answer. During the performance of kamma, mind and form exist. At death, also new mind and form arise. The mind and form of this life do not follow into the next life. Until after the attainment of Nibbāna, all the kammas will continue to yield results. Believing that the mind and form here follow to there is sassata-diṭṭhi.

If you take it that the mind and form here do not follow there, that also is uccheda-diṭṭhi. The same kind of mind and form that arise there is called giving the result (Sayadaw Dr. Nanda Malarbhivamsa gives the example of the internet being ON LINE). The Buddha continued the talk with Q and A to dispel diṭṭhi, and all the monks became arahants.

[In the beginning, Sayadaw talked about how to tune or adjust the five spiritual faculties.] Khandha stays with its own nature, but we go and mix the self into it. For example, the seeing consciousness sees it (the object) and we interpret it as 'I see it.' Seeing consciousness is sakkāya (an existing phenomenon in nature) and 'I see it' becomes sakkāya diṭṭhi (wrong view of identity of self which is a non-existing phenomenon). Contemplating with the identity of self view prevents one from attaining Nibbāna. Speaking in this way is alright for

communication with concepts, but when you contemplate, don’t mix it up. Another example is when hearing, the hearing consciousness hears it (the sound) and not 'I hear it' (I, me, he, she, etc do not really exist). It doesn’t matter when you’re talking with others, but don’t take it as real. Taking it as real leads to apāya jāti (births in bad existence). Mind dhamma is the foreman and form dhamma is the worker. In there, no I-ness is included. Only mind and form exist. A person, a being, does not truly exist there. This is achieved with the help of a teacher dispelling wrong view with the knowing consciousness. It is better to let it fall away with contemplation. For example, consciousness arises. It doesn't exist merely by observing; after arising and vanishing, there is no I-ness. A guest arises and a guest dies. There is nothing to do with the I-ness.

(Sayadaw continued to discuss how to practice cittānupassanā). It frees from doubt by allowing doubt to fall away through contemplation, because one discerns anicca independently. When free from doubt, it cuts off the D.A process. (He continued to discuss the insight process.) The disappearance of arising dukkha and vanishing dukkha is Nibbāna. What are the benefits of knowing the cessation of dukkha? All the unwholesome actions from past lives and the present life become defunct because the path knowledge cuts them off so that they can’t give results (i.e., apāya dukkha for the future). Therefore – do you want to repay your demerit with the khandhas or with path knowledge? (This is a very important question for everyone.) If there is a disease, there is medicine. Everyone has demerits (akusala dhammas). Do you want to offset them with kamma or ñāṇa? However, your knowledge should not be too late; if you die earlier, it becomes too late. The unwholesome actions you have done are fueling the hell fire even before you die. (Sayadaw gave the example of

Upāsaka Nandiya’s merits, which results were already appearing in the deva-realm while he was still alive.) Before his death, celestial mansions were appearing there (Mahāmoggallāna himself saw them there). In the same way, because of the demerits of beings, the hell realms are arising there! (not by God).

Therefore, you can extinguish the hell fire and keep away the hell cauldrons from here. At least, extinguish the hell fire first and attend to your business later. (This was the last time in his life teaching at Mogok. So, he encouraged them to practice seriously with a lot of compassion for them.) If you don’t believe these things, at near death you’ll know about them. (He mentioned the dying experiences.) Don’t be in the mind state of 'I'll correct it later.' You all have to prepare for it now! In this way, you really have sympathy for yourself.

Humans Love for Khandha and Taṇhā

30th April and 1st May 1962

A person who contemplates to discern anicca is wise, whereas someone who doesn't even know what exists in the khandha is a fool. (These talks are interesting as they show how Sayadaw handles family affairs with Dhamma. It appears that some couples mentioned their children's problems to him. He advised them not to be overly concerned but to simply fulfill the parent's duties). You're doing merits and also go to apāyas. Looking after the children is a kind of merit (This point is important for Buddhists, and many people overlook the benefits of it. In a family, the wife or mother often has more merits than others. Her many duties give her opportunities to make merits. Nowadays, modern women are increasingly staying away from these opportunities more than ever before. Many of them neglect the duty to educate and train their children in wholesome directions.)

If you are displeased with them, it becomes demerits (akusala). With affection comes sorrow, lamentation, pain, and grief (Sayadaw told the story of a Brahmin whose only son died, causing sorrow and lamentation. The female boss Visākhā is a very good example. Even a sotāpanna experiences it). Therefore, Taṇhā oppresses you (still human beings have great love for Taṇhā, even some Buddhists, with coming and going, plead with Taṇhā 'Beat me! Beat me!'). According to the D.A process: Taṇhā, upādāna, soka, parideva, etc. You must detach your affection from it, but not from the children's khandhas. You have to contemplate your own khandhas. What do they have except the arising and vanishing? Is it the practice of the holy life (brahma cariya) that causes sorrow and lamentation? Whatever dukkha you experience

comes from samudaya sacca — lobha. Lobha is an unwholesome dhamma. One’s khandha is anatta — not belonging to oneself. The children’s khandhas also are anatta — not belonging to them. It’s only craziness to quarrel with each other with no ownership. You’re the first one in foolishness by clinging to the khandha. With anger, it's like throwing excrement that soils you first. Besides the practice of the holy life, there are no other reliable things.

In everyday life, thorough investigation of children and business matters is not useful. It's only for a lifetime. You are not able to investigate for many lives to come. Not connecting for many lives of suffering that the Buddha taught about the right way of thorough investigation (from Nidānasaṁyutta). Ageing, sickness, and death exist in the khandha. You must investigate them with knowledge. You must always investigate what exists in the khandha. In the body, there are phenomena that cause ageing and lead to death. For example, the heat element (tejo-dhātu); if it's warm, it makes you old; if cold, it can cause death. Smiling about children and business matters is the smile of not wanting to see the king of death. It’s smiling in front of the death messenger. Even if the killer’s knife is on your neck and you're still smiling, it indicates madness. Therefore, now is still not the time for smiling. You're living with the heat element, which is leading you towards death. Where do all these things come from? Because the khandha exists. It is the one that accepts ageing, sickness, and death. It was like looking for the base of a tendril; we have to find the cause of it. What you're smiling at now is just looking at the tip of the result. The process in reverse order is: Khandha ← influenced by taṇhā (affection for the khandha) ← taṇhā ← affection for property, one's khandha, and other khandhas, etc.

Upāsakas and upāsikās often say they have a nature of affections (i.e., a friendly nature). They lack the knowledge of Dhamma and make all these mistakes, and they don’t even realize that they are seeking their own Dukkhas. All affectionate things are the main cause of the king of death. You must contemplate them with insight.

The Buddha said: Humans are quite similar to vultures! A vulture likes the putrid body of a dead dog (carcass). They fight each other for the putrid carcass (similar to corrupt politicians and some leaders vying for power and wealth in today's world). Humans also fight and vandalize for the affectionate things, of which there are many. When we're looking for the greatest thing, it is our own khandhas. (Every being loves oneself more than others.) There is no other way to free oneself from ageing and death except to contemplate one’s khandha with insight.

With More Wavering and More Sinking / With Big Taṇhā Comes Big Cauldron

5th to 6th May 1962

[These two talks are based on the Channovāda Sutta, sutta no. 144, Majjhima Nikāya, MN 144]

Ven. Channa considered himself an arahant before his suicide. Sāriputta was checking his view with Dhamma. The contact of physical object (arom, ārammaṇa) and eye sensitivity or eye clear form (cakkhu-pasādarūpa / eye sense-door) and eye consciousness arises. "Do you take the eye consciousness as 'this is mine, this I am, this is myself'?" Sāriputta asked him if he clung to them with taṇhā, māna, and diṭṭhi. He discerned it with anicca and answered that taṇhā, māna, and diṭṭhi had not arisen for him. This is still insight knowledge, and not the path knowledge yet. He only discerned the arising and its vanishing. "I am now teaching you how to practice it. Every time something arises, you must see it as not there." His seeing was only insight knowledge, but he thought it was the path knowledge. Therefore, after his suicide, he would not take rebirth.

Ven. Cunda (Sāriputta's younger brother) reminded Ven. Channa: The Buddha has said, "There is wavering in one who is dependent, there is no wavering in one who is independent." Painful feelings were arising in him, and he could not bear it because he still had affection for the khandha. Dependence on the khandha with taṇhā-diṭṭhi leads to wavering. Therefore, if the khandha becomes afflicted (changed) and wavered, only the afflicting taṇhā dies and will not waver. If people are not wavering, letters and telegrams would disappear (with computers

and the internet, they have also nearly come to demise). When the letters are coming, there is wavering with the gladness of taṇhā, and with no letters, there is wavering with dosa. "Do you have any time for not wavering?" (Sayadaw mentioned some of them) If your mind is never in the state of equanimity, it will be wavering. Even after someone's death and still in wavering, so no need to say when someone is still alive. Therefore, you all are a species that wavers. Wavering isn't good. Wavering with lobha leads to taṇhā, upādāna, kamma, and with dosa comes soka, parideva, etc., and with moha leads to avijjā, saṅkhāra. With more wavering, you sink deeper into apāyas (hells, animals, and ghosts). The minds of noble beings do not waver anymore.

Do the Buddha and arahants waver when disciples informed the Buddha about their passing away or when Mahāmoggallāna was beaten by bandits? With wavering, one has to sink and drift away. Only with practice will it not waver. I'll talk about the practice tomorrow.

As the mind moves, it continues the D.A process. After Sāriputta and his brother left, Channa killed himself with a razor. He was seeing the mental sign (nimitta) for rebirth. If he were an arahant, he wouldn't see it, and would only see Nibbāna. (Sayadaw mentioned some of the signs at dying). After his enlightenment, the Buddha lived for 45 years and warned us 1792 times to practice. So at near death, do not become remorseful. Immersed in pleasures now, you have to shed tears at dying. Only the path knowledge can help you. (Sayadaw talked about the terrible situations during the dying process). Practicing with a strong mind and body is quite important. (Here, Sayadaw gave the example of his old disciple U Hlaing, who was a gem businessman.)

At the age of 85-86, his mind was in confusion and couldn’t discern the changing nature of the khandha body. Avijjā overwhelmed his mind, even though he practiced for 4-5 hours every day and didn’t understand what the khandha was indicating. He met me at the age of over 50 and has listened to my talks ever since. However, he decided to delay his practice, and his time was wasted. It's a great loss.

So I urge all of you to practice now. Ven. Channa, upon seeing his mental sign, put forth great effort quickly in his practice and became an arahant before death. He achieved this attainment because of his prior preparation and habitual practice.

(Here again Sayadaw mentioned his new disciple U Aung Zan Wai, who was a government minister and is now retired. General Ne Win recently executed a coup, seizing power and dismantling parliamentary democracy.)

U Aung Zan Wai spent most of his time as a minister. If he had practiced earlier, it would not have taken long for him. If he puts a lot of effort like now, he will also make it. Ignorant people are taking the place of a teacher and fools are following their advice (this refers to some people who encourage others in worldly affairs).

Don't think, 'I’ll do it later.' You have to practice fervently. People are wasting their precious time on Taṇhā (i.e., the Master). All are misusing it! (Sayadaw showed his compassion and care for the disciples because after a few months, he would leave this world.) With Big Taṇhā comes the Big Hell Cauldron! These are the dhammas (i.e., defilements) that contribute to the perpetuation of Saṁsāra (previously it was Westerners, now it's all humans).

Your status and situation being lower than others is not so important. Falling into apāyas is really bad. You’re not afraid of falling into Hells, but you fear having a lower status than others. If you finish the practice now, it is better; if not, at near death you can still enter the Stream (become a sotāpanna). It’s still beneficial (the practice). It’s becoming clear that insight practice needs to be habitual (i.e., āciṇṇa-kamma, Ven. Channa was a very good example for yogis). The greatest fault is dying from this life and taking rebirth in the next, as said by the Buddha.

Whatever dhamma is arising, know it as 'not there, not there,' etc. (i.e., anicca).

Using the Sense Doors Wisely

7th to 8th May 1962

[These two interesting talks were based on the last sutta of the Majjhima Nikāya, the Indriyabhāvanā Sutta, No. 152, MN152 – the Development of the Faculties. Sayadaw's talks from his last year had heavy tones, reminding us of the dangers of defilement and its consequences in the rounds of Saṁsāra and painful rebirths. They instill a strong sense of saṁvega and dispassion towards the world.]

(In the beginning, Sayadaw emphasized the importance of intellectual understanding of the D.A process for dāna, sīla, and bhāvanā). Otherwise, you're merely exchanging big Dukkha for smaller ones. It is better to shun away from any dukkha entirely. If you don't know how to open your eyes, and with the opened eyes, it is quite frightening. For example, with seeing comes wanting, clinging, etc. (it becomes birth — jāti). Birth is the truth of dukkha. With the opening of eyes comes Dukkha. It's the same way with the ears. Hearing a sound, dosa, and soka, parideva can follow. The most important thing is always having Sati, and it's quite important to contemplate with anicca whatever arises from the six sense doors. From the door of the eyes, each day there are uncountable dhammas leading to apāyas (the same with other doors). Understanding the D.A process makes it quite frightening to wander in saṁsāra and endure a long saṁsāra. (Humans seldom recognize that craving for existence is very dangerous and terrifying. Even some monks postulate new ideas and doctrines for becoming).

Compared to your merits, it is incomparable. Arriving at apāyas is not about breaking sīla, but breaking bhāvanā (developing the mind).

[Sayadaw gave the example of consuming foods. He emphasized that if we do not break bhāvanā, everything will be OK.]

When your body itches and becomes unbearable with dosa, scratching it with taṇhā brings temporary pleasure, and then taṇhā arises again. (In this talk, Sayadaw was discussing feelings arising from the sense doors) I am worried about you until everything becomes clear today. The Buddha also teaches us the ways of thinking in Saccasaṁyutta. He says: "Don’t think with thoughts of sensuality (kāma), ill-will (vyāpāda), and harming (vihiṁsā). If you want to think, consider this: 'This is dukkha sacca, this is samudaya sacca, etc.'" Only think about these truths. Thinking about children and business can lead you to apāyas.

What is arising now? And what is vanishing now? This is thinking with truths. With this kind of thinking, the path factors (the five maggaṅga) arise and cut off the D.A process. This is the development of the path factors — bhāvetabba. Even the Buddha has taught us good thoughts. It appears to us as – He is the Great Compassionate One. Every time a thought arises in the khandha body, think with the following ñāṇa: – "What is it?" You’ll only find dukkha sacca, but don’t add anything extra to it. Even if taṇhā samudaya sacca arises and passes away, it becomes dukkha sacca again. The cutting off of the D.A process leads to Nibbāna.

Today's talk is about how the Buddha taught to use the six sense faculties. Normally, we make mistakes regarding them (misusing them and defiling the mind). (The story in the sutta was told) For example, a mental feeling of gladness (somanassa vedanā) arises upon seeing a gemstone (the audience were gem business people). This vedanā arises with the conditioning of the sight and the eyes. At that moment, with

quick attention to its inconstant nature (anicca dhamma), the arising of a resultant dhamma (paṭiccasamuppanna dhamma) by conditioning phenomena (saṅkhata dhamma) occurs. With attention, the vedanā is no longer there. The D.A process can’t continue (vedanā does not connect to taṇhā). Therefore, contemplate all arising dhammas as saṅkhata dhamma or paṭiccasamuppanna dhamma, or as arising and vanishing (anicca). In the Buddha's teachings, it involves the sounds of letters and text (more detailed as teaching, simpler as practice). It also works if you contemplate it as anicca. Other kinds of feeling should be contemplated in the same way.

Then, with the opening of the eyes, the D.A process cuts off. (Here we can see the importance of Dhamma education. In the world of conditions, there are positive and negative dhammas, and their results are also positive and negative. How humans use their knowledge is the most important thing in the world. This is crucial not only for the peace and happiness of humans but also for human survival and nature. The most dangerous entity in the 21st century is weapons of mass destruction, which are piling up in the hands of superpowers). If you can contemplate the three kinds of arising feelings (sukha, dukkha, and upekkhā) and let lobha, dosa, and moha die with the D.A process cutting off in the beginning, middle, and the end, with the arising of the path knowledge, you attain Nibbāna. With the skill of opening the eyes, you lead to Nibbāna.

Everyone is able to open their eyes in accordance with parental traditions. But those not able to open them according to the Dhamma ways will find that one of the lobha, dosa, or moha will arise. This inclines toward apāyas. Therefore, the Buddha says: "In a hundred thousand humans who die, not even one of them arrives at a good (sugati) destination." From the six senses of doors, humans always

establish the six cauldrons in hells (Human greediness is even evident in hells. We have a lot of copyrights here, but for cauldrons, there is no copyright). So, don’t live a heedless life.

If a greedy mind arises, contemplate it as saṅkhata dhamma, the coarse dhamma, and the result of dependent arising dhamma. Quickly contemplate as – anicca dhamma, dukkha dhamma, and anatta dhamma. With every contemplation, the D.A process can’t continue. It's cut off by the thought. Don’t adhere strictly to the letter (the text). Every time something arises, just contemplate it as arising and vanishing. This becomes vipassanupekkhā ñāṇa. With a lot of contemplation, it develops into saṅkhāra-upekkhā ñāṇa – knowledge of equanimity towards formations. (Sayadaw gave some examples of the practice from the six sense doors). If you contemplate in this way, the sense faculties are secure. Whatever arises—seeing, hearing, etc.—must be contemplated (i.e., consciousness arises from the six sense doors). Lobha, dosa, moha minds arise in the heart, so contemplate them there. (Yesterday Sayadaw taught vedanānupassanā; today, cittānupassanā).

Whoever Loves Dukkha Not Attain Nibbāna

9th May 1962

[Based on the Naked ascetic Kassapa Discourse, Saṁyutta N. SN 12.17]

In the time or even before the Buddha, people were asking the ten questions which the Buddha never answered for them. These are ten abyākata dhammas, which are based on wrong views and have no benefits. The naked ascetic Kassapa also asked some of them to the Buddha.

① Is suffering created by oneself? The Buddha's answer is – Not so. It's not good to ask this way. One has done it and one has to suffer, which becomes sassata-diṭṭhi. With this wrong view, one can't attain Dhamma; it prevents the path and fruition of knowledges. With the causes, the result arises.

② Is suffering created by another? The one who has done it is one person and the outcome of suffering is another person. There is no cause and effect relationship. (The Buddha's answer is also "Not so.") This is uccheda-diṭṭhi. As an example, people often say – I have suffered because of others.

③ Is suffering created both by oneself and by another? (The answer is also Not so!) This question involves a combination of two wrong views.

④ Did suffering happen by chance? The answer is – Not so. This is a wrong view that rejects the cause.

⑤ Is there no suffering? There is suffering.

⑥ Do you not know about suffering? The Buddha's answer is – He knows about it.

If you want to know dukkha, you have to understand the paṭiccasamuppāda. (Sayadaw explained the 12 links for the arising of dukkha). Loka (the world, i.e., mind and form) only has a cause and effect connection and no person or being. It's only operating with samudaya and dukkha (cause and effect). After the dispelling of diṭṭhi, one must practice. (Dispel wrong views first and then practice). Therefore, it only exists as a dukkha machine which is turning on and on. Whoever loves (likes) dukkha cannot attain Nibbāna. There are many people who love Dukkha (even though most people don't know about it). Understanding dukkha and the fear of dukkha are the most difficult things for human beings. Sayadaw continued to say that many Buddhas have arisen, as many as sand grains in the Ganges River in India, but now we are still here.

Blind and Disable Person

16th May 1962

You all are worshipping Knowledge and Conduct (i.e., vijjā and caraṇa). This is the task of the practice (It's better than other beliefs which are avijjā – ignorance and delusion). Worship alone yields only merit and not the main point. Knowledge is like the eyes and conduct like two legs. So, it's more than worship; it’s the task to move towards Nibbāna.

(Blind and disabled persons – i.e., this metaphor refers to the body and the mind, as used by Mogok Sayadawgyi in his teaching on Dukkha Sacca, with one of the four meanings as pīḷanaṭṭha – oppressive. It was quite an excellent talk.)

[This talk was based on a sutta in the Aṅguttara N., the Qs and As between Upavāṇa and Sāriputta. AN 4.175]

The great wisdom of Sāriputta is evident in each moment as he can count the number of mental arisings in a person.

① Upavāṇa asks Sāriputta: With only knowledge (vijjā), can one arrive at Nibbāna? Sāriputta answers: No, one cannot arrive there.

② With only conduct (caraṇa), can one arrive there? Even with sīla and samādhi, one cannot arrive there.

③ With both knowledge and conduct, can one arrive there? One still cannot arrive there. This leaves everyone doubtful. If you are complete with vijjā and caraṇa, you are only observing Nibbāna. You have not arrived there yet because you still possess the khandha. Nibbāna is a

state where no khandha exists. The khandha is dukkha sacca. Therefore, one has not achieved Nibbāna yet.

④ What about without both of them (i.e., vijjā and caraṇa)? One cannot arrive there. If cārāna is broken down, vijjā doesn't perceive rightly. With the breaking down of sīla and samādhi, you cannot perceive it rightly. With the stability of caraṇa and sharpness of vijjā, one will arrive at Nibbāna. It is like being disabled and blind, one cannot reach the destination of the journey. Even if you have seen Nibbāna, your changing khandha is still there.

(Sayadaw told the story of Māgandiya the Brahmin's daughter and the differences between the human body and a devata body. DhA. iii. 193ff.; SNA. ii. 542f)

Nibbāna does not accept the loathsome body (asubha khandha), because it's subha Nibbāna (pleasant Nibbāna) – pleasant and peaceful Nibbāna. In accordance with point ④, all the worldlings will eventually arrive at Nibbāna. Therefore, you all have to look after your sīla securely. In the five path–factors which I teach you, completion is achieved with samādhi and paññā. If your discernment of anicca is complete with these two, samatha and vipassanā go together. The task of our practice is on the right track, so be careful with sīla (Sayadaw emphasized the importance of sīla in Samatha and vipassanā practice).

If your caraṇa is broken, you can't discern anicca. This is the reason why anicca is not discerned. With stable caraṇa and sharpened vijjā, one becomes adept. Please remember these words carefully. With weak vijjā, you can't see it rightly.

The Fool and the Oppressor

18th May 1962

The khandha is always oppressing us. In Pāli, it's called pīḷanaṭṭha – having the nature of being oppressive. We don't know it because we do not investigate it with knowledge (without Dhamma education and knowledge, nobody knows about it. Thus, humans are like fools). As an example, the one who has affection works all the time to feed it, oppressed by dukkha sacca and samudaya taṇhā, which must pay the taxes. You all don’t have free time because the oppression is too strong. You’re busy and can’t practice. Even though you’re paying the taxes all the time with no benefit, because it is always moving towards ageing, sickness, and death. So, you’re lost in stupidity. After death, the wrong view of "me and my body" will also pull you down to apāyas.

Not knowing its oppressive nature leads you to maintain affection. The Buddha also says: not knowing the oppressive nature of the khandha means you don’t believe someone will become a stream-enterer or achieve arahantship. It’s only by knowing the truth (sacca) that there is no affection, and with no affection, taṇhā dies, and taṇhā's death signifies Nibbāna. Without purification of the three wrong views – i.e., sakkāya, Sassata, and Uccheda – diṭṭhis, beings will have affections towards the khandhas. You must discern the arising phenomenon free from uccheda view and see the vanishing of it free from sassata-view, discerning both the arising and vanishing free from sakkāya-diṭṭhi — the identity wrong view.

Whatever arises from the khandha is dukkha sacca arising. Being free from them by listening to Dhamma (i.e., paṭicca-samuppāda

teaching, emptiness, etc.) makes you a cūḷa-sotāpanna (Sayadaw told the story of Ven. Channa). Firstly, you must dispel diṭṭhi and then proceed to practice. However, Ven. Channa practiced first. He had a self (atta) view (sakkāya–diṭṭhi) and sassata–diṭṭhi, and did not hold a uccheda-diṭṭhi. Therefore, becoming fearful, he was looking for a refuge. After dispelling the wrong views and practicing a preferred Satipaṭṭhāna object, you make the determination to attain it.

Safety First; Let Pleasures Come Later

22nd to 23rd May 1962

Listening to a Dhamma talk is to understand the differences between paññāti and paramatā dhammas (the concepts and ultimate reality). The concepts are oppressing you. You are ending up at others' mouths. If you don't know the differences between them, you are always beating your chest and crying. (Sayadaw told the story in the Khemaka Sutta, SN 22.89). He (i.e., anāgāmī Khemaka) does not cling to the khandha as "me" and "mine," but still has the residual conceit and desire of "I am." He did not regard the five khandhas as "me" or "I," and still has the residual conceit. This will not lead to apāyas because the clinging to the wrong view of "me" and "mine" has been abandoned. The two forms of taṇhā and māna (i.e., the coarse ones), which can lead to apāyas, are already abandoned after becoming a stream-enterer (sotāpanna). You have to note this point very carefully. It is very important to abandon or destroy the views of "me" and "mine." This is the seed of Hells latent in the heart (citta—mind). You have to practice to the point where it is secure from the apāyas (hells, animals, and hungry shades), and then you can be happy with the pleasures.

(Indulgence in worldly pleasures is like licking the honey on the blade of a razor, as mentioned by the Buddha. Sayadaw is warning his disciples about this point.) If you indulge in worldly pleasures and later fall into apāyas, it is like this analogy. (Sayadaw described the hell existences and the ghost world (petas) and gave instruction on cittānupassanā and anicca.) If you discern anicca, the hell seed falls off.

You have reason to ask me when the contemplation of insight will end. For example, if you contemplate minds and see them as not minds but only as aniccas, then you are closer to the path of knowledge. If you're only seeing the minds, it's not yet complete. You have to see the vanishing of the phenomena which is anicca and keep this point in mind. Don't contemplate it as minds, feelings, etc., instead contemplate it as anicca, noting as anicca. (When the yogis discern anicca.) In this way, you attain Nibbāna in a short period. You need to ask me why that is? When the mind is sharp (at the time of discerning anicca) – could it be possible for two minds to arise together? You see the non-existence of the arising minds even though you're contemplating minds. Therefore, change the contemplative knowledge to anicca. Even though contemplating minds, only when you discern the non-existence of the minds does it become correct.

If you're still seeing the minds, it's still wrong because minds can't arise together and become parallel. Knowledge of rises and falls means arising here and vanishing here (we have to reflect on this point carefully). The reality of seeing is the non-existence of the arising mind. Therefore, here contemplate as anicca, perceiving as anicca, knowing as anicca. During the time of contemplation do not let other mind states intervene. Between anicca and magga, don't let other dhammas intervene. If you can contemplate in this way, it is certain to attain Nibbāna. The Buddha himself provides a guarantee in the sutta of the Aṅguttara Nikāya. The reason it takes a long time for you is that between anicca and the contemplating mind (i.e., magga), other minds intervene, so that the contemplative mind has to enter later. The vanishing of the arising dhamma is anicca, and knowing the vanishing is magga. If you can continue this process, you can even attain Dhamma within an hour.

[Note: In his life of teaching Dhamma, Mogok Sayadawgyi always emphasised the importance of the first stage of enlightenment, which abandons diṭṭhi-vicikicchā (wrong view and doubt). His emphasis on this point was greater than other teachers, as far as I am aware. In most of his talks, this point is evident. Even the Buddha himself takes this point very seriously with the analogy of extinguishing the burning of head hairs more seriously than other matters. Because the pains and sufferings created by wrong views and doubts are frightening and terrible. Let's not even discuss the woeful existences of hells and ghosts (animals which most humans know about but are ignorant of and exploit the animal kingdom brutally.) Even today, human problems and sufferings are also quite extreme by human standards.

With the material developments, most westerners consider some of the Buddha’s teachings as mythology, but most of them believe in God and Genesis and worship Him. Worldly knowledge is very limited and incomparable to the Buddha’s Knowledge. Anyone who only understands the nature of the mind – the Creator, and the law of kamma – the Genesis or Law of Evolution and Devolution will recognize Buddha dhamma is not mythology or Blind Faith. If anyone doesn’t understand and penetrate the real creator and the true genesis, they are still a worldling, inferior, or ignoble or defiled person. The permanent homes of worldlings are the four apāyas.

There are many dhamma points in the suttas that make it clear why the Buddha and his noble disciples have great compassion and concerns for the worldly human beings. I want to highlight a few of them for contemplation.]

Don’t be forgetful or heedless of our true situations: - there are negative and positive aspects. I’ll mention one example for each situation. From the negative side – all humans are sure to encounter old age, sickness, death, and after death the uncertainty of our new rebirths or destinations. All of these are difficult and painful experiences. The most difficult and painful time is at death. Most people fear death and don’t know how to deal with it when nearing the end. The best way to deal with it is through practice and learning how to react to the mind in such situations. For this matter, please read the sutta in the Abhayasuttam (Fearless, Aṅguttara Nikāya, the Book of the Fours, AN 4.184) where the brahmin Jāṇussoṇi asked the Buddha about death. Without habitual practice and knowledge of Dhamma, it is quite difficult to experience a good death. Falling into apāyas makes it quite difficult to rise again to sugatis.

The positive side we should never forget is that as humans we now encounter the Dhamma and have the chance to end dukkha in this life or, at least with habitual practice, can better deal with the problems of death and rebirth. There are eight situations where beings can’t have this chance. For this matter, please read the sutta in the Aṅguttara Nikāya, the Book of the Eights – sutta no. 29, Inopportune Moments. (AN 8.29 Akkhaṇasuttam)

Another sutta very important for humans is in the Aṅguttara Nikāya, the Book of Fives, sutta no. 57 Frequent Reflection or the Five Themes. This discusses ageing, sickness, death, separation, and kamma – actions. It’s quite well known to nearly all Theravadin Buddhists. They typically recite the five themes of the first part of the sutta. There are three parts in it, so everyone should read the entire sutta with frequent contemplation. The most important point in this sutta is that frequent contemplation and practice lead to ending

Dukkha. There are also other important benefits: not fearing ageing, sickness, death, and separation from people and things. And then we’re very careful about our actions, not harming others or oneself. I’ll only describe the five themes briefly so people will recognize sutta no. 57.

1. to 3. I am subject to old age and cannot escape from it; the same applies to sickness and death.

4. I must be parted and separated from everything dear and agreeable to me.

5. I am the owner of my actions... Whatever I do, for good or evil, to that will I fall heir.

Eight subjects for developing saṁvega — sense of wise urgency

1. Birth 2. Ageing 3. Sickness / Diseases 4. Death

5. After death the dangers of falling into three painful destinations; hells, animals, hungry shades

6. In present life, the sufferings come from the struggles for survival. There are many different forms – such as feeding the body; looking after the body in many ways, bathing, urination, defecating, etc. All these are worse than being a slave in U.S. history.

7. and 8. In past lives, similar occurrences have happened, and in the future they will continue in the whole of saṁsāra if we can't end Dukkha.

The Four Important Points in Reflection on Death

In reflection on death to avoid the following four points.

1. Having worry for oneself during the practice
2. Feeling sorrow for one's loved ones
3. Developing gladness for one's enemy one doesn't like or hate
4. Feeling indifferent towards a stranger

The reflection should be developed saṁvega and knowledge.

Some of the benefits of reflecting on death are: good sati, avoidance of unwholesomeness, no fear of death, less clinging to the body and external things, realizing Dhamma near death, using one's time wisely, having strong saṁvega, etc.

For detailed practice on Death, please consult the Visuddhimagga Textbook.

Some years ago in Thailand, some forest monks had the chance to witness an autopsy at the well-known Chulalongkorn Hospital in Bangkok and the body museum near it. It had a strong impact on my mind that persists to this day. There were many corpses for autopsies and there were no proper places to keep these corpses; some of them were lying naked on the floor. During the autopsy, we are not much different from animals such as pigs, cows, goats, etc., which humans like so much for their flesh. We can see very clearly about its essence-less, owner-less nature, suffering, and change. It's gloomy, but a strong dispassion arises.

The body museum is also quite interesting. There are some recorded crimes and the materials involved with it. There is a mummified body of a Chinese man who kidnapped children and ate their flesh. It recorded a well-known crime committed by a doctor who murdered his wife because he had an affair with another woman. This story was also made into a movie.

A historical relic in the museum is the tools used at the autopsy of the Thai King who passed away by accident with a gunshot wound at a very young age. He reigned quite briefly and the brother who succeeded him reigned for a long time until his old age.

Some years ago in a Himalayan country, a crown prince gunned down his royal family with a machine gun and then took his life. The reason behind this was his love for a woman whom his parents rejected. The dynasty ended there. The important point here I want to emphasize is the law of kamma, as mentioned in the sutta no. 57, Frequent Reflection. Some people, because of their past merits, are born as humans in the higher classes, but they misuse their chances. Heedfulness regarding the law of kamma is the most important teaching for Humans.

There is an interesting short sutta in verse in the Vuṭṭhisuttaṃ (SN 1.74, Devatasaṁyutta, the Rain). Some devatas came to see the Buddha and asked him four questions, of which I will mention two. A devata asked: "What is the best of things that rise up?

What excels among things that fall down?"

The Buddha replied: "Knowledge (or wisdom) is the best of things that rise up.

Ignorance excels among things that fall down."

What are human beings looking or searching for? Are they searching for things that rise up or fall down? (Humans often ponder whether they are searching for things that rise up or fall down.)

The first is considered a noble search, and the second an ignoble search. For the Noble Search, humans need Dhamma Education, and without it, humans' permanent homes are the four apāyas bhūmis, because the increase of ignorance leads to the increase of defilements.

With Corpses Piling Up

26th May 1962

[In this talk, Sayadawgyi made an interesting point referring to anicca and the stopping method and how they are related]

In the Dhamma–saṅgaṇi–mātikā, there are two dhammas: ācaya-gāmino dhamma – the dhamma leading to birth and death. Dhamma of increasing faith (saddha) leads to death and birth. Dhamma of increasing wisdom (paññā) does not lead to death and birth (apacaya-gamino dhamma). The dhamma of liking or loving of dukkha and the extinguishing of dukkha. The piling of corpses and ending of corpses. The Buddha has great compassion. He is worried for humans about the piling of corpses and happy for people who end their corpses. People like things which the Buddha doesn't like and vice versa. If you are content with the corpses piling up, this is just craziness. Ācaya-gāmino dhammas are merits and demerits, desire for becoming and existence. I'll talk by using Dhamma-saṅgaṇi and Saḷāyatana Saṁyutta together (this is the sutta related to Mālunkyaputta, SN 35.95).

Do you have any desire, lust, or affection for those forms cognizable by the eyes that you have not seen before and that you do not see now? (i.e., at present moment) With the D.A process, taṇhā, upādāna, and kamma are dhamma leading to death and birth. Now, you have found out the culprits. I have taught you the eleven types of mind, and you have to follow them from their arisings to their endings. You'll only find out their non-existence. Do you have any desire, affection for the non-existent dhamma or disappointment with them? When you're seeing the non-existent dhamma which you have not seen before and are not seeing it at the present. Therefore, taṇhā, upādāna, and kamma

do not arise. There is also no arising of the unknowing moha/avijjā. If you can end your own corpse or funeral, do you have to send other people's corpses or funerals to cemeteries? (Sayadaw continued the Mālunkyaputta sutta.)

You have to experience (or feel, i.e., vedanā) whatever arising of dhamma with the path factors of discerning anicca. This is what the Buddha taught Mālunkyaputta. (In this talk, we see Sayadawgyi's deep understanding of Dhamma. In the Buddha's question to Mālunkyaputta, he asked him – you have not seen before or are not seeing just now; both of them align with the concept of Anicca which Mogok Sayadaw emphasizes in most of his teachings. With the stopping method, if the yogi can stop at just seeing, hearing, etc., no kilesa arises, or if the yogi discerns anicca, no kilesa arises.)

In the path factors (five maggaṅga), feeling (vedanā) is also included, which is upekkhā vedanā (the same in stopping).

Note: Some Western scholars think Abhidhamma teachings are inauthentic. But Pha-auk Sayadaw's teaching and his yogis' experiences justify the authentic teaching of the Abhidhamma. In his time, Mogok Sayadaw was a very well-known Abhidhamma teacher and quite young. Some of the great monks (scholars or yogis) had learned Abhidhamma from him. Shwe-hin-tha Sayadaw was much senior to Mogok Sayadaw, and he also had studied with him (see my Introduction to Mogok Talks). Mye-zin tawya Sayadaw U Sobhita also studied Abhidhamma under him. U Sobhita had a writing note on Paṭṭhāna Text – Conditional Relations, which is now available in Burmese. Before Mogok Sayadaw gave many talks on Abhidhamma to the lay community in Amarapura and Mogok. These were before 1940

that no recorded tapes and note left behind by anyone. After his realization of Dhamma, he never taught Abhidhamma again.

More Fearful Than Five Heavy Kammas

27th to 28th May 1962

The Buddha, with his knowledge observing the world, noted that there is no other dhamma having a greater fault than the wrong view of taking the five khandhas as "me." It’s more fearful than the five heavy kammas.

(Here, the wrong view referred to is niyata-micchā-diṭṭhi — a fixed wrong view which denies the law of kamma. Sakkāya-diṭṭhi is like a seed, and the other wrong views are the outgrowths of it.)

(This Buddha’s Saying comes from the Aṅguttara Nikāya.) Why is that? Someone who committed the five heavy kammas (any one of them), even though falling into hells, if the world were to face destruction tomorrow, he would be freed from hell tomorrow. But for someone who has a fixed wrong view, they must move to other worlds of hell to continue with the overgrowth of sakkāya-diṭṭhi, which becomes a fixed wrong view. U Mya was also advised to address important tasks sooner rather than later.

(U Mya was one of the well-known businessmen in Burma. Sayadaw warned him many times to practice, but he postponed it. He was preparing to come and practice when he passed away unexpectedly. Time and tide wait for no man, including Death!)

I had also warned him in Amarapura. (This talk was in Mogok. U Mya was still alive. Even when Sayadaw was in Rangoon, he met him again and warned him. After Sayadaw returned to Amarapura for his last vassa, U Mya prepared for the journey and passed away suddenly.)

U Aung San Wai has no need to fear (i.e., for death and painful births); he has already discerned anicca very well. (U Aung San Wai was a retired politician in the same year General Ne Win took power and came under Sayadaw's instruction for the practice. S. N. Goenkaji did the same; because of the military coup, he could not do any business in Burma and returned to India, spreading the Dhamma worldwide.)

Unfortunate things become fortunate for some people. Here both men had the chance to come closer to Dhamma, which leads everyone in the right direction. (See the causes for U Goenkaji on how a Hindu becomes a Buddhist.)

The beginning of wrong view (here refers to niyata micchā-diṭṭhi) starts from sakkāya diṭṭhi. In the Dhammahādaya vibhaṅga, the Buddha taught that someone with merits who takes rebirth in heavenly realms, but if he has a wrong view, will fall down again. Where does sakkāya diṭṭhi come from? (Sayadaw used the story of Anāthapiṇḍika to explain about wrong view) Mind and form dhammas arise from conditioning. If the conditions perish, mind and form also perish.

(Anāthapiṇḍika explained the causes of wrong views to outsiders). Not knowing about the saṅkhata dhamma – cause and effect phenomena – and with unwise attention (ayoniso), one develops wrong views. And also, listening to the wrong teachings (e.g., the creation and the creator) leads to wrong view. Only with the discerning of anicca does one achieve right attention (yoniso). There are four wrong attentions – wrong attention to the phenomena of anicca, dukkha, anatta, and asubha as nicca, sukha, atta, and subha. An example regarding wrong listening to teachings is – if you do it, you'll receive it. You enjoy the results of the merit many times in the human world

and heavens. This ends at the knowledge of the law of kamma – kammassakatā ñāṇa. This is a kind of ending based on what others say. This is the wrong way of listening to teachings (of the Buddha). [In the sutta, the cause for wrong views arising is listening to wrong teachings – such as other faiths]

The Buddha's use of similes, analogies, metaphors is for understanding and not taking them as literal (e.g., wholesome actions follow someone as a shadow).

(Sayadaw retold the Dhamma points in the first talk) After the preceding mind ceases and the following mind arises (This explains the death and birth process from this life to the next. The same kind of mind arises (the same kind but different mind because cuti citta and jāti viññāṇa are different minds but from the same kind of mind – online).

(Sayadaw gave the example of lighting the second candle from the first candle light to dispel the two wrong views of permanence and annihilation)

If the first candle light moves to the second candle, then the first candle light must cease. This demonstrates sassata diṭṭhi falling away. The same kind of light appears at the second candle. This demonstrates uccheda diṭṭhi falling away.

Dana with no enrichment of insight (or support with insight knowledge) becomes inferior dāna. (from Aṅguttara Nikāya) A Vipassanā yogi with the discernment of anicca and no desire for anicca, with this kind of making dāna, will not acquire another khandha again. The Buddha taught various types of dāna, and the last one was dāna supporting with insight. Starting with insight and

following with dāna is not wrong (or the best way which Mogok Sayadaw teaches people all the time.) At last, the Buddha encouraged the monks to teach the lay community about dispelling wrong views for them with reference to Anāthapiṇḍika (see the original sutta).

Knowing Dhamma Is Knowing the Buddha

30th to 31st May 1962

It's true that people are not listening to the Dhamma of liberation from death. So they are doing things which lead towards the cemeteries. In the whole of saṁsāra, it'll be like this. The Buddha exhorts us to always stay with a Dhamma of freedom from death. This is staying with one of the satipaṭṭhāna dhamma.

(Sayadaw talked about how to train the six animals from the Discourse of the Simile of the Six Animals.) In the beginning of the sutta, the Buddha gave an example of a worldling. A man whose whole body was covered with sores. In this situation, he would enter a thorny wood. All these sores exist at the six senses of the door. He was not only having the sores but was also a double blind person (i.e., a worldling). He liked the thorny wood. The six sense objects were thorns.

You all like being free from dangers but go toward the places with dangers. The Buddha wants you all to cure the sores and does not want you to enter the thorny wood. He sees the dangers and has Great Compassion (mahā-karuṇā). He became Buddha with satipaṭṭhāna, and thereafter continued dwelling with sati. Therefore, to be freed from ageing, sickness, and death we have to stay with one of the satipaṭṭhāna. (Sayadaw mentioned the six senses of the door with its counterparts the six animals. The masters are six and the slave is one because he has to follow the desires of the six senses of the door. You lack the satipaṭṭhāna post and in every life follow the pulling of the six animals that die badly with dukkha. There was never stable dying (i.e., taking rebirths randomly, mostly in woeful existences).

Therefore, the satipaṭṭhāna post (sati post) is so important to us. For the safety of the sense faculties (controlling the six animals), mindfulness is very important. Only by striking a satipaṭṭhāna peg (post) will you be freed from Dukkha!

In teaching Dhamma, the Buddha uses two kinds of speech: it's right and true, beneficial, but people don't like it. People are unaware of the Dhamma they dislike. Nevertheless, the Buddha has to teach it because it's beneficial for the person involved. He'll wait for the right chance and time to teach. The second kind is – right and true, beneficial, and people like it. He also looks for the suitable time to teach the person involved. In the 45 years of his life (as Buddha), he only spoke these two kinds of speech. If it's needed urgently, he'll go quickly to teach them (when a person is near death). If there is enough time for someone, he'll wait for him (we can see all these situations in the suttas). In both kinds of speech, there is compassion. Some people like the Buddha's words. However, if his knowledge is not mature enough, he has to wait for it. When the time is ripe, he goes there to give the teaching. If a Dhamma leads to truth (sacca dhamma) which leads to liberation, and vice versa. As an example, consider the teaching Sāriputta gave his friend Brahmin Dhanañjāni. The teaching must go straight into the heart (leading to the knowledge of the khandha). The listener, while listening, also has to observe the khandha. Then, it will lead to the truth (sacca). (MN 97 Dhanañjānisuttaṃ)

The example of the first kind of speech is the simile of the six animals, which people don't like because worldlings are immersed in defilements. It opposes the way most people are accustomed. Always being pulled by the six animals prevents attaining the stable, unmovable Nibbāna. Knowing the Dhamma is knowing the Buddha.

Then you know the compassion of the Buddha. The six senses of the door are an extension of papañca dhamma. The path factors of satipaṭṭhāna dhamma kill papañca dhamma (nipapañca, it kills the six animals).

Happy with the Oppressive Khandha

5th to 6th June 1962

Birth, ageing, and death are the truths of dukkha. Birth is coming, ageing is living, and death is dying; all these are bad indeed. Only these things exist in the internal nature of the khandha body (This represents the sub-moments of each mind moment, arising, presence, and dissolution.) We own the three factors of dukkha. If you don't know these three factors, whatever existence you're arriving at starts from taṇhā. Wherever you're happy is bhava-taṇhā — craving for existence. It's controlled by not knowing avijjā. So, you make companionship with these three factors of dukkha. If you're happy with the oppression, it means only craziness (pīḷanaṭṭha). This is becoming crazy with kilesas. The duty of birth (jāti) throws you into the prison (paṭisandhi). Ageing (jara) is beating and torturing you until you're flat out (can't get up). After that, it will send you to the hand of death (maraṇa). I am teaching you to change the way before you're arriving at death from ageing. If you've arrived there, I can't do anything for it. So, you have to search for the parting way. It's not good from the beginning (jāti), in the middle (jara) or in the end (maraṇa) that asks you to find the parting way. You have to follow the noble path. Tomorrow, I'll continue to talk about it.

Postponing the Dhamma practice for tomorrow or the day after tomorrow means sassata diṭṭhi is prompting you to do it.

(From the beginning to half an hour, Sayadaw was talking about jāti, jara, and maraṇa and then continued to talk about the Devadaha Sutta).

It’s very important to understand the doctrine of the Buddha. Most Buddhists don’t understand it, even though they worship him. This is only paying respect but not following his Dhamma instruction (important to all Buddhist traditions). The Buddha's doctrine is the abandonment of taṇhā, which clings to the five khandhas. Therefore, its doctrine advocates no affection for the khandha. So, don’t go in front of the Buddha asking for things he disapproves of (i.e., to get jāti, e.g., Mahāyanists).

With an affection for the khandha, when it changes, sorrow, lamentation, etc., follow behind it. Having no affection for the khandha is moving towards Death with a Smile.

The Lost of Knowledge

7th June 1962

In normal times, you think nothing is happening to you. You only know it by exposing it to yourself. It’s important to know your losses. With each day passed, you reduce your lifespan by one day. The energy of kamma is also reduced by one day. With the growth of ageing, your knowledge becomes dull, and so you are losing knowledge. Losing kammic energy is not so important, but losing knowledge is painful. You can still continue by losing kamma (increasing your merits by doing wholesomeness). Losing knowledge, you can’t reconnect it again. Because the ways of kamma always exist, but the ways of knowledge do not. (i.e., The most difficult thing for a Buddha to arise in the world). With only knowledge, you can go to Nibbāna, but not kamma (here means not directly, only as one of the supporting conditions). At the time when your knowledge is sharp, you can use it to reach Nibbāna. Kamma can only send you to become a khandha (here as a human khandha with merits) but not for the ending of the khandha. Kamma sends you to dukkha sacca but ñāṇa to sukha sacca (nibbāna). People don’t know that if someone has good luck (merits) they will have dukkha. They’re expecting when they’ll have good luck. With older age, one becomes poor in kamma and ñāṇa.

Only ñāṇa can cut off kamma when it's the worst with the blunt ñāṇa. Could you find the most valuable thing (i.e., nibbāna) with poor kamma and ñāṇa? You’ll know it by relating it to U Hlaing (who was having difficulty in the practice because he was over eighty).

(Sayadaw continued the talk based on the Q and A between Mahākoṭṭhita and Sāriputta, MN.43 Mahāvedallasuttaṃ). It’s

important to have right attention on the khandha. Don't you hear the voices which come out from the khandha every time there is a cause? As examples – it's good, it's not good (vedanākkhandha). It's saṅkhārakkhandha if you want to give, want to offer, etc. (gave examples for each of the khandha). With wrong attention, diṭṭhi arises. Don't abandon sammuti-sacca and also you have to know about paramattha sacca. Sammuti sacca is right only in not telling lies. Paramattha sacca is right towards Nibbāna. Contemplating the mother does not lead to Nibbāna; only contemplating the khandha will help you realize Nibbāna. (In this sutta, Sāriputta taught 11 ways of right attentions — yoniso) By condensing all of them, you only have anicca, dukkha, and anatta. Whatever khandha you contemplate, you will see the arising and vanishing process (i.e., any one of the satipaṭṭhānas). Discerning anicca leads to right attention.

(Here Sayadaw taught vedanānupassanā). If I ask you – Is anicca the khandha? It's not the khandha. Therefore, if you see anicca, you are abandoning the khandha (because no khandha exists there). Do you still desire the khandha after seeing anicca? Desiring the khandha does not arise, thus it cuts off taṇhā, upādāna, and kamma (see D.A process). Therefore, it abandons the khandha, taṇhā, and the next life of birth (jāti). So, how beneficial is anicca? Diṭṭhi arises with the cause of the khandha. When the khandha does not arise, it abandons diṭṭhi. Dying with anicca, one becomes a sotāpanna in heaven. Therefore, you have to practice a lot for discerning anicca (become habitual like one of Goenkaji's disciples who practiced with him in India for a three-month retreat. After that, he continues to maintain his awareness of anicca every day as a businessman).

If you can follow anicca to its end, you will find Nibbāna. Therefore, if you can discern anicca with yoniso and follow the

process, you become a sotāpanna. Even when someone becomes an arahant, they need to incline towards Nibbāna with the attention on anicca. (i.e., referring to staying in the fruition state.) If not, people are confused by the objects of kāmaguṇa – Even aniccas appear chaotic. Inclining the mind towards a place where no aniccas exist is very clear (the emptiness of Nibbāna).

Darkness and Light – Avijjā and Vijjā

In the Buddha Dhamma, there are five kinds of darkness and five kinds of light. Mogok Sayadaw also based his teachings on this and gave several talks on them. This subject is also related to his talk on the loss of knowledge. The five darknesses are: Ignorance of the law of kamma, Ignorance about the mind and body, Ignorance of the cause and effect process, Ignorance of anicca, dukkha, and anatta phenomena, and Ignorance of eternal peace – Nibbāna. The opposite of these five darknesses is the five lights. Even most human beings are covered with the first darkness. If someone does not have the first light, they cannot have the other lights because it develops from one to five. This is one of the main reasons or causes of so much problems and suffering in today's world. Even most world leaders and governments don’t have the first light and they are covered with all the darkness. People elected them to solve problems and suffering but nowadays they are creating more and more of them.

The other lights, from the 2nd to the 5th, appear with the Buddha and exist where the Dhamma is present; only then can beings possess them. The 2nd and 3rd lights are very important for human beings.

Because of not having these lights, humans can even perform evil actions combined with lobha (greed) and dosa (hatred). We can see its impact and results at international levels with many ongoing wars in various parts of the world today. Therefore, the Buddha urgently warned humans to eradicate wrong views. There was a funny story related to diṭṭhi that illustrates how it can make a person become a fool, which is due to ignorance and delusion.

There were some Westerners conducting research in a very remote area where the inhabitants had never seen a car before. They went to the village with a Land Rover. As they neared the village, the sound of the car made the villagers come out to see what was happening. They saw the car coming towards them; it had two big headlights and was making sounds – Wu! Wu! Among the villagers, one who seemed intelligent made a remark to the crowd, “It must be a strange animal. It has two big eyes and is making sounds Wu! Wu! and coming towards us.” All the others agreed with him and responded, “It may be. It may be.”

These villagers are better off than the fool or lunatic mentioned in the following story. These people had only wrong thinking with wrong views but no wrong actions. The following story was mentioned in the Dhamma talk by Sitagu Sayadaw on the Simile of Foam in the Saṁyutta Nikāya. He discussed how consciousness (viññāṇa) is like a magician but also included the concept of wrong view with ignorance. All worldlings possess all the defilements.

A dullard was sitting at the bank of a big lake and watching the forest ducks enjoying themselves on the water. After some time, an imposter came to the place. The dullard asked him, “Who is the owner of these ducks?” The imposter responded, “These ducks belong to

me.” The dullard requested him to sell them to him. He pretended to have no desire to sell them. At last, he told the dullard that he urgently needed money and agreed to sell them. The dullard continued to watch the ducks on the bank. When evening came, the ducks flew away from the lake.

The dullard followed behind them and cried, “My ducks! My ducks!” In the same way, human beings and other beings regard the five khandhas, political power, wealth, family members, etc., as "My ducks! My ducks!" Therefore, humans must always be careful with all their actions, which can create problems and suffering in today's world because most are blind men covered with all the darkness (avijjā). To see clearly all the problems and sufferings, it is necessary to have light (vijjā). Dhamma education can help human beings see clearly.

In the Dhammapada of chapter VI: The Wise – the Buddha utters the verse: 80 relating to Sāmaṇera Paṇḍita.

“Irrigators guide
the water.
Fletchers shape
the arrow shaft.
Carpenters shape
the wood.
The wise control
themselves.”
Verse: (80)

Here, the Buddha describes the three qualities of the mind with three similes: similar to water, the arrow shaft, and wood. Each human has two ways they can choose: making the water flow downstream or upstream, shaping the arrow shaft to be crooked or straight, and crafting the wood to look ugly or beautiful.

Humans can direct their minds in downward or upward ways. Following the lower ways, they will end up in hells (avīcis). Following the upward ways, they will end up in Nibbāna. If they make their minds crooked, they will end up with great suffering, but making their minds straight will lead to great happiness. If they allow their minds to become coarser, the human world will become ugly, resembling Hell. Through the training of their minds, it can become a beautiful world, akin to Heaven.

Don’t Waste Your Times

9th June 1962

[In this talk, we see the strong exhortation by Sayadaw to his listeners for their spiritual development. This is his last visit to Mogok and after a few months, he will put down his burdened suffering khandha for eternal peace.]

You all were missing the two good noble truths (nirodha and magga saccas) in the whole of saṁsāra and also never had a good living. Never having a life with no worries and no dying. The maggan way is free from fear, fright, and crying. The reason why the Buddha had fulfilled all the different perfections (i.e., ten pāramitās) was to search for the maggan path (to end dukkha and teach living beings). We only have to follow the path he searched for us. So, no need to give many reasons and arguments (see the later tradition) for it. Don’t be too slow in following it, because the path can disappear (it seems to refer to his teachings). All these points are mentioned in the Saṁyutta Nikāya. You are getting the way of the practice easily and don’t postpone the time for tomorrow or the day after tomorrow. Death will overcome you, because it’s the non-self khandha.

[Sayadaw explained the four meanings of magga sacca (the noble path) and gave instructions for the practice.] What does the khandha tell you? What does the khandha originally have? Sabbe Saṅkhāra anicca – all conditions are impermanent. This is anicca vata saṅkhāra khandha — with compounded things and impermanence. It’s conditioned by others and arises and vanishes. It’s important to discern the phenomenon arising here and vanishing here. Don’t ask the question of where it comes from and after it vanishes where it goes? It

comes from an unseen place and arises here. It arises in this place with causes and after it vanishes, doesn’t go anywhere, and it disappears here. You have to watch and observe it arise and vanish here. This is vipassanā. It was like lightning in the dark sky (i.e., from Udāna Pāli). As an example, when bathing with cold water, every time you pour water on the body, warmness vanishes and coldness arises. If samādhi becomes mature, the form of the khandha disappears and only seeing anicca remains.

You’ll see the real existence of paramatā dhamma vanishing. You have to follow the arising of them in the whole khandha. In the Saṁyutta Nikāya, it is mentioned that searching within the two arms' length of the khandha will reveal Nibbāna. In the khandha, there is only the arising of dukkha and the vanishing of dukkha. Form (rūpa), feeling (vedanā), etc., are only names. If you discern the impermanence of dukkha, you are attaining the path factors (maggaṅga). It’s only through contemplation, not by prayers. The development of the path factors cuts off the water root of Taṇhā.

Two Dhamma Lights

23rd June 1962

[This talk is inspirational and instills confidence in the practice]

There are two correct seeings: seeing with the insight path factors and seeing with the path factors (i.e., vipassanā maggaṅga and magga ñāṇa). Whatever phenomenon (dhamma) you're contemplating over a long period will not be perceived as mind, feeling, etc., but only as the rising and falling of anicca. This is the observation of saṅkhāra dukkha. This type of seeing can only be seen within the Buddha Sāsana. Whatever arises in the khandha, note it as saṅkhāra dukkha. This is the precursor to the arising of the supra-mundane path factor (i.e., lokuttara magga or magga ñāṇa). If you die with this seeing, you will not descend to apāyas; as soon as you reach sugati, the authentic magga (referred to as magga ñāṇa) arises.

(This point was mentioned in the Sotānugata Sutta at Aṅguttara Nikāya, AN 4.191. This point is interesting: those who are reborn in a celestial realm. The Buddha goes and helps someone who has this quality (someone who has the potential for realization).

The Buddha will certainly help someone or people who have this view. For someone, this is the view of freeing oneself from dukkha (Sayadaw gave the example of Ven. Cūḷa-panthaka). If you're not seeing it, there is no benefit to becoming a human. (This point is very important for Buddhists to not miss this precious chance).

If one does not possess this view, even meeting the Buddha, he can't do anything. Saṅkhāra dukkha always exists in the khandha. Don't get a good teacher that it makes people blind (it appears they

have a good eye but can’t see). Some pray, "May I meet the future Buddha Metteyya!" If you don’t have this ñāṇa with you and meet him, it will also be useless. You can’t be liberated by him.

(This point is very important for Buddhists who believe in some vows and mantras that can help them with some Buddhas, bodhisattvas at Buddha Lands. Most of them only have one light, which is believing in the law of kamma and not knowing about the five darknesses and five lights.)

You have to practice hard to discern this view. Seeing once, seeing twice, with seeing a lot of them, you have to note it as supra-mundane knowledge that will arise. If you follow the end of aniccas, saṅkhāra dukkha will come to an end, and magga sammā diṭṭhi will arise. The path knowledge meets with asaṅkhāta sukha. In the past, monks did not teach this kind of Dhamma; they did not talk about it, and most people think Nibbāna is very far away for them, unable to reach it because they think it's far away for them. (It’s interesting to contemplate these factors in Thai and Burmese Buddhism before the end of the 19th century, i.e., before the Thai forest tradition and Ledi Sayadaw)

The Buddha also talked about it; if you practice it yourself, the practice will tell you that it’s near. My worry is that you don’t do the practice. There is nothing to be low-spirited about. Getting the anicca khandha is getting the vaṭṭa-khandha. You’ll be liberated from vipāka-vaṭṭa by not seeing aniccas anymore (i.e., as a result of the round of existence). Peace and coolness are left behind in the khandha. Mind and body become light, and gladness arises as a heavy load is lifted off – free from the dangers of WOEFUL EXISTENCES – ĀPAYAS.

The Existence of Nibbāna / Diṭṭhi and Taṇhā

24th to 25th, 26th June 1962

Nibbāna exists. It’s absent from the three periods of time for people who don’t practice insight. Nibbāna exists if you rub ñāṇa with the three universal characteristics of anicca, dukkha, and anatta together, and it appears. It was like rubbing two bamboos together until fire appears. If you're not separating from the khandha aniccas with ñāṇa magga, and as soon as the ending of rises and falls occurs, Nibbāna appears. If anicca and magga are not fitting in, you have kilesa. With the fitting in of anicca and magga, kilesa becomes thinner and thinner, and at last, it's finished; then Nibbāna appears as like the fire from the two pieces of bamboo: Don’t relax your desire (chanda) and effort (viriya). If you arrive at the knowledge of disenchantment (nibbidā), it becomes strong insight (balava vipassanā) that it's time for the fire to appear.

Doing vipassanā is our task. Changing knowledge of the process involves a lot of rubbing and it changes by itself. This change of knowledge is called developing of ñāṇa. If dawn arises, the sun is ready to come out. In the same way, with the forerunner of insight knowledge, the path knowledge of Nibbāna is ready for appearance. Therefore, if the yogi has the forerunner of insight, they must attain Nibbāna (from Mahāvagga Saṁyutta). With more practice, it abandons the khandha and runs towards Nibbāna.

Nibbāna is connected with the khandha (but not in the khandha). Therefore, by knowing the khandha, you can know Nibbāna. Only by knowing the khandha can you know dukkha sacca. Only by knowing it can you realize Nibbāna. Of the five khandhas, knowing one of them

thoroughly means knowing sacca (Truth). Whatever arises with the arising, know it as dukkha sacca (here are cittas which Sayadaw gave instruction on minds). If you want to end dukkha, practice to know sacca. Knowing sacca becomes knowledge (vijjā), and not knowing it is ignorance (avijjā). You have to develop it (bhāvetabba). It cuts off past karmas, and prevents the present karmas from arising. It cuts off past vaṭṭas and prevents future vaṭṭas from arising so that a person is freed from the vaṭṭas. Contemplate all arising dhammas as Dukkha Sacca!

With wrong view (diṭṭhi), craving (taṇhā) is strong, and without it (i.e., diṭṭhi), taṇhā is weak. You have to fear Diṭṭhi and don’t fear Taṇhā. Why is that? Abandoning diṭṭhi is one kind of magga (path knowledge) and taṇhā is another kind. With the existence of "I" and "me," "this is mine" can arise (We can understand why today's world has so many problems and sufferings up to international levels created by humans). With no "I" and "me," then "mine" does not arise.

[i.e., why Aryans have no problems and sufferings. Therefore, Diṭṭhi and Taṇhā are the real weapons of mass destruction. If humans worship both, there is no hope for human beings.]

Diṭṭhi is the Leader! The coarsest and most violent dhamma is Diṭṭhi.

(It gives humans the coarsest and most violent Dukkha, as exemplified by woeful existences. See the many wars going on around the world with cruelty and atrocity. Even the U.N. can’t do anything to solve the problems.)

Whatever is happening in the khandhas, sometimes we interpret it as "me" and "I," and sometimes as "mine." If people don’t study the

Dhamma (i.e., the suññatā dhammas of khandhas, āyatanas, dhātus, dependent co-arising, etc.), diṭṭhi will never fall away. Then, humans will strongly and deeply cling to them in accordance with the traditions.

Note: In the talk on Diṭṭhi and Taṇhā, Sayadawgyi discusses diṭṭhi for over 30 minutes before continuing with MN.143 Anāthapiṇḍikovāda Sutta (most of the talks last only an hour). Throughout his life in vipassanā teaching, Sayadaw consistently urged his listeners to uproot diṭṭhi first, hence his great compassion is evident. Only someone who has true compassion and wisdom, not derived solely from great vows, can achieve this. I have no doubt that Sayadawgyi possessed some spiritual powers, though he never openly and directly used them. Sometimes, he perceived hidden things that others could not detect. He clearly understood the dangers and sufferings in apāyas, therefore he urged people to eliminate diṭṭhi first before indulging in sense pleasures.

Vipassanā Is Easy; Don’t Let Your Khandhas Consort with Taṇhā

9th July 1962

[This is the 3rd Dhamma talk given in Rangoon three months before he laid down his burdensome khandha.]

Your practice is finished by knowing the four truths simultaneously. You’ll know it through development by contemplation (bhāvetabba). Note that everyone has uncountable demerits (akusala kammas) within them.

People with debts, if they can’t repay them, will find them increasing (Mentioned are numerous kammas in everyday life from the six sense doors in every moment. With the knowledge of D.A teaching, it’s very frightening to know why the Buddha emphasized that the permanent homes of living beings are the four apāyas.)

Don’t be with the wrong consort. Don’t consort with Taṇhā but rather consort with Saddha and Paññā (conviction and wisdom). [Sayadaw explains the differences between these two consorts using the D.A Chart process. These are anuloma and paṭiloma processes or saṁsāra and Nibbāna.]

Don’t let the khandhas consort with Taṇhā. Let the khandhas consort with Saddha and Paññā. You should believe only in what the Buddha taught about the khandhas but don’t believe it blindly (i.e., like other beliefs with no standard measures). This becomes true conviction (Saddha). Only those with true conviction and wisdom can follow behind it. (with blind faiths only ignorance and delusion follow behind them). A khandha arising from the five khandhas should be noted as

dukkha sacca. Don’t neglect (turning your back towards the arising) the arising dhamma but know it with Saddha and paññā. This knowing (knowledge) is very important! The salvaging Dhamma (the real Saviour) is this knowledge of Dhamma. Knowing of the arising mind with the following mind is knowing the dead one (mind) with the living one (mind). Therefore, vipassanā means observing the dead one with the living one. Vipassanā is easy! Using it with the letters (words) can be confusing. Knowing of your own death with this knowledge is called insight (vipassanā). The reason a not difficult thing becomes difficult is that teachers can’t give the necessary method. With the necessary method, you don’t need to waste your time.

Dying is dukkha sacca and knowing it many times (bhāvetabba) is magga sacca. This is vipassanā. You only know about sending other corpses to the cemetery but don’t know that you are always dying. The Khandha is the Forest Monastery and Mountain Monastery. The real forest and mountain monasteries are meant for the Samatha Practices. Abhidhamma method and Suttanta method are different. For example – a seeing mind arises, as soon as seeing arises and with the contemplation no choice for good or bad arises. Choosing things for good ones and bad ones is influenced by Taṇhā.

If you contemplate what is existing and it becomes constant or stable, a sassata wrong view arises. Contemplating the non-existence of it will free you from sassata wrong view. It’ll never become vipassanā if you see only the living one with the living one. Dukkha sacca discusses the death of the mind (feeling, form, etc., are also understood this way).

(There are profound meanings behind the expositions of Sayadaw’s talks.)

Every arising dhamma is ehi-passiko – it calls to you, saying: “Come! Contemplate me.” If you do not contemplate it, “Don’t you want to go to Nibbāna?” Even if you want to go with taṇhā, e.g., there is an itch and you follow it with the hand. (Here, Sayadaw’s talk becomes humorous). Sandiṭṭhiko – follow it with the seeing of your own knowledge. You are using it as worshipping the Dhamma that does not lead to Nibbāna. (It becomes Dhammānussati – Reflection on Qualities of Dhamma). If you look in the vipassanā books, it’s a long one. The main point is only that much. Akāliko – it gives you the result instantly. (because – taṇhā, upādāna, kamma do not arise). If you’re following behind the Calling, you will attain Nibbāna.

Why Asking to Discern Anicca?

9th July 1962

Not yet abandoned kilesa still arise for a stream enterer (sotāpanna). But his mindfulness (sati) always follows behind it. Concerning the khandha is craving for becoming – bhava-taṇhā (here refers to U Mya who is in the audience and talking about the practice). (on Sacca ñāṇa, Kicca ñāṇa and Kata ñāṇa, the way to stream entry). If you condense the five khandhas they become mind and form. Again condense mind and form to become rise and fall (anicca). Whatever you contemplate whether it's mind or form, you have to discern aniccas. If you ask me – "We have to contemplate mind and form and again not to discern mind and form?" This is the straightforward instruction. (Then Sayadaw explains the reason for it.)

The objects of contemplation are purejātapaccayo – pre-nascence conditions that have already arisen (no longer exist). The contemplating minds (ñāṇa) are pacchājātapaccayo – post-nascence conditions, arising later (two minds can't arise at the same moment). This is not related to paṭṭhānanaya – the method of conditional relations. I am only providing the Pāli names. Originally, they occur as before and after (i.e., objects first arise, followed by contemplative minds as a secondary arising). It is important to note carefully that only when the preceding objects have ceased do the following minds (ñāṇa) arise. Naming mind and form (nāma and rūpa) merely helps you recognize the objects. The reality is that the object does not exist there (it has already passed away). If you ask again, "Is it considered the present moment?" If there is nothing intervening between them (i.e., between objects and ñāṇas), then it is the present moment. This fits

into the practice of observing the dead with the living, as I explained yesterday (see the above talk – Vipassanā is Easy).

You are unaware of your own death, thus you fear the later death. If you truly see your own death (the dead), you will not pray to them again (see later Buddhists). Seeing your own Dukkha is sacca ñāṇa – vipassanā knowledge. Sacca ñāṇas eradicate taṇhā, upādāna, and kamma. If a Buddha arises, he teaches this sacca ñāṇa. The kicca ñāṇa – functional knowledge, involves forms, feelings, mind, etc., abandoning their nature through change and decay (vipariṇāma lakkhaṇam), and you must discern their functional nature. Discerning their oppressive nature constitutes kicca ñāṇa.

If you thoroughly understand their oppressive nature and with a non-desiring mind, all of them cease. Knowing this, as you liberate from Dukkha (nissaraṇa), is kata ñāṇa. Then you become a stream enterer.

Humans Lust for Taṇhā, Nandi, Rāga

7th July 1962

[It's quite a humorous talk with inspiration and encouragement and practice. It also shows Sayadaw's instantaneous wisdom]

At the time of wise attention (yoniso), kilesa stops. (Sayadaw talks about Tevijja-vacchagotta sutta, Majjhima N. MN 71.) The Buddha knows everything by reviewing (paccavekkhana). Reviewing is the active mind (javana mind). The Buddha is a person with threefold true knowledge – tevijja. At the time of contemplation, the fetters – saṁyojana are cut off, and at this period one can attain Nibbāna. The fetters are not always present. They arise only when their causes are there. With the practice, we prevent the causes from arising. Someone who does not practice can't achieve it. With the path factors (maggaṅga) arising, one is free from the fetters. Without practicing, defilements (kilesa) always remain latent (anusaya) in the mind. So don't blame your lack of perfections (pāramitās). If you practice, it'll be cut off (pointing to the D.A process chart). Ordinary disciples (sāvakas) who cut off the process will realize it. If consciousness, contact, feeling do not connect to taṇhā, then it'll be finished. If the mind is showing anicca, follow behind with magga; feelings also follow the same way.

If you say we have a lot of saṁyojanas (fetters) it means – I don't want to do it! (This is a common excuse most lay people give to the monks). Don't ask for any boons. (i.e., by making merits and prayers). If you do it, you will get it. You have to take the practice as the main point. Also don't worry about the result but be concerned about not doing it. (Sayadaw gave evidence by referring to the female boss

Visākhā and Santati minister who were living family lives and attained realizations.) You don’t have to fear other things. Instead, you should fear Taṇhā! Why is that? Because it gives you Dukkha Sacca. You should be afraid of it coming to you. (Instead, humans have a strong lust for it, even worshipping it).

Everybody wants to know if I die where I will go? Don’t go and ask others but ask yourself (Our actions connect to taṇhā or not, as Sayadaw points to the D.A Chart). Sayadaw continued about the sutta. You can smile if your D.A process is cut off. If not, you’ll always be grimacing (as hell beings, animals, and ghosts). You all are like a vulture after eating dog flesh and smiling. (It’s a comparison for people who are smiling with family members and businesses).

Again, Sayadaw talks about smiles and grimaces from suttas and text stories, then gives an exhortation regarding near-death matters.

A Life with Avijjā and Saṅkhāra / Living with Small and Big Dukkhas

16th July 1962

[After coming back from Rangoon, Sayadaw never took rest and continued his teaching until his last day. He only had three months left. So, he was very busy teaching people. Some Rangoon disciples came with him to his place for the practice. Sayadaw also sometimes went to Mandalay for teaching. At his last moment of dying, he was still giving a short instruction (ovāda) to people surrounding his death bed. In this talk, he urged his disciples not to waste their time with worldly affairs but to practice for the preparation of Death. He is a true son of the Buddha.]

You're so consumed by other people's matters that your own situation becomes dire (This is referring to one's own death. Sayadaw mentioned this at the dying moment and the dangers of falling into apāyas). You only have to take refuge and reliance on insight knowledge and the path knowledge, which can cut off your D.A process. In the morning, you're busy with avijjā and saṅkhāra (ignorance and action) and wasting your time on them. (i.e., busy and wasting time with samudaya sacca, all humans are like this.) A long life with samudaya sacca is a bad long life (So no practice with a long life is the worst long life because of collecting many pieces of garbage – defilements for Dukkha).

Starting from waking up in the morning, whatever you do, contemplate it as dukkha sacca. Put aside anicca for the moment. Khandha shows you that apart from dukkha sacca, there is nothing for it. Begin the day with this kind of reflection. This kind of reflection or

thinking is even quite rare among people (people start their mornings with defiled thinking and thoughts). With these kinds of thinking and thoughts (i.e., defilements) with actions leading to crying at near deaths. Their eyes are inclined toward Hells upon waking. They also sleep with avijjā paccaya Saṅkhāra_ ignorance conditions Saṅkhāra – actions (i.e., with worldly thoughts). I'll sleep with my eyes inclined toward hell! Everyday you do it with ignorance and delusion. (Sayadaw's serious warning and exhortation are humorous and profound). Your worst situation becomes clear by listening with ñāṇa ears. (mostly humans listen to defiled things and matters with moha ears, so defilements increase).

This khandha body is always talking about its dukkha sacca. If I am talking about the worst of you, it will never end. Your whole life is wasted with avijjāpaccaya and wake-up saṅkhāra. The khandha body only talks about dukkha. Therefore, you have to sleep and wake up by reflection of dukkha sacca. In the morning, you have to treat the body by going to the toilet for urination and excretion, feeding the body, etc. Is it dukkha or sukha? Everyday, we use our time by changing dukkha sacca (e.g., always changing postures because of discomfort). When will it become happiness by changing big dukkha to small dukkha?

Form, feeling, mind—all of them start as small dukkhas and end as big dukkha (i.e., birth and death). This is their existence. Whatever arises, whether it's form or mind, is dukkha sacca, and with this knowing, path factors arise. If you observe the changes from big dukkha to small dukkha, kamma actions are cut off (Section two does not connect to section 3, see D.A chart). Nibbāna is not far away. If you know Sacca, you will arrive there; with the knowing, path factors are formed. If you don't know your own dukkha, the magga does not arise. Saṁsāra will be cut off by using your time to know the truth

(sacca). The task of contemplating dukkha sacca leads to Nibbāna. Making prayers and vows makes people laugh upon hearing it!

(Some Buddhists do these things like other faiths).

The Great Fault of Heedlessness

15th August 1962

You have to follow it with sacca ñāṇa – knowledge of truth, but not with complaints about it. (The Dhamma hall is packed with people and also in the hot, humid climate of Central Burma. So, Sayadaw reminds people how to react to the situation). If you recognize the khandha as dukkha sacca, sacca ñāṇa arises. Displeasure (domanassa) will follow if you complain about the khandha dukkha. The ears listen to Dhamma and let the mind stay with the khandha (ñāṇa observing the khandha). With a lot of observing, ñāṇa becomes sharp. If you penetrate the khandha as dukkha sacca, the path knowledge arises with dukkha nirodha – the cessation of dukkha (This is how people listen to Dhamma talks with the practice). This is Nibbāna.

(Sayadaw continues to talk about the Divine Messengers – Devadūta Sutta, Majjhima N. MN 130) Avijjā paccaya saṅkhāra – ignorance conditions action is heedlessness. Therefore, hellish consciousness (viññāṇa) arises. The hell being arrives in front of King Yama (the Guardian of Hell realm). [King Yama questions the newly arrived hell being about the five divine messengers. The hell being can't give satisfactory answers during cross-questioning by Yama. Therefore, he has to suffer in hell according to his actions.] Heedlessness is a great fault. So, you have to practice vipassanā very quickly. Every time you see these five factors (divine messengers) – i.e., a baby, old man, sick man, dying man, and a criminal punished by authority for his crime (for the severe punishments see the Bālapaṇḍita Sutta – Fools and Wise Men, Majjhima N. MN 129) perform vipassanā practice to achieve avijjā nirodha saṅkhāra nirodho - with the cessation

of ignorance, action ceases. Sayadaw continues to give instruction on cittānupassanā (Sayadaw's favorite contemplation). Except for this task (the noble eightfold path), no other tasks, works, or jobs can free one from hells (and also becoming animals, ghosts, etc.).

[Some politicians and businessmen crave political power and wealth, and after they achieve it, their minds become more defiled, more greedy, and more conceited, leading to downward directions.]

Whatever dukkha is given to you is from the khandha. You have to remember that it's not caused by others; it's only the khandha that gives you dukkha. Many kinds of dukkha exist in the khandha, and not elsewhere. With the existing object and the observing mind fitting together, path factors have to arise, and if they do not fit together, magga sacca does not arise. If you know the arising, you will know the vanishing. Why is this? If you light the wick and light arises, the fire also consumes the wick (i.e., light arises and vanishes). Seeing the light arise is dukkha, and not seeing the light vanish is dukkha.

Note on King Yama

Most God-centered religions also mention hell. Some western scholars do not interpret it literally as mentioned in the suttas and have their own interpretations. The Pāli word for hell is niraya – devoid of any happiness and pleasure. So most human beings don't like it. Even though they don't like it and can't accept it, most of their defilements and actions lead to that direction. Dr. Nandamalarbhivamsa's talk on the Desire of King Yama mentions that when he was young he read a Burmese book called – The Buddha Doctrine does not accept 31 realms of existence. The Ven. said it was not the Buddha but he

himself who did not accept it. In the same way, some western scholars interpret some of the Buddha's teachings as mythology, mental factors of psychology, etc. because it's out of their knowledge and experiences. There are many things in nature humans can't know directly with their defiled minds or with the six senses of the door.

The Buddhadhamma is not a blind faith to come and believe in. Everyone can prove it with practice but it is not easy to achieve with ordinary effort and faith. With the Kanni meditation system, some yogis could experience some realms – such as the Tāvatiṃsa Heaven, rūpa-brahma realm, and nāga realm to pay respect to some of the Buddha's relics there. In Tāvatiṃsa Heaven is the Cūḷāmaṇi Cetiya, enshrined with the bodhisatta's hair and one of the eye teeth, in the Brahma Realm is the Dussa Cetiya enshrined with the bodhisatta's clothes and shoes, and in the Nāga Realm of Bhogavatī, King of the Nāga enshrined one of the Buddha's eye teeth with red, green, golden, pearl, and clear crystal-colored relics. The existence of the Buddha's sarīras also was mentioned in the commentary of "The Last days of the Buddha". The yogis' experiences of the Buddha's relics in these places are also met with the commentary.

There are two books recording yogis' experiences with the light nimitta but no mention of hell (niraya). Because Mye-zin Sayadaw did not allow them to see everything, only allowing them to see the cetiyas and the Buddha's relics to inspire their minds on the Buddhadhamma.

The 31 realms of existence and the law of kamma cannot be separated. Rejecting one is also rejecting the other.

King Yama is a vemānika-peta – a type of being with mixed kamma (white and black); he spends part of his time enjoying deva-like pleasure and part of it in peta-like suffering. His duty as the lord of

niraya is not like a judge. He is a good compassionate being who helps the hell beings to remember their goodness of the past by asking cross-questions for them. If they remember, it frees them from the niraya for a good rebirth – destination.

King Yama himself experiences strong saṁvega upon seeing the sufferings of hell beings. Thus, he has a desire and wishes for a human birth, to meet a Buddha, listen to Dhamma, and practice to end dukkha.

What are the differences between someone who believes in the law of kamma and 31 realms of existence and someone who doesn't? There are many benefits and faults between them. The one who believes leads to happiness and well-being in this life and beyond, and also can solve many human-made problems and difficulties. They will not pray to or depend on outside powers (Creator, gods, etc). He becomes more intelligent and wise. The disbelievers are in the opposite direction – i.e., like east and west, or light and darkness.

Humans who don't understand and appreciate Dukkha and its causes will never solve their own or others' problems. They'll always be creating them. Therefore, Dhamma Education is a compulsory education for all humans. There are many suttas on dukkha, and I want to suggest a sutta for reflection, i.e., the Greater Discourse on the Mass of Suffering – Mahādukkha khandha sutta, Majjhima N. MN 13.

No Free Times is Bhāvanā

1st September 1962

There are three stages of the practice – understanding, practice (development), and abandoning. In the Aṅguttara Nikāya, the Buddha teaches the three pariññā – three kinds of full understanding: ñāta-pariññā, tīraṇa-pariññā, and pahāna-pariññā (full understanding of the known, by scrutinization, and by abandoning). (Sayadaw talks about Ven. Anurādha) If you don't have a clear answer, then you harbor diṭṭhi. A being (satta) does not exist in such a way that if someone asks you about a being (satta), there is no answer for this question. You must understand this point. In the cause and effect dhamma, there is no being (satta), only dhamma niyāma – the law of phenomena (nature) that connects (i.e., see. I to Sec. 4, D.A process). Your duty is to recognize them as arising phenomena and vanishing phenomena. Knowledge (ñāṇa) will develop by itself. Vipassanā is only possible with no desire for the 31 realms of existence. It's quite different from dāna, sīla, and Samatha practice. You only attain it with no taṇhā. Taṇhā must be extinguished with the vipassanā path.

No free time is bhāvanā (mind development). Bhāvetabba means you don't have free time (i.e., contemplating so often that the yogi has no free time for worldly matters. Someone is complaining that there is no object to contemplate. So, Sayadaw mentions these words. This point is very important; if a yogi has free time, it means that he doesn't practice seriously.) If you don't have guest minds for contemplation, then contemplate the host minds (these are the minds of wanting to breathe in and out. All other minds are guest minds because they arise only sometimes, but the breathing mind is always there like a host).

If you have free time, then Section two connects to Section three, and if you don’t have free time, then Section two does not connect to Section three (because the yogi is too busy with his contemplation). With the development (bhāvetabba), taṇhā, upādāna, and kamma cease. It exists only as dukkha sacca and the cessation of dukkha sacca. There is no person or being (Ven. Anurādha’s answer to the Buddha with his realization).

(The last saying has two points of interpretation. This is for a blind worldling and a learned disciple of a noble being or a yogi. A blind worldling, who doesn’t know the arising dukkha and the cessation of dukkha, ends up collecting more rubbish and debts, i.e., dukkhas. It was like the some government’s policy of indulging in more debts they can never repay, leading to only increasing suffering. A learned disciple or yogi is quite different; he understands the arising and vanishing dukkhas such that his kammic debts will become less and less and eventually totally disappear.)

Notes on No Free Times

Sayadawji gave a talk on 4th February 1961 which I translated as – "No Free Time is for Suffering," at the beginning of Part 11. Here again, "No Free Times is Bhāvanā," the true meaning of no free time is very important for every human being on Earth. The wrong ways of no free time are for suffering, feeding the defilements with sensual pleasure and the mind becoming more and more defiled, leading to more suffering in this life and the futures to come.

The right or true ways of no free time are to end suffering, i.e., appamāda or sīla (with dāna), samādhi, and paññā. Therefore, we see the great differences between the two ways human beings use their time. The outcomes are like Heaven and Hell. Only with the Dhamma standard of measurement do we know the dangers and suffering of becoming – saṁsāra. The Khaggavisāṇa Sutta (the Rhinoceros Horn, Suttanipāta) mentions the 5th Pacceka–Buddha's past life at the time of Buddha Kassapa to his last life as teaching us the dangers of saṁsāra. Even people who have perfections can go wrong. In the saṁsāra of becoming, there is no safe place. This is one of the reasons living beings frequently find homes in the four apāyas.

There are many Pāli words in the Burmese language. One of them is bhavana = bhava + na. 'Bhava' in Pāli means life, 'na' in Burmese means painful or lost. Thus, the Burmese word bhavana means a painful life. Mind development is bhāvanā in Pāli. Both are the same word but pronounced with different tones.

Therefore, human beings who use their precious life and time foolishly will have a painful life in the present and future to come (i.e., bhavana). This leaves no free time for practice and only leaves time for Diṭṭhi-taṇhā.

The Meaning of Saṁsāra

4th September 1962

Humans often think about long-saṁsāra in ordinary ways. In truth, it's very great indeed. There is no ending of ageing, no ending of sickness, no ending of death, and no ending of falling into apāyas (as hell beings, animals, ghosts). No ending of all Dukkhas constitutes long-saṁsāra. Humans perceive it as the connection from this life to the next life (with the wrong view of a soul/ atta). It implies that everything bad continues indefinitely. Why does it happen like this? According to the Buddha, a worldling without knowledge of Dhamma will experience prolonged saṁsāra (i.e., as an asutavā-puthujjana). A worldling has many kilesa – defilements which are the root causes of saṁsāra (stemming from ignorance and craving – avijjā and taṇhā). Regarding sacca-dhamma, he lacks substantial learning (bahusacca) and is preoccupied with worldly matters.

With bigger responsibilities, more defilements arise.

(This is particularly true for the leaders of some superpowers and politicians, millionaires, and billionaires who create a problematic world on earth).

The khandha constantly exhibits its natural dukkha, but they are oblivious to it. They interpret dukkha merely as pains and aches. Does it speak to you from afar or up close? You lack ñāṇa ears and eyes that can hear and see what the khandha communicates and displays. (Thus, most worldlings are metaphorically blind, deaf, and dumb).

Therefore, their defilements are abundant.

(Their defilements are so hot and polluted that the Earth is becoming hotter and hotter, more and more polluted with more dangers and destruction appearing).

This is an unlearned worldling (asutavā-putthujjana) or ignorant and deluded worldling. You have caught the culprit now. You have done everything – i.e., jobs, works, tasks, or actions to miss the Nibbāna Happiness.

The main point as a human is to become a learned disciple of ariya (sutavā-ariyasāvaka) (At the end of the talk we'll know what is meant as sutavā-ariyasāvako). Meeting with the Buddha is not the main point or a necessary factor. (Sayadaw gave examples of the renegade monk Devadatta and King Ajātasattu) They are near the Buddha and see him many times but both of them fall into hells.

In this life, you can realize Dhamma if you become a sutavā-ariyasāvako, knowing the truth (sacca) and with thin defilements. You'll get it in the next life if you don't realize it in this life. (Sayadaw gives a guarantee for a yogi who discerns anicca). In many lives before, you all had lived your lives as blind and deaf (i.e., with ignorance – avijjā, → see the beginning of D.A chart and it starts with avijjā) and then making actions – saṅkhāra. This is practicing Samudaya sacca. Therefore, you have an abundance of defilements.

Avijjā → saṅkhāra → asutavā phuthujjana, so you experience the second aspect of dukkha sacca. Knowing the way from which you have come is not good and also the place where you have arrived is not good as dukkha (i.e., sec. 1 and sec. 2). With this knowledge, you become a sutavā-ariyasāvako. If you succeed with the ending of anicca, you will become an ariyasāvaka.

Why Not See Nibbāna?

10th September 1962

The attainment of Nibbāna after death is when all the khandhas (i.e., five khandhas) have totally ceased and only happiness exists. Mind and form are dukkha sacca. Therefore, mind and form do not exist in Nibbāna. It's the cessation of dukkha sacca; at the place of dukkha sacca, no dukkha appears. To arrive at Nibbāna, one must listen to suitable sacca-dhamma and, by contemplating dukkha sacca thoroughly, will realize Nibbāna in this life. Section two is dukkha sacca, which you know from the teacher's talk (see the D.A chart). After you know about it and look at your khandha, you then see whatever mind arises is vanishing. This is dukkha sacca. People talk about them (i.e., minds) as different kinds of mind with lobha, dosa, etc., but when you really observe them, you only see their non-existence.

Arising and vanishing is dukkhe-ñāṇaṃ, which is the knowledge of knowing dukkha. When the rise and fall cease, it becomes dukkha-nirodhe ñāṇaṃ – the knowledge of knowing the cessation of dukkha. You only have these two jobs and no other.

① The task you have to do is only dukkhe-ñāṇaṃ (i.e., vipassanā ñāṇa).

② Dukkha-nirodhe ñāṇaṃ (i.e., path knowledge – magga ñāṇa) will abandon it (i.e., kilesa) by itself. The process of the practice only involves two knowledges (ñāṇa):

Without no.① and no.②, nothing can happen or arise. Dana practice is the far cause for it (sīla and Samatha are also the same). This is kamma sakkata ñāṇa.

It has not entered into the knowledge of dukkhe-ñāṇaṃ yet. You only listen to the Dhamma and know dukkhe-ñāṇaṃ. Therefore, except for the Buddha and Pacceka-Buddha, all others must listen to Dhamma teachings. Nibbāna is related to the khandha (There are some hidden meanings beneath it). With the cessation of khandha dukkha, it will arise. Therefore, Nibbāna is not far from us. Why don’t you see it? It has not become dukkhe-ñāṇaṃ yet. If it arises, you will see it.

Dukkha Sacca and Dukkha Vedanā

14th September 1962

If diṭṭhi is falling away, becoming a stream enterer becomes easy. (i.e., with ñāta-pariññā). Without it, it is never possible. (And then Sayadaw talks about the views of other faiths, Christianity, Hinduism, etc. All these are wrong views based on identity view (sakkaya-diṭṭhi). If these reject the law of kamma, it becomes a serious wrong view). Relating to painful feelings, he tells the story of Ven. Tissa who broke both his legs with a rock as a guarantee to the bandits who came and took his life. He was contemplating the rise and fall of painful feelings, noting that he only had bodily dukkha and no mental dukkha arose (i.e., domanassa did not arise).

Don't let l-ness and vedanā get mixed up, and you must contemplate them separately. If you can penetrate vedanā, it's not painful; it only involves the rising and the vanishing. If you can't penetrate it, it will become unbearable and increase. When the worldlings die, they are followed by the whole mass of suffering. If an arahant passes away, all the dukkha ceases and is followed by nirodha (Nibbāna Peace). Whatever phenomena arise, only saṅkhāra and anicca exist. After the arising of saṅkhāra and the nonexistence of it, anicca is evident. At the ending of anicca, the constant (nicca) asaṅkhāta Nibbāna arises. Sayadaw talks about the four satipaṭṭhānas briefly. Don't mix up dukkha vedanā and dukkha sacca. Discarding of its nature is dukkha sacca. Even animals know about dukkha vedanā (So humans are not much different from animals, except humans can use their brains).

Too Crazy

14th September 1962

Having affections for family members (wife and children) is taṇhā. "I am still able to work" is māna. In the words – "I am able," the "I"-ness is diṭṭhi. These taṇhā, māna, and diṭṭhi are not arising by themselves (these are papañca dhamma – extensions of saṁsāra). These dhammas arise from clinging to the khandha. Thus, you have to acknowledge that taṇhā, māna, and diṭṭhi arise from the khandha. They arise because of wrong seeing. For the ariyas, they do not arise. It’s like the example of the mirror. When the khandha exists and wrong attention (ayoniso) is applied, the two combined result in the arising of taṇhā, māna, and diṭṭhi (wrong seeing of the khandha). Only by knowing the arising can one know the way of extermination. With the wrong attention to the khandha → taṇhā, māna, diṭṭhi, upādāna, and kamma → extension of saṁsāra (sec. two connects to sec. 3). Therefore, these are papañca dhammas.

Sayadaw gave some examples for them. A man marries a woman (taṇhā). A mother attaches to her son ("my son" – diṭṭhi). There are two causes for the arising of taṇhā, māna, and diṭṭhi.

These are – khandha (one’s own and others) and wrong attention (ayoniso). If you don't have papañca today, you'll be happy today. Its fault is not small. Continuing the Ven. Puṇṇa’s teaching to Ven. Ānanda. The shadow arises from someone standing in front of the mirror. The one in front of the mirror looked like the shadow. If you ask me, "Isn't it me or the other person?" The answer should be – it’s neither me nor another. If your answer is "me," then there are two of me there. If you answer as the other person, then it’s like me.

Therefore, the dhamma is neither me nor another phenomenon. Taṇhā, māna, diṭṭhi are neither me nor another phenomena. If you separate the mirror and the person, there is no shadow there. Therefore, it arises by causes. With the causes ceasing, the shadow is not there anymore or not arising. Therefore, it's an arising and vanishing phenomenon. So if taṇhā, māna, and diṭṭhi arise, one must contemplate them as anicca. They are also not me nor others; they are non-self (anatta) phenomena. Therefore, if they arise, one can also contemplate them as anatta dhammas. Every time they arise, contemplate them as arising – vanishing anatta.

(Continues on cittānupassanā) Contemplating anicca involves seeing with the right attention, and path factors arise (maggaṅga). Seeing with the wrong attention leads to the rise of taṇhā, māna, and diṭṭhi. If you break down the mirror, the shadow can't arise. In the same way, if you break down the mirror-like khandha with anicca, taṇhā, māna, and diṭṭhi can't arise. The practice is aimed at making the shadows (i.e., taṇhā, māna, and diṭṭhi) not arise.

(Sayadaw's teachings make the profound and subtle dhammas clear and understandable to the listeners).

Crushing by Ageing and Death

15th September 1962

(Based on the sutta – the Simile of the Mountain, Kosalasaṁyutta, SN 3. 25)

There were many lives now and with many kinds of life (i.e., existences). Only Nibbāna is a place we have never been to before. (mostly in apāya bhūmis as our frequent homes). In every life, we are crushed to death by two mountains of jara (ageing) and maraṇa (death). After the jara mountain of pounding and crushing becomes broken and the maraṇa lets consciousness cease. According to the saying 'khandha nirodho nibbānam', the cessation of khandha is Nibbāna. Only with the cessation of the khandha are we free from the crushing of the mountain. The mountains of jara and maraṇa come from this khandha. Only by following the way of no khandha can we be freed from it.

The great confusion arises with the question – How can I live with no khandha? Taṇhā comes in with reasoning.

(This point is extremely important. Taṇhā is very clever and exceeds any politicians, economists, and tycoons. It’s the kilesa Māra and his three daughters – Taṇhā, Arati, and Rāga can lead humans to become crazy, insane, and mad. Even humans cling to the pithy body like a vulture clings to the putrid carcass. Human bhava-taṇhā has no limit. Therefore, with wrong views creeping in, 'popular Buddhism' has become popular).

The culprits of the khandha are also taṇhā and avijjā. Transforming avijjā and saṅkhāra into vijjā and visaṅkhāra (i.e., sec.

1). In a past life, you didn’t address this, resulting in acquiring the khandha in this life (i.e., sec. 2). Therefore, you must be crushed by the jara and maraṇa mountains that the khandha brings here.

[Continuing on cittānupassanā.] Contemplate all the minds arising in sec. 2. You observe only anicca (arising and vanishing). It’s acknowledging the sacca-truth. Past life avijjā turns into present life vijjā after encountering a good teacher (kalyaṇa) and seeing anicca. Saṅkhāra becomes visaṅkhāra because taṇhā, upādāna, and kamma do not arise (taṇhā, upādāna, and kamma are saṅkhāras; without them, it is visaṅkhāra).

Therefore, the contemplative mind (the five maggaṅga) is vijjā and also visaṅkhāra. To be free from the crushing of the mountains, except for the five maggaṅga and eight maggan, there is no other way. This is maggabrahmacariya practice – the path of the holy life. The true refuge or reliability is only maggin-dhamma. Whatever other things you rely on have to be crushed by mountains (all the outside powers – God or gods).

You have to check yourself. There is a lot of ageing, sickness, and death in the khandha. Therefore, dukkha sacca arises or becomes clear. With thinking (i.e., right thought) the dhammas to Nibbāna arise. The khandha brings ageing and death to you. The khandha comes from the prayers of taṇhā (sec. 3, Taṇhā is the Creator). Reflecting in the reverse order (paṭiloma of D.A process), the dhammas for practice appear (searching for the causes). Therefore, I have a warning for you – whatever kinds of merit you’re doing, don’t make prayers for khandhas. If you do, you only get ageing, death, and Dukkha.

Again, Taṇhā arises from piyadāsa (affectionate objects – here is the khandha) [i.e., sec. 2, the whole process from sec. four to sec. 2, if

we reject the 12 links of the D.A process as three periods of time, then it becomes meaningless]. Affection comes from not knowing (avijjā). Then it's only necessary to discern it as worthless of affection (to discern it as dukkha sacca – useless and disgusting). Section two is originally dukkha sacca. You blindly take affection for the khandha not knowing about it. Therefore, you have to correct section 2, thinking of the real Dukkha as Sukha. The Buddha describes it as Dukkha Sacca, but you all are calling it Sukha. Therefore, in the whole of saṁsāra, you have to cry for it.

(Dukkha may be the most difficult dhamma to understand. Sayadaw himself also mentioned this point in his talks. It seems to me that without Taṇhā, humans can't survive. They are always looking and searching for ways to nourish it all the time. Without taṇhā, they become bored. Therefore, Buddha dhamma is difficult to accept or appreciate by the majority. It requires intelligence and wisdom.)

The Real Father and Mother

21st September 1962

Jātipidukkha sacca – Birth is the truth of suffering.

[Sayadaw talks about the filthy and unpleasant place of a mother's womb where a being is conceived.]

Becoming a disabled being or suffering being with the arrangement of kamma. Without separating from kammas, you can never separate from birth, ageing, sickness, and death—the four kinds of Dukkha. Therefore, kammas are quite oppressive (but humans love it, too crazy). Even though it's very oppressive, humans still wish and desire good kammas because they don't see the truth (sacca).

Even though they worship good kammas as benefactors. In every life, kammas associate with avijjā, taṇhā, upādāna, and oppress you. The sufferer is only one, and the oppressors are in a group, but you still associate with kammas. Your foolishness is so strong. Let us cut off these kammas with knowledge (ñāṇa).

We have to kill the kam-mother and kam-father (kam is the Burmese short form for kamma). They are the real mother and father – they let you get birth. You must make these kammas not arise. With the seeing, do not let desire arise. Contemplate the seeing mind quickly as anicca. The knowledge (ñāṇa) of contemplating anicca cuts off taṇhā, upādāna, and kamma. In every life, with the lack of vipassanā, you suffered from the arrangement of kammas (not by God). It can kill the three enemies. If you can't contemplate it, it was like looking after the enemies that oppress you. With the contemplation, you kill the oppressive enemies.

If you say, "I have no time for vipassanā," it means – "I'll let them oppress and kill me!" Are you not tired of being oppressed? The Dhamma that exterminates the enemies is Vipassanā. Don't lack Vipassanā for even one day. Also, you must practice vipassanā continuously. If you don't, then you were born with and will die with double blindness. [Discussion about cittānupassanā.]

A Tame Mind and Untame Mind

29th and 30th September 1962

This khandha body originally has sores, and with the entry into the thorny wood, more sores and pains arise. This is dukkha adding upon dukkha. With the present khandha, kusa thorns prick the feet and the reed blades slash the limbs, and the saṁsāric sores and pains continue to grow. Sec. two is the body sores; with the external thorns of āyatana — sight, sound, etc., that hit or prick the sense bases of eyes, ears, etc., new sores of lobha, dosa, and moha arise (i.e., sec. 3); that again increase the sores and pains (i.e., sec. 4). The six senses of the door are pricked with the thorns of the six sense-objects, and as lobha, dosa, moha new sores arise which again increase future sores. You're able to open the eyes for Dukkha but not its cessation. The ariyas and worldlings use the six senses of the door in different ways. With wise friendship (kalyaṇa-mitta), arrival to Nibbāna becomes apparent. Without kalyaṇa-mitta (or Dhamma), you have to suffer in the present and also in saṁsāra. Sayadaw gives the example of a man seeing a woman and ending up in family life, and many kinds of suffering follow afterward. And then he was complaining about his misfortune due to bad kammas. In reality, it's the fault of entering into the thorny wood of sense objects. Sayadaw continues to talk about the sufferings with each sense door. Each day, every day, uncountable new sores arise.

From each of the senses of the door, we're receiving the three kinds of new sores related to lobha, dosa, and moha. It happens because the mind door is muddy (kilesas). Of the three types of kamma, mind action is the greatest fault. Closing your eyes can't attain

Nibbāna. Going the wrong way will lead to Dukkha. Knowing how to open it to attain Nibbāna (Here the talk relates to Indriyabhāvanā Sutta, MN 152). Therefore, how to open or be able to open your eyes is even quite important. If the seeing mind, hearing mind, etc., arise, contemplate anicca; this is not insignificant. It's with the path factors (maggaṅga) that cut off the three kinds of the D.A process. Thus, it cures the kilesa sores with the magga-medicine.

(This point is not only important for transcending Dukkha but also to protect and look after the environments and nature nowadays. 21st-century human beings create a lot of dangers and problems for mother Earth.)

Sayadaw continues the talk by giving the similes of the 6-animals to the sense-doors. It was like a human being looking after the six animals. He was always dragged away by one of the strongest animals. Therefore, his living and dying are unstable. It doesn't follow his own desire (i.e., for worldlings). Not because they have free time but because they have to follow behind due to its pulling. If you see them with the ñāṇa-eyes, they appear very ugly. (i.e., always burning with kilesa fires). Therefore, Nibbāna is the non-existence of these six animals. Only by arriving at a stable (nicca) Nibbāna can one have stable living and dying. Carrying the unbearable burden is also Dukkha Sacca. We think arriving in the human realm is happiness (because of a sugati existence – good destination). In reality, it happens because of not recognizing dukkha sacca. Because you have to look after the six animals. It'll be peaceful only by striking a peg and binding them there. Tomorrow, I'll talk about how to strike a peg and bind the animals there (i.e., the way of insight).

Practising Dhamma means being able to control one's mind and using it for one's desires. If you can't overcome the mind, what'll happen to it? The mind is used to seeking pleasures in unwholesome matters (untrained or uncultured mind). The mind itself is not only a leader but also takes pleasure in unwholesomeness which makes life disordered and confusing. If you can't control the mind, suffering is certain. Don't forget this important point (this is the main point for living beings mostly encountering apāya dukkha in saṁsāra). Therefore, living beings can't be seen as arriving at a peaceful Nibbāna. If you are unable to tame the mind, you will become a drifting and sinking man in saṁsāra (i.e., sugati and dugati, mostly in dugatis). Don't doubt about this point. Those who cannot control the mind will never attain Nibbāna. The contemplation of cittānupassanā disperses the companions of the mind with anicca, dukkha, and anatta, and taṇhā, upādāna, and kamma can't arise. Even if you contemplate the mind, if you discern anicca, it becomes dhammānupassanā. It's no longer the mind, and you get the yathābhūta-ñāṇa; because you discern the original nature of its anicca. While sīla is controlling the mind, insight destroys the mind so that it can't do whatever it likes. Whatever actions are done by following the mind only are going wrong.

[Continues the six animals.] The worldling was like a man who bound the six animals of the six senses of the door with taṇhā ropes (i.e., six ropes) that were tied into a knot (avijjā) together and then he was harnessing them. If you can't control them (i.e., the sense door-animals) you are left with a bad living and dying, whereas controlling them leads to a good living and dying. Being unable to control the mind means that it does not have the nature of being stable and calm. The noble dhamma or Dhamma and the ignoble dhamma (worldly and worldling) are quite far apart. Every mind that arises must contemplate

as anicca or engage in cittānupassanā. The minds are the six animals. Bind all the animals at the post (peg) of sati and they cannot run away. With the contemplation of cittānupassanā, taṇhā is cut off and avijjā becomes vijjā. If you can insert the path factors (maggaṅga) between sec. two and sec. three, it becomes sāsana Dhamma. Therefore, dāna, sīla, and Samatha are the dhammas of external sāsana. The beginning of Sāsana starts from Vipassanā. (Sayadaw gives some examples for the external sāsana – the dāna of the Velāma brahmin; the jhāna teachers of the Bodhisatta — Uddaka Rāmaputta, and Āḷāra Kālāma.)

No-one or nobody could teach inserting the path factors between sec. two and sec. 3 (i.e., before the Buddha arose). The Bodhisatta became Buddha because he could insert maggaṅga between vedanā and taṇhā, and not under the Bo Tree. If you prefer the mind and contemplate the minds, if on feeling then contemplate feelings, if on dhamma then contemplate truths (saccas), etc. The 'I'-ness of wrong view is the strongest clinging to the mind. With the contemplation of anicca in the mind, diṭṭhi can’t stick to it. After achieving success with the minds (cittānupassanā), then proceed to vedanānupassanā. Proceeding successively makes the way straight (We never know about Mogok Sayadaw’s own way of practice because he never mentioned it. His instructions to Yogis are cittānupassanā and vedanānupassanā).

Only by attaining the knowledge of saccānulomika-ñāṇa does one truly engage in sāsana Dhamma (i.e., anicca). If you ask me – what are the differences between the outside sāsana and inside sāsana dhammas? The answer is the outside sāsana dhamma only has kammassakatā-ñāṇa. The inside sāsana Dhamma has both knowledge of kammassakatā-ñāṇa and saccānulomika-ñāṇa. The knowledge of anicca is important. Through the discernment of anicca only, do the knowledges of disenchantment and its ending arise.

A Short Visit to Human Realm

2nd October 1962

Your permanent homes are the four apāyas. Human realm, heavenly realm, and brahma-god realm are only short visiting places. Why are you all falling into apāyas? Because you are unable to cut off the D.A process of the khandha so that it becomes your permanent home. You have to understand the D.A process. Diṭṭhi arises because you don't understand it. With the cause of Diṭṭhi, beings fall into apāyas (This factor is very important for beings falling into apāyas. Becoming a sotāpanna, diṭṭhi is eradicated, and there is no more becoming in woeful existences — hells, animals, ghosts, etc.)

One day Ven. Ānanda went to Kuru Country and there he enjoyed the fruition state. (from the Nidānavagga, Saṁyutta N.) The fruition state involves contemplating anicca and, at the end of anicca, inclining toward the Nibbāna element. It means Nibbāna and phala-ñāṇa (fruition knowledge) are together. He was contemplating the object of Nibbāna with the cessation of Dukkha (here sotāpatti-phala). After that, he reflected on the paṭiccasamuppāda dhamma and then went to see the Buddha. He said to the Buddha that D.A dhamma was easy for him. The Buddha rejected his statement. In the apāyas, living beings are more overwhelmed than in other places because of their lack of understanding about D.A dhamma. From human realm and heavenly realm, living beings construct the hell realms according to the D.A process – i.e., diṭṭhi → diṭṭhupādāna → kamma.

Only with the understanding of the D.A process can you understand the practice. In the whole D.A process, only sec. two and sec. three are important because they relate to the present period.

Ānanda’s understanding of D.A was only regarding stream entry. He had not yet understood the other D.A processes from once-returner to arahant. People who do not practice are kamma-samaṅgīs who are collecting kamma before death. Past lives' old kammas are following people, and they are also making new kammas in every present (if we think about it carefully, it's quite frightening).

To destroy the old kammas and to cut off new kammas, only the path knowledge is able to do it. These words are very important. We establish the five path factors to develop them into eight path factors. For example, you contemplate the hearing mind. If it’s just hearing, it is called abyākata-citta (neither wholesome nor unwholesome mind). The contemplative mind (ñāṇa) is a wholesome mind. The two can’t be in parallel. At the moment of abyākata mind, a wholesome mind can’t arise. Eka-citta-sampayutta – can exist with only one mind (at each moment). They have different time spans relative to each other. At the time of contemplating, you’ll see the hearing mind does not exist (already vanished). There are no other minds arising between them at the present. After the arising and vanishing, ñāṇa can enter or come in. Even though vipassanā magga analyses dukkha and abandons samudaya, it has still not yet seen nirodha. How to make this ñāṇa mature? With strong effort (viriya), ñāṇa can mature. Therefore, an ordinary disciple (pakati-sāvaka) does not need perfection (paramīs). [It doesn’t mean you don’t have any perfection from your past lives. Here, Sayadaw encourages people not to rely on paramīs alone.]

With strong effort, if you can make aniccas and maggas fit together, then the practice will be fulfilled (i.e., no kilesas will come between anicca and magga).

The Eyes by Mother and Teacher

2nd October 1962

[This is a very simple, clear, and profound talk on how to eradicate lobha, dosa, and moha. There were a lot of people who came to listen to Sayadaw's talk. So with karuṇā, he gave a very useful practice.]

I ask you to look at the khandha, which means to pay attention to it. The dhamma is in the khandha; paying attention is looking at the khandha. How will the khandha tell you? Now! A lot of people are here, and the khandha tells you – it's hot. A dosa mind will arise (i.e., domanassa mind – discontent, displeasure). On the body is dukkha vedanā. The khandha tells you it's dukkha sacca; pay attention or contemplate it as dukkha sacca arises. From the tree of Dukkha, only fruits of Dukkha are borne. So, the khandha is Dukkha Sacca, and the ñāṇa able to find this out is Magga Sacca. In this way, from behind Dukkha follows no domanassa. From behind Dukkha, the desire of wanting it goes away of lobha does not arise. Domanassa also does not arise; thus, soka-sorrow, lamentation, etc., do not arise. Avijjā – the ignorance of not knowing also ceases. (i.e., lobha, dosa, moha cease.)

This point is important. In the khandha, only Dukkha arises and ceases. Therefore, whatever arises, wherever it is, it is the arising of Dukkha and the cessation of Dukkha. The body khandha is loathsome (asubha) and only loathsome materials come out – such as sweat, phlegm, urine, excrement, etc. In the same way a mango tree only bears mango fruits. Khandha is Dukkha Sacca, and only Dukkha comes out. If you recognize it every time it arises, it becomes magga

(vijjā). Without this knowledge, it becomes avijjā. Do you have to pray for magga? Or recognize it every time it arises?

So, don’t go in front of the Buddha Image for prayers. Realization occurs every time you know it arises.

With the knowing of Dukkha, you’ll get magga-ñāṇa; if you don’t know, you will not get it. Whatever mind, feeling, or form arises, contemplate them as dukkha sacca. Is there any mistake with it? Is there anything besides dukkha sacca in sec. 2? Therefore, seeing, hearing, smelling, etc., all the minds caused by it (i.e., the five khandhas in sec. 2) must be dukkha sacca. It arrives at truth and becomes dhammānupassanā satipaṭṭhāna. If you are looking for truth, you will find it in the khandha. Isn't the path the work of prayer? Or is it searching for dukkha? You only need to catch and see whatever dhamma arises. The arising dhamma is dukkha sacca; catching and seeing is magga sacca. You have to note it as someone attaining the path factors.

I’ll tell you about the benefit of it. Before, you didn’t know it, following with dosa (as an example – "It’s too hot!" with dukkha vedanā arising). Dosa can’t follow when knowing the arising dhamma. To eliminate dosa is magga. In this way, you’re inside the sāsana, and the doors to apāyas are closed (i.e., stream entry). It’s quite valuable. Closing the doors to apāya means no dosa arises. The desire for it disappears; taṇhā also does not arise because of following with maggas. Thus, taṇhā's samudaya dies. By knowing the arising phenomena, you become vijjā, and avijjā ceases. Avijjā (ignorance) is moha (delusion), and moha does not arise. Therefore, knowledge of one’s lobha, dosa, and moha dies away. Their cessation is Nibbāna. Lobha leads to peta existence, dosa to hells, and moha to the animal

realm; and with their cessation, apāya doors are closed. The path knowledge closes it for you. This knowledge is – cakkhuṁ udapādī – the eye of wisdom, the path knowledge arises. You have to acquire this knowledge and don't forget it. It's very important; only with the appearance of a Buddha do we have this knowledge. This is the arising of the eye of knowledge (ñāṇa-eye). These are the eyes which the teacher gives to you, not by your mother. The eyes which the mother gives to you are—this is your father, mother, etc. She taught you concepts and couldn't teach you the ultimate truth. The eyes given by the Buddha and teacher let lobha, dosa, and moha die. The eyes given by the mother let affection, fear, and fright arise.

The mother can give you the eyes of sīla. The teacher can give you the wisdom-eyes. Isn't that quite different? Only with wisdom can one go to Nibbāna, and you have to rely on it. It can exterminate the watery root of saṁsāra. In this way, it's joyful to die, with the cessation of samudaya and the ending of dukkha. The Buddha teaches that if you want to think, then think of it as dukkha sacca (from Saccasaṁyutta). By thinking of whatever is arising, you close the doors of apāyas (i.e., follow with magga). If you lag in your thinking, the doors to apāya open (i.e., man follows thinking). Which impacts you more—opening the doors or closing the doors to apāya? You attain magga if you are capable of thinking. Being unable to think leads to dukkha; therefore, the 4 apāyas become our homes and fields. I'll relate a short story for you. In the Buddha's time, Vajirā Bhikkhuni, after going on alms round in Sāvatthī, later went to a cemetery for the day's abiding. Then Māra, the Evil One, desiring to arouse fear and terror in her, wanted to disrupt her day's abiding and approached her with questions: "By whom has this being been created? Where has the being arisen? Where does the being cease?" He asked all these useless questions. Only

dukkha sacca exists and there is no living being. Māra approached her regarding living beings. Vajirā recognized him as Māra and gave the answer, "There are no living beings; why do you come and ask me?" Māra was questioning with the wrong view. Only dukkha sacca exists. (from Bhikkhunisaṁyutta).

You must remember that whatever arises in the khandha is dukkha arising. The momentary present is also dukkha, and so is vanishing. Nibbāna is near; why don’t you find it? Because you don’t know how to remove dukkha. [Note: There are two coverings on Nibbāna—the first is hindrances, and the second is dukkha.] If you contemplate by discerning anicca, its disenchantment, and the desire for its ending, then the cycles of arising and falling come to an end. Do not merely open your eyes and look; the khandhas (five khandhas) disappear under Knowledge. What remains with the knowledge? The contemplative mind or ñāṇa stays with the extinction of dukkha (i.e., Nibbāna). Extinction at the place of dukkha is Nibbāna. This knowing is path knowledge. It was like a movie. The images that appear on the movie screen are like the arising of dukkhas. When the movie ends and the images cease, the white screen appears. This is like Nibbāna (This is a metaphorical term and should not be taken literally because Nibbāna is a kind of Emptiness). Knowing or seeing is magga ñāṇa.

Leading by Wisdom

3rd October 1962

Look at the circle of the D.A chart. You'll see the 12 kinds of the mind (i.e., seeing, hearing, smelling, tasting, bodily consciousnesses, greed, anger, delusion, non-greed, non-anger, thinking minds, breathing mind – wanting to breathe in and out minds). The nature of the mind is running toward sense objects. After becoming aware of the objects, it passes away. As an example of the seeing mind – it knows the object and then it passes away. Knowing the object is its arising and not knowing the object is its vanishing. This is the nature of the mind. A mind arises or does not arise; you have to decide based on the sense objects. Without an object, it cannot arise. It arises by a sense-object, and with its lifespan ending, it vanishes. In the five path factors, right view is the leader of all. With mind consciousness, the whole khandha group also passes away. The leader consciousness vanishes clearly; the others do not vanish clearly. In the five path factors, only right view (sammā-diṭṭhi) really sees it. The others are only helping it to see it. Here, paññāmaggan are the main factors (i.e., right view and right thought), and samādhi-maggan are not the main factors. Only paññā-maggan discerns anicca, and samādhi-maggan does not see it but helps paññā-maggan. Paññā and samādhi maggaṅgas combined together in discerning anicca. Contemplating anicca, led by wisdom, does not connect section two to section three, that liberation from kilesa with paññāmaggan. Even though samādhi-maggan is included here, it's not the main point. With samādhi alone, one cannot discern anicca and arrive at Nibbāna. Only with wisdom and the seeing of sacca can one arrive at Nibbāna. These are not small words. Samādhi only directs the mind toward anicca, and it doesn't know what is there.

Samādhi can manifest psychic power in worldly matters but cannot liberate from saṁsāra. Thus, samādhi is not much different from those who don't have it, and is similar to animals. Because samādhi is not free from birth, aging, sickness, and death.

[Note: In this talk, Sayadawgyi strongly emphasizes paññā over samādhi. If we continue to listen, we will understand the reason. With paññā, one can develop vipassanā samādhi. See the teachings of Sayadaw U Candima.]

Therefore, when Dakars and Dakarmas (lay people) come here, I mainly teach them to contemplate anicca. I don't want them to practice samādhi separately because it's not only external sāsana dhamma, but I also don't want them wasting time. With the discerning of one anicca one is freed from one kilesa, and with a lot of seeing anicca, one will be far away from kilesa. Being far away from kilesa and its disappearance is the task of wisdom. The Buddha also said that wisdom is the noblest thing in the world.

It was never for samādhi (i.e., the noblest in the world). Wisdom is able to penetrate things which others are unable to penetrate. (Here Sayadaw gave an example of the Brahma gods who can't discern anicca because they don't have wisdom.) Only wisdom (paññā) knows anicca, dukkha, sacca. Only wisdom is worthy and reliable. These teachings come from Suttanipāta.

When the Buddha was teaching the wanderer Susima, he used wisdom to teach him. (This was from Nidānasaṁyutta and Sayadaw told the story of Susima). I am urging you to use wisdom for practice. The Buddha gave the following instruction to Susima: First, practice with vipassanā ñāṇa, and later the knowledge of seeing Nibbāna will arise (i.e., Path knowledge). After vipassanā ñāṇa, magga ñāṇa arises.

Vipassanā ñāṇa is discerning of anicca, and magga ñāṇa is not seeing of anicca (or the ending of aniccas). These are the differences between them.

If anicca and magga fit together, then right attention and ñāṇa also fit together. Yonisomanasikāra and paññā come together. Yoniso pays attention to anicca, and paññā sees it. Therefore, right attention and ñāṇa fit together. In this way, sāvaka paramīs (ordinary disciple's perfections) are fulfilled, and it can lead to stream entry and arahantship. This was said by the Buddha. These Pāli words describe the main necessity of Vipassanā – Insight in practice (i.e., not those of Mogok Sayadaw's own ideas).

[There are some controversies between jhāna samādhi based and insight – vipassanā samādhi based practice. Some reject the second way as invalid without jhānic samādhi. However, there are many pieces of evidence in the suttas and modern day yogis' experiences which support the second way. Many had realizations by listening to the Buddha's teachings in the Buddha's time (lay people, monks, devatas, and Brahmas). The Buddha also taught dying monks vipassanā practice at their deathbeds. Vipassanā Yanika practice seems to yield quicker results than jhāna-based practice, which takes a long time to develop jhānas. These two ways of practice are more distinctive within Thai Forest Tradition and Burmese Tradition. Sayadaw U Candima's teachings also support these two views of practice.]

Wrong Views on Nibbāna

7th October 1962

Saṅkhāra is the dhamma of making something. It makes the khandha. Not desiring anything is Nibbāna, but don't take it as though nothing exists. It has no Dukkha. At the place of Dukkha, Sukha arises. Where no khandha exists, one is freed from the round of existence (vaṭṭa). I am asking you to contemplate the khandha until its disappearance to let you know about the freedom of your own vaṭṭa. Dukkha exists in section 2, the cessation of Dukkha is also there (i.e., sec. 2, see the 12 links of the D.A Chart).

People think of Nibbāna as a big city or place (some Buddhists even created paradises, a permanent Heaven for Atta-Nibbāna). Nibbāna means it has no Dukkha!

[The above hour-long talk is on the subject of the three rounds of existence, i.e., kilesa-vaṭṭa, kamma-vaṭṭa, and vipāka vaṭṭa. Sayadawgyi explains them using the 12 links of the D.A process chart. He discusses Nibbāna in various ways in some talks. He believes that wrong views on Nibbāna prevent realization of the Dhamma. There are many misunderstandings and misinterpretations of Nibbāna, even among Buddhists.]

The outsiders' nibbāna is diṭṭha-dhamma nibbāna — worldly sensual pleasure, which is associated with western-hedonism. Their seeing is burning with sensual lust, hearing, smelling, tasting, etc., are also burning with lust. Therefore, they will never appreciate Dukkha and Nibbāna. Some Buddhists (including monks) interpret their Suññatā-Vāda as "everything is empty." Therefore, they don't consider Nibbāna as emptiness and have created something tangible. This

allows them to come and go as they wish, due to their strong and deeply rooted bhavataṇhā. Thus, they can assist others by coming and going like the Hindu Avatar. Without an understanding and appreciation of Dukkha, one will never know about Nibbāna. Always thinking with diṭṭhi and taṇhā, they never fully appreciate and understand Dukkha and Nibbāna.

Bitten by Dogs

7th October 1962

In many lifetimes, our actions of two unwholesome and wholesome dogs are following behind us—all the time, the unwholesome dog is stronger. If we observe our mind processes in daily life, unwholesome minds are more prevalent than wholesome minds. Death, occurring as the expiration of kammas, is influenced by akusala (human birth arises with wholesome kamma or merit, but when death comes, it is unwholesome). There are a lot of wholesome and unwholesome (merits and demerits) that, instead of two dogs, a pack of dogs following behind us is more accurate. To consider it as free from dangers is quite foolish. Therefore, you all have to tread the path of freedom from dogs (magga) until you arrive at the destination of Nibbāna.

I'll extract a story for this from a sutta (i.e., Subrahma Devata Sutta, Devaputtasaṁyutta) [Sayadaw told the story]. The Buddha couldn't save him directly; only the Dhamma could save him.

(According to the story, Subrahma and his 500 celestial nymphs were destined to fall into hell due to their kamma. Some Buddhists have the mistaken view that chanting certain mantras of Buddhas and Bodhisattvas can save them from any dangers and misfortunes.)

The preceding anicca is dhamma and the following discerning of mind (ñāṇa) is also dhamma. You only know the dhamma and are able to practice, which can save you. Apart from the Dhamma, there are no other reliable things. Your bones, piled up to the height of 13 miles between two Buddhas, were bitten by dogs (i.e., by kamma). Apart from the task of maggaṅga, there are no other truly reliable elements.

(According to the story, Subrahma and his consorts entered the stream by listening to the Buddha's talk and the doors to hell were closed for them. This gives us some insights into the workings of kamma and the importance of the warning of the last words of the Buddha: "Vayadhammā saṅkhārā, Appamādena sampādethā"-- (All) conditioned things are subject to decay, strive on with heedfulness!"

The Great Benefit of Anicca

13th October 1962

People living the careless life are going towards Death. With the knowing of the truth (sacca), they die but are excepted from reaching a bad destination (dugati) and instead arrive at a good destination (sugati). A person who knows the truth is already discerning the rise and fall of phenomena, which is anicca. The rise and fall are dukkha sacca. The rises and falls of mind, feeling, etc., are also dukkha sacca. The person knowing the rise and fall of phenomena knows the truth. He has not yet abandoned diṭṭhi with its root (i.e., temporary abandoning). Do not feel sadness because of the temporary abandonment of it, and you'll arrive at sugati. As soon as you arrive there, the discerning of anicca and dukkha sacca quickly appears in his/her mind.

Even if this yogi takes rebirth there, he doesn't know it yet because ñāṇa appears first, before he knows himself as a devata (this has to die with anicca dukkha sacca). Dukkha sacca arises first, and he enters the stream instantly. You may ask, "Why is it so quick?" This is because they (devatas) don't have pancreas, phlegm, blood, oil, etc.

⑦ Therefore, the yogi (devata) continues to discern the rise and fall (anicca) more clearly and progresses from sotāpanna to arahant. (If one becomes anāgāmī and arahant, one can't stay in heaven. Anāgāmī has to pass away and take new rebirth in the Brahma realm. For an arahant, it becomes the Nibbāna element. This is my reflection. Sayadaw did not mention these in the talk.) A person who knows about the truth (sacca) will not fear death.

A pain appears and disappears, as do goodness, itching, etc.; these are also examples of the rise and fall (anicca). Knowing this is knowing the truth (sacca). At that time, kilesa is extinguished. If you die with this awareness and arrive at sugati, you might become a sotāpanna instantly. If you don't, also don't worry about it. A hundred years of human life is equal to one day in heaven. (100 years on Earth = 1 day in Heaven). A Sāsana year of over 2500 is equivalent to 25 days + hours in Heaven.

⑧ At the meeting of devata, some devatas deliver Dhamma talks (Sacca Dhamma) and the yogi devata, by listening to their Dhamma talks, also can realize Dhamma. If you don't know sacca, you can be in low spirits. Here, every day, you all are listening to sacca Dhamma and contemplating them, thus knowing about the Truth. (Mogok Sayadaw's Sacca Dhamma Talks are importantly valuable) The Buddha himself mentioned, "If you know about Sacca, don't worry." I am not encouraging you, but talking about it according to the Aṅguttara Nikāya Pāli (i.e., directly from the Buddha).

⑨ If it's not in this way (i.e., the second point above), some of your Dhammic friends (kalyaṇamittas) who died before you and arrived there as devatas, will remind you of your practice and you can contemplate anicca and thus enter the stream. (This is more likely if the yogi as a devata has not been there very long. Otherwise, they might indulge in celestial pleasure and get lost. See: Subrahma Devata and his consorts). Therefore, live and die courageously (i.e., with Sacca Dhamma). There is nothing to be afraid of. (Sayadaw's words are uplifting).

⑩ If not in this way (i.e., the third point), and some devatas' lifespans expire, they die in a blip and disappear. The yogi devata sees

this, having also heard and seen Sacca Dhamma before that. By seeing the devatas encounter sufferings (at the time of dying) and contemplating anicca, he can enter the stream.

These four factors are clearly mentioned by the Buddha in the Aṅguttara Nikāya; people who don't yet know them must learn them through the practice (i.e., sacca mentioned above). Now, if you have experienced the magga and then die, that is also good.

(Sayadaw continues to explain the D.A process). Vipāka vaṭṭa refers to the round of existence. (He then explains the three vaṭṭas: kilesa, kamma, and vipāka vaṭṭas, respectively.)

You should contemplate vipāka vaṭṭa as dukkha Sacca (i.e., the five khandhas); otherwise, it will lead to taṇhā, upādāna, and kamma. This, in turn, will lead back to kilesa and kamma vaṭṭas. Consider whatever arises as Dukkha Sacca, because the whole body is dukkha sacca. Seeing, hearing, goodness, etc., are dukkha sacca because they are anicca.

Never think about, "What will I become if I die?" Die knowing the truth, which leads exclusively to sugati and not elsewhere.

[This talk was delivered four days before his Parinibbāna. Sayadaw is encouraging and uplifting the disciples not to become low-spirited and worry about their practice.]

For example, "What things are coming out from an asubha-corpse?" From the nature of asubha, only asubha will come out. In the same way, at the present moment of this khandha, whatever arises from it is only dukkha sacca that rises and falls. If you die with this kind of knowledge, there is no seriously ugly death, because the magga comes between sec. two and sec. 3. Then vedanā paccaya taṇhā does

not arise and only paññā arises, and samudaya sacca ceases (taṇhā ceases), i.e., the cessation of sec. 3. Section four does not arise and saṁsāra is cut off (i.e., different stages of saṁsāra, e.g., for a sotāpanna, the four apāya saṁsāra). You have to instruct your family members that if I die, do not make merits for me. (For most worldlings after death, becoming hungry shades is more likely.)

Even though you are not a slave to others, you are still a slave to your khandha. Therefore, you suffer vaṭṭa dukkha (i.e., Vipāka vaṭṭa).

[Here Sayadawgyi refers to looking after and conditioning of the khandha in many ways.] You have to urinate and excrete; run here and there; eat and drink, etc. Do you have any free time? You're a slave to the khandha, encountering Vaṭṭa. A vipāka vaṭṭa being is dukkha sacca. Therefore, every time with the contemplation, you attain lokiya-magga. How do you attain lokuttara magga? You have to contemplate until its ending.

The Crooked Dhamma and the Straight Dhamma

1st October 1961

The Buddha taught Puṇṇa: By seeing a physical form, affection arises, and clinging to it as reliable—these are taṇhā, māna, and diṭṭhi, which are followed by upādāna and kamma. Then you'll suffer. If you don't have affection, then there is no suffering. Therefore, whether you choose to suffer is determined here, and if you choose not, it must also be corrected here. It's easy to fall into this trap, but difficult to correct it, similar to a foolish patient who eats unsuitable foods, causing lobha, dosa, and moha sores to arise. These are mental afflictions. Mistaking things that are not wife and children to be wife and children. The mind door is deceiving you. These are sores of affliction. In reality, they are Saṅkhāra dhamma and anicca dhamma (i.e., sensual pleasures). You have been deceived by them. If you overcome these deceits, you will arrive at Nibbāna. Knowing that they are not affectionate and unreliable leads to Nibbāna. The three dhammas of taṇhā, māna, and diṭṭhi are deceiving you. The dhamma that does not deceive you is maggaṅga dhamma.

Maggan is the straight dhamma. You have to place it between the deceivers. Only with the deceivers do its companions of clinging and kamma follow behind them.

(Here we can see the importance of the Maṅgala Sutta, the first and the second blessings: Asevanā ca bālānaṁ – not consorting with fools; Panditanañ ca sevanā – consorting with the wise. We are consorting with the three foolish leaders – taṇhā, māna, diṭṭhi, and their thugs, all the time instead of with the eight wise-men.)

If the crooked dhammas arise, leading to sufferings, and the straight dhamma, leading to happiness (and peace).

Every time with seeing, hearing,... knowing, you must always have a critical approach as: “Is it straight dhamma or crooked dhamma?” If you have affection for them, it’s crooked dhamma. And if you recognize them as aniccas, they become straight dhamma. Taṇhā, māna, and diṭṭhi make you hot (they not only affect humans but also severely impact nature with climate change and all pollution), and Magga Dhamma makes you cool. You must reflect on them with your heart.

Note: The last paragraph is quite important for our daily life. We should always have a critical approach whether we are consorting with the fools or the wise.

This is appamāda – Heedfulness.

Khandha Train and Life Stations

2nd to 3rd December 1960

This khandha is like a train. As a train, it has to arrive at different stations. It’s its duty. Initially, you arrive at the station of the mother’s womb. (Sayadaw talks about the unclean place of the mother’s womb). The birth station is a station for dukkha. A person who doesn’t know sacca (noble truth) has to arrive there. (mentioning about some dukkhas in the womb) Because you don’t know about jātipi dukkha sacca – birth is the truth of dukkha. Now! Staying in there for even a second is unbearable. You have to stay there as a Vipāka vaṭṭa being. Isn't it clear that the start of this life is not good? At the time of delivery, being forced to come out through the narrow hole. (gives an example of a mouse being forced to come out from a small iron net) Is it happiness or suffering? Wanting to come back here again is too foolish. (continues to talk about the sufferings after delivery).

Now you can be happy because you don’t know or remember the path you have traveled. By knowing of dukkha sacca, the knowledge of not wanting to be born again will arise. After coming out, you arrive at the ageing (jara) station and become a disabled small baby. Even though you have feet and hands, you can’t do anything. You're thirsty for water and bitten by mosquitoes but can't say anything and are unable to do anything. You even don’t know what is happening to you.

I am talking to you about the Abhiṇha Sutta (Aṅguttara N., AN.5.57.) with reflections. (Then Sayadaw continues to talk about old age, sickness, and death) If you still don’t know Sacca Dhamma and risk changing your head and arriving back at these stations again, such as different kinds of animal (dog, pig, etc.) heads, human heads, devata

heads, etc., what kind of head do you still want to become again? Which stations do you like? – such as jāti, jara, vyādhi, and maraṇa stations. If you don't like any of them, you have to pray for liberation from dukkha. (most Buddhists make prayers for taṇhā, which is the source of all these Dukkhas – such as long life, beauty, health, wealth, power, etc.) You also have to practice which is the cause for not arriving there (i.e., all sorts of Dukkha). I'll continue it tomorrow.

From the ageing station before arriving at the sickness station, you must look for the maggan path of a separate route. If you're sick, you can't do it. Now you can practice means not arriving at the sickness station yet. If you're sick, then only go to the death station, with serious illness and after that with serious death. Observe and contemplate the ageing khandha. From the five khandhas, contemplate one of them. If you discern anicca, maggan will arise. You have to watch and observe the khandha and it'll tell you the truth. For example, in the darkness of the night with a mosquito bite, it's painful and itching. And then the hand arrives there. The mind arrives there first and is followed by the hand. Dhamma is calling at you as ehi-passiko – come and contemplate me! Don't go there with the hand but go there with ñāṇa-knowledge. Going with the hand is going with Dosa. Going with ñāṇa is going with Maggan. Going with Dosa is going to apāya (to hell).

Vedanā already ceases before ñāṇa goes there. If you go where anicca is calling, you will see anicca. Going with Dosa becomes sakkaya diṭṭhi. If you go with ñāṇa, you will find your own death. Your death is anicca, and finding this out is magga.

Sandiṭṭhiko samāpatti sabbo – seeing it by oneself because your ñāṇa is going toward ehi-passiko, which is calling at you, inviting you

to come and observe me. You're lacking these two factors that have not found Nibbāna, and not arriving at the maggan path [instead of micchā-magga (defiled paths). There are many in worldly knowledge.] If you're following behind ehi-passiko, you will realize the first magga, the 2nd magga, etc. Paccattaṃ veditabbo viññūhī – you will realize and experience them respectively.

How do you experience them? Ageing, sickness, and death do not come back again. If you contemplate a lot, lokiya magga becomes lokuttara magga. If it becomes the eight path factors, the khandha disappears (the five khandhas vanish). So, no more deaths are calling at you. You have found out by yourself the place of freedom from Deaths. At the ending of Anicca → Nicca Nibbāna exists. At the ending of Dukkha → Sukha Nibbāna exists.

At the ending of Anatta → Anatta Nibbāna exists.

Note: Nibbāna is Atta or Anatta? I have heard from a Forest Thai Ajahn that Nibbāna is neither Atta nor Anatta. It makes sense because there are no worldly designations for it. Some Buddhists, whose Diṭṭhi-Taṇhā are so strong, postulate Atta Nibbāna with a permanent Heaven for coming and going to save all beings, similar to Hindu Avatars. Additionally, some Buddhists interpret Suññatā as meaning nothing exists. Thus, the defilement of bhava-taṇhā was terrifying for worldlings. Thus, Nibbāna being anatta is especially relevant for these rāgūmmattakas (rāga-ummattakas) and mohūmmattakas who prefer the ways of drifting and sinking in saṁsāra with their Attas.

The Buddha's View / Human's Fires

5th December 1960

Today, I'll explain clearly about Nibbāna. You'll appreciate Nibbāna as diṭṭhi falls away. Someone with a wrong view can't arrive at Nibbāna, nor can he like it. (This talk is based on the Aggivachagotta Sutta, Majjhima Nikāya, MN 72, where Sayadaw continues on the questions to the Buddha by the wanderer Vacchagotta.) The Buddha answers Vacchagotta as – "the arising and vanishing of the five khandhas (mind and body) is my view." Contemplation of anicca is derived from here (it is mentioned in many places in the suttas). This view leads to the cessation of taṇhā, māna, and diṭṭhi. The Buddha's view and doctrine is that only anicca exists and the contemplation of anicca is crucial. Rūpa, vedanā, saññā, etc., are only sign boards (i.e., names only). The real existence is the existence of rising and vanishing. With the contemplation of anicca, all clingings cease. If taṇhā, māna, diṭṭhi cease, all the clingings following behind them also cease. With the cessation of clinging in the person and where he has gone (i.e., after death).

With the cessation of clingings, kamma (actions) ceases, with kamma ceasing, births cease. With the cessation of births, one arrives at Nibbāna, nowhere to go (& no coming or going). Vacchagotta did not appreciate the falling away of Diṭṭhi, so there was no appreciation of Nibbāna, hence his questioning of where the person has gone. Therefore, as I mentioned at the beginning, only when diṭṭhi has fallen away can one truly appreciate Nibbāna.

If not, it's only the appreciation of lip service Nibbāna! It cannot be the appreciation of True Nibbāna. (Here, the wanderer Vacchagotta

shows no appreciation or understanding of Nibbāna. Perhaps his spiritual faculties are not mature yet. After the second meeting with the Buddha and asking questions again, he eventually becomes a monk and, through practice, becomes an arahant with the six supernatural powers. Sayadaw continues to explain the four questions put to the Buddha).

If you do not have any appreciation for Nibbāna, you will never practice. Even with practice, Diṭṭhi will resist. And with the resistance of Diṭṭhi, you will never attain Nibbāna. Therefore, talking about Nibbāna is not easy. (Most Buddhists are wrong viewers, and the majority prefer the coming and going in saṁsāra.) If you want to appreciate Nibbāna, look for a teacher who can teach you to understand Dependent Co-arising. In reality, the answer will be that someone with the cessation of his craving and clinging does not go anywhere. But with this answer, Vacchagotta will take the view of uccheda. According to the D.A process, with the cessation of taṇhā, upādāna, and kamma, birth (jāti) ceases. There is no birth, and not going anywhere is true. Or with the cessation of Dukkha, the arrival at the cessation of Dukkha is also true.

(Actually, with the understanding of D.A process, the nature of Nibbāna is becoming clear.)

Without paṭiccasamuppāda, there is no inclusion of Truth (sacca). With the cessation of samudaya comes nirodha – the cessation of dukkha. With the cessation of the cause (i.e., samudaya/craving) the result of dukkha ceases (i.e., the five khandhas), which is Nibbāna. This leads to the appreciation of Nibbāna. It’s quite a valuable Dhamma. (refer to Aggivacchagotta Sutta). Only with the understanding of D.A and truths (sacca) can one appreciate Nibbāna.

And only with this understanding does diṭṭhi fall off. With the contemplation of anicca and taṇhā, upādāna ceases. With the cessation of taṇhā and upādāna, Nibbāna will appear.

Buddhavāda → Contemplation of anicca (five khandhas) → the cessation of taṇhā, upādāna → the cessation of dukkha (nibbāna).

(Sayadaw continues to talk about Nibbāna using the simile of Fire)

If you're praying for a human existence, you have to be burnt with human Fire (more Fires than other beings). If you're praying for devatas, you have to be burnt with devata Fire (less Fire than humans). There are many kinds of Fire and Fuel –

Note: Human beings have more diverse kinds of Fire than other beings. Therefore, the Buddha has to appear on Earth, and he can deliver many suttas for misguided men. The human realm is the best place to study defilements and to cultivate goodness. Only humans, who understand Dukkha, will develop goodness and wisdom.

Eleven kinds of Fire are Fires (see the 11 kinds of fire in the First Discourse of Dukkha with the kilesa Fires of humans, there are a lot to be mentioned. With the material developments of science and technology, human's Fires have become more developed and complicated.) Human khandhas and Fuels cannot be separated, and they are burning all the time (similar to the fire ghosts that Mahāmoggallāna encountered at Mt. Gijjhakūta). Therefore, where Khandha exists, Fires also exist. Thus, Nibbāna is the extinction of Fires and Fuels.

With continuous contemplating, the khandha disappears—i.e., at the ending of aniccas, and no khandhas exist (objects of khandha

disappeared). This means no Fuels and Fires exist. Therefore, for a contemplating person (yogi), seeing the Dhamma by himself. Nibbāna is sandiṭṭhiko—SEEING BY ONESELF, free from kilesa vaṭṭa and vipāka vaṭṭa (i.e., taṇhā, upādāna of sec. three and jāti of sec. 4). This signifies that the D.A process is cut off. With the cessation of the cause of paṭiccasamuppāda, the result is Nibbāna (sec. three and sec. 4). This is marked by the cessation of the three samudaya sacca and the five khandhas of dukkha sacca (sec. three and sec. 4).

If knowing only the arising phenomena is knowing Dukkha, and knowing the cessation is knowing Nirodha. Only when the preceding phenomena become Nirodha and Magga will the following Samudaya and Dukkha cease. The true practice involves Dukkha and Magga—khandha anicca and vipassanā magga. At the end, Nirodha and Magga emerge, with Fuels and Fires becoming extinct.

Human’s Fires and External Fires

Humans’ fires can be counted as internal fires. Humans’ problems and sufferings depend on two causes: internal and external. The main cause is the internal one. If we can solve the internal issues, the external ones are also resolved. In today's 21st-century world, the Earth is more like a hell realm than ever before, due to the pollutions of the mind and many kinds of external pollution. There are a lot of wars going on, harming and killing each other like the hell scene – violent and bloody. The earth is so polluted that harmful, dangerous, and severe climate changes occur. Sometimes the weather is extremely hot and cold, i.e., nearly close to 50 °C and −50 °C, quite similar to the hot hell – Lohakumbī Niraya and cold hell – Lokantara Niraya. Summer times are becoming hotter and hotter, just as winter times are

becoming colder and colder. Sometimes, both of them alternate in one season – sometimes hot and then cold, then hot again. The four seasons are becoming abnormal.

At the end of the Cariya Piṭaka, there are three gāthās that mention three dangers identified by all Buddhas. These are the dangers of laziness/indolence, dispute (vivāda), and heedlessness. In the Aṅguttara Nikāya of the Book of the Twos, there is a sutta about dispute (vivāda). (AN.2.38)

A brahmin named Ārāmadaṇḍa asked Mahākaccāna, “Why do khattiyas fight with khattiyas, brahmins with brahmins, and householders with householders?” This question identifies two groups of people – worldly people and religious people.

Mahākaccāna gave two answers for these groups: (The two causes for their conflicts and disputes are: -)

1. For all worldly people, the cause of their disputes and conflicts is due to adherence to lust for sensual pleasures, with bondage to fixation on, obsession by, and holding firmly to these pleasures.

2. For religious people, it is because of adherence to lust for views, bondage to, fixation on, obsession by, and holding firmly to these views.

There is also a very important sutta for human beings in the Dīgha Nikāya, the Sakkapañha Sutta, DN.21. Sakka, ruler of the gods, posed his first question to the Buddha. The question was – "Why do human beings (or other beings) wish to live with no hate, harming one another, hostile and malign, but in peace and happiness, they yet live in hate, harming on another, hostile and malign?"

The Buddha’s answer was – "It’s the bonds of jealousy and avarice (issā-macchariya). These are still related to the lust for sensual pleasures. This also leads to disputes and conflicts."

Nowadays, these problems and sufferings are increasing in the 21st century from family levels to international levels. Humans are becoming more like fire ghosts and hell beings. Their future lives are likely to continue in this direction with more dukkha. Only the Buddha’s Education can help and save human beings.

Part 16

Right Perception, Knowing and Viewing

20th December 1960

The five objects were like the five spears, and the five khandhas were the things poked by them. Sallato means it has the nature of always trembling (when hit by darts). When it was hit by darts, it became rogato, having diseases, the diseases of dukkha, domanassa, etc. Therefore, the Buddha described them as sallato, yogato, etc. Because of that, feelings (vedanā) of gladness, sorrow, etc., arise. Therefore, having the desire for the khandha means being hit by a spear and dart and suffering with many kinds of feelings. People who pray for the khandha are foolish and stupid. As an example, when the body is poked with the spear of a mosquito, it trembles with dukkha. Vedanā of itching arises. (We can give other examples for other āyatanas). Does this khandha have any desirable affection to own it? Whatever khandha it may be, there's no happiness (i.e., human, devatā, and brahma-god). This body is always having diseases, liable to tremble, and always has to worry about it. (These points are clear in everyday life; with getting older, they become clearer). You all are looking at it with taṇhā eyes, but with the ñāṇa eyes, it never is free from sores.

Therefore, the Buddha tells Nakulapitā that except for the fools, no wise men ever say it is free from diseases (So there are many human fools on earth). Does it have any pleasantness and pleasure here? People think the khandha is free from diseases and pray to get it

(think of it as happiness and pleasure). With a wrong perception, they ask wrongly for it (by making merits and prayers). There are three wrong factors that come in: wrong perception, wrong knowing, and wrong viewing. All these arise because you don't know you're hit by spears. Now! You know the culprits who made you get the khandha (i.e., inversions of dhamma). If you can abandon these three wrong factors, you will not get the khandha. With the three right factors coming in, the three wrong factors have to disappear. You must note it as having only mind and form, not as man nor woman, not as a person nor a being. They are perishable phenomena. You have to remove the wrong notions of man and woman; it has only mind and form. You must observe its arising and vanishing – do you still take it as stable and permanent?

Saying there is no man nor woman means abandoning the wrong perception. Acknowledging that only mind and form exist means abandoning the wrong knowing. You abandon the wrong viewing of stability with the right viewing of instability (i.e., anicca). I'm asking you to contemplate the impermanence of mind and form to abandon the three wrong factors. This is having noble eyes; before it was the blind eyes of a worldling. With the abandoning of diṭṭhi-taṇhā and diṭṭhi-kamma, no apāya khandhas will arise (hell, animal, and ghost). If you can't abandon the three wrong factors, then all kinds of khandha will come to you. Being hit by many kinds of spear and dart will cause many kinds of diseases.

The Quickest Way to End Taṇhā

22nd December 1960

I'll teach about the Cūḷataṇhāsaṅkhaya Sutta (this is the shorter discourse on the destruction of craving, sutta no.37, Majjhima Nikāya, MN 037). This is the discourse on the destruction of craving. How should one practice to make the destruction of craving quickly? It's not enough if you only see the khandha. You can arrive at Nibbāna with the discerning of perishing and vanishing (khaya and vaya). If we analyze feeling, there are no more than three types. Firstly, you must discern their perishing and vanishing (by explaining this system of contemplation of feeling). When feelings are arising, you have to see their perishing and vanishing. You see their arising and vanishing with the five path factors (samādhi and paññā). Do you see the feeling as anicca with magga? You don't find feelings (at the time of contemplating). The destruction and vanishing of feeling is nirodha (cessation). So you find out about the cessations (of feelings).

Vedanā nirodha taṇhā nirodho – with the cessation of feeling, craving ceases – Following the cessation of craving is following the five path factors. When taṇhā is not arising, do action (kamma), birth (jāti), ageing (jarā), and death (maraṇa) still arise? (No! Ven. Sir). Instead, in the place of taṇhā not arising, the path factors appear (arise). You have to note about taṇhā nirodho – the cessation of craving in two ways: the cessation where no taṇhā arises and the cessation where taṇhā arises but is stopped.

The cessation that occurs after taṇhā arises is found in the contemplation of the mind – cittānupassanā (see the Satipaṭṭhāna Sutta). After the lobha (greedy) mind rises, by contemplating it ceases

(not leading to action). In the contemplation of feeling, both the cause and result cease; sec.3 and sec.4 do not arise. Therefore, the Buddha teaches Sakka that the contemplation of feeling is the quickest way to end taṇhā.

(After listening to the Buddha's teaching, Sakka went back to Heaven and indulged in sensual pleasures, and he forgot about the teaching. We can see the great fault of kāmaguṇa.) If the bad objects come in, the good ones disappear. Whatever you're contemplating, the important point is seeing its perishing and vanishing (i.e., the importance of anicca). With the destruction of feeling, taṇhā does not exist. Therefore, if you can contemplate the ending of feeling, taṇhā will be finished quickly. (We can see this point illustrated by some Burmese enlightened monks who finished their practices within short periods. For example, Nyaung Loont Tawya Sayadaw (1867-1933) became a stream enterer, and within 10 days, he became an arahant. Soon Loon Sayadaw (1877-1952) – From sotāpanna to arahant (four months) U Manisara (Soon Loon Sayadaw's disciple) became an arahant in seven days. Thae Inn Gu Sayadaw (1913-1973) went from sotāpanna to arahant within two years.)

Therefore, near death, if you can contemplate all the arising of feelings to their ending, you can become a stream enterer and to arahantship. Do you appreciate it? If you contemplate the three feelings in turn, D.A. process is cut off in the beginning, in the middle, and in the end. This is the cessation of samudaya and dukkha. With the four noble truths, the cessation of two truths leads to nirodha and magga. All the cessation of feelings is Nibbāna. Seeing Nibbāna is the path of knowledge.

The Importance of Spiritual Friend

17th January 1961

[This Dhamma talk is delivered to a lay disciple U Ba Yin on the practice of contemplation of the minds. It describes the importance of meeting a spiritual friend as mentioned before by the Buddha. It also supports the 2nd blessing of consorting with wise men in the Maṅgala Sutta, which every human being should know and follow. This is the best form of noble education for humans by all the Buddhas.]

(Firstly, Sayadaw mentions birth from a mother's womb and continues to explain about ageing, sickness, and death – the whole mass of suffering). This happens due to not encountering a good teacher and being unable to find him by oneself. Therefore, you're turning around with these four dukkha saccas – pīḷanaṭṭha – oppressive, saṅkhatatha – conditioning, santāpatha – burning with taṇhā fire, and vipariṇāmatha – changing or afflicted. In a past life you were also with these four factors of dukkha. If you can't free yourself in this life, then in the next life you also will turn around with these dukkhas. You have to find a different route before you arrive at ageing and sickness. (Here Sayadaw talks about the importance of a spiritual friend – kalyāṇa-mitta, and the two jhāna teachers of the Bodhisatta). There're many disadvantages to dying early and not finding a kalyāṇa-mitta. It's important to attain the Dhamma.

(Sayadaw continues to talk about the practice) What are the nature and function of the five khandhas ? Their nature is sabbe saṅkhāra anicca – arising and vanishing, arising and vanishing all the time. Their duty is only this! The khandha's task is to be impermanent. (Sayadaw gives him the example of an electric light continuously

lighting). Mind and form (rūpa) are arising and vanishing in this way. If you look at it in a normal way, it looks like a lump of mass. You can't see its true nature (with a defiled mind) [continues on the practice of the mind] You can't see the continuous arising due to the velocity of form in section by section. But you can see the changing of the mind. You have to work with contemplation of the mind. You must look at your mind arising with your ñāṇa – knowledge.

Firstly, you should practice samādhi. (Sayadaw continues to talk about how to develop samādhi with ānāpānasati as yesterday. I have translated it before with the title "Importance of Samādhi" – 16th January 1961, in Part 10) If you have samādhi, use this samādhi to work on the khandha. For example, there's a seeing mind that arises, and then a hearing mind arises. When the hearing mind arises, the seeing mind no longer exists. If you have samādhi, you know the arising and vanishing of the mind. So whatever mind arises, you know it's arising and also vanishing. (Knowing all of the minds from the six sense doors. Sayadaw gives the simile of a spider for insight practice). They are all vanishing, and the contemplative mind becomes magga – insight knowledge. You have to make an effort to let vanishing dhamma and path factors of dhamma fit in together. We're contemplating 13 types of mind; citta here means 13 kinds of mind and anupassanā means contemplating. So it's cittānupassanā. What's the benefit of this way of contemplation? It leads to anicca and magga. You attain magga. Magga cuts off all taṇhā, upādāna, and kamma. Does it still connect to the round of existence? Therefore, I am asking you to do it. You have to note down two ways of contemplation.

(Sayadaw explains the two ways of contemplation to U Ba Yin. These are the two qualities of the six Dhamma attributes – ehi passiko; sandiṭṭhiko). Ehi means come! And passa means contemplate me.

Contemplate whatever is arising. They are the callers (dhammas). Sandiṭṭhika is the followers (yogis), i.e., contemplating. What's the benefit of magga continuously meeting with the vanishing phenomena? It becomes akāliko – apparent here and now, non-temporal (another attribute of Dhamma). This is the result of the diṭṭha dhamma – seeing Dhamma directly by oneself. So it cuts off defilements of the mind. If there is no contemplation, the mind connects to defilements by following one of the lobha, dosa, and moha kilesas. With contemplation, these enemies die. The extinction of defilements is Nibbāna. Therefore, someone who contemplates will be closer to Nibbāna. If you follow it, you will get the five path factors. (Sayadaw explains them). They can't be separated in (samādhi and paññā during vipassanā). It's Kālika – time consuming if you don't follow it. It continues the D.A. process. It's Akālika – timeless if you follow it. It cuts off the D.A. process. (See my translation on the talk – Time Consuming and Timeless, 8th December 1960, Part 4).

The following mind is one mind (i.e., maggaṅga), and the vanishing mind is one mind (object). A being can't be alive with two minds at the same moment. It has to be alive with only one mind from moment to moment. Therefore, you find out that the mind object does not exist there. In this way, you're looking at your own death. You are following behind the dead mind with the living mind. Similarly, we can customarily follow the dead person with the alive person (in a funeral to the cremation). Do you want to see your own death? If you can focus on one Dhamma, you will arrive at Magga. No need to talk about all of them.

Where Is Dukkha Coming from?

28th May 1961

[This talk was based on – Sammasana Sutta, SN 12. 66, and Nadī Sutta, SN 22. 93]

Birth, ageing, and death are the greatest Dukkha. Where are they coming from? You have to investigate them. They come from the five khandhas. The five khandhas are dukkha sacca. They have many kinds of dukkha. They are dukkha themselves and support dukkha. Again, where's the khandha coming from? It comes from making prayers due to taṇhā. (so taṇhā is the creator, to worship the creator is to worship taṇhā) Therefore, if taṇhā exists, then khandha exists. Only kamma cannot create the khandha. Taṇhā is the basic cause for becoming a khandha (or a being). Therefore, taṇhā is more important than kamma. Don't say that due to not having good kamma (bad luck), dukkha comes to me. Instead, you have to say it is due to the existence of the khandha. It is like water existing in a pot (profound analogy). Through the contemplation of truth, you will arrive at Nibbāna. From the khandha, dukkha becomes multiplied. (ageing, sickness, death, etc.) The khandha is dukkha sacca and taṇhā is samudaya sacca. There is no kamma included. Due to taṇhā, the khandha arises. Because of the khandha, you experience many kinds of dukkha. (with modern material progress it has increased and become more complicated).

With no cutting off of kammas, you only get dukkha. But people prefer good kammas. Whoever is expecting that, when I will have good kamma means, it is the same as expecting when I will have to encounter sufferings. Only when taṇhā ends, kammas will end. But

you think, “I have to rely on **kam-mother and kam-father.” If you rely on kam-parents will get Dukkha. (kam is kamma in Burmese)**

Again, where is this taṇhā coming from? It comes from affectionate things (beings and objects). In another way, it comes from the present khandha. Does taṇhā come from the five khandhas? No, it doesn't, it comes only from someone who has a wrong view of this khandha. Taṇhā arises when you take it as lovely and affectionate. It arises when you take the khandha as stable, pleasant, etc. If you think of it as unstable and suffering, etc., taṇhā will not arise. For example, this khandha is like liquor mixed with poison. If you thirst for it and go and drink, you will suffer. If you can contemplate its anicca by not drinking, taṇhā will die. It’s important not to drink it. You’ll drink it if you have affection. In this way, it has only two truths (dukkha and samudaya). In the whole of saṁsāra, it will be dukkha sacca (sec.2) → samudaya sacca (sec.3) → dukkha sacca (sec.4).

(Here, the recorded tape of the sound or voice is not very clear. According to Sayadaw, the 12 links of the D.A. process come from the Sammasana Sutta. Whatever one does with taṇhā becomes dukkha sacca. (After talking about the Sammasana Sutta, Sayadaw continues to talk about the Nadī Sutta).

Note: I have translated a Dhamma talk based on the Nadī Sutta, Khandhavagga-saṃyutta, by Sayadaw, which can be found in part II with the title – Bond with Diṭṭhi Rope and Carrying Away by Taṇhā Water.

The Greatest Enemy

30th June 1960

Strip off wrong views first and contemplate anicca later. Today I'll talk about diṭṭhi and taṇhā. After you have exterminated wrong views first, then exterminate craving later. Why is that? It is because you want to become a stream enterer. If you want to become a non-returner and arahant, you should exterminate craving. Before me, people used to talk about the extermination of craving, and not about the killing of wrong views. You have to note that the process of the practice is straying away from the main point. Only after killing the wrong views will you attain higher knowledge (i.e., from once-returner to arahant). You have to climb up step by step, unable to skip it. If not, your time is wasted and you will not reach the goal. If you kill wrong views, the coarser forms of craving, including wrong view, will be eradicated by itself. Craving will drift you away at its will if wrong views are not killed. If you exterminate wrong views, craving will be unable to drift you to the four apāyas. You have to remember that the worldlings who take the khandha to be me are the biggest enemy. If you exterminate craving first, it is like killing someone who is not an enemy first. Knowing how to exterminate it will free you from the enemy. Drifting beings to the four apāyas is not the nature of craving. It is the work of wrong views. Diṭṭhi is the most fearsome enemy. Sassata and uccheda views will arise if you take the khandha as me every time it arises.

If you exterminate something which should not be exterminated first, it will increase the dangers, otherwise, it will free you from them. With the companion of diṭṭhi, craving will send beings wherever it

likes in the 31 realms of existence. From sotāpanna to anāgāmi, one can't fall into the apāyas because they have no wrong views (they still have some forms of craving).

You have to understand the D.A. process of your khandha if you want to exterminate diṭṭhi. The disappearance of a person or a being is the disappearance of diṭṭhi. You're killing diṭṭhi if you know your khandha D.A. process. There are many types of mind arising, not a person nor a being (Sayadaw gives examples of them). There are many types of feelings arising, not a person nor a being. Diṭṭhi will fall away if you know the phenomena that arise from the khandha. You make it fall away by mindfulness and wisdom. The fall of Diṭṭhi is number one. Contemplation of arising and falling is number two. If you know whatever is arising, there is no I-ness in them. This is the stripping away of diṭṭhi. Knowing one's mind is knowing the D.A. process. Diṭṭhi will stick with you if you see whatever is arising as – this is me, this is me, etc. If your knowledge is not mixed up with the I-ness, it is good enough. Don't fear greed and anger. You have to fear becoming the I-ness. If you say – "Don't challenge me". Then your anger becomes you. If you say, I want to have it, then greed becomes the I-ness. Sotāpanna still has greed and anger, but they will not fall into the apāyas. Why is that? It is because there is no I and me inside them.

(Sayadaw continues with the Anurādha Sutta, SN 22. 86, in the Khandhavagga Saṃyutta). Why are there three different knowledges? (this refers to anicca, dukkha, and anatta ñāṇas). The real existence is only arising and vanishing phenomena. These three ñāṇas are clear to each person differently in their contemplation. The object is not different, but dhamma is only one – whatever is arising in the khandha, rising and falling is dukkha sacca, knowing it is magga sacca, taṇhā not arising is samudaya sacca, and the cessation of dukkha is nirodha

sacca. It only has the four truths. Is there any I-ness and me included in the process? Only dukkha arising and dukkha ceasing exist in the process. No person nor a being is there.

The monk Anurādha had a wrong view and doubts, so he couldn’t answer the questions posed to him by the followers of wrong views (outside faith).

The Poisonous Tree

5th July 1960

This body (khandha) is like a useless tree. In this case, what are you doing with it? It has diseases and is like a tree bearing poisonous fruits. You have to cut it down with three swords. These are the swords of samādhi, vipassanā, and magga. Therefore, the Buddha taught about samatha, vipassanā, and magga. Samādhi is the bark, vipassanā is the sapwood, and magga is the heartwood. Together, they can cut down the tree in stages. If you do not attain path knowledge, it'll grow back again. Sati, viriya, and samādhi are samatha. Samma-diṭṭhi and samma-saṅkappa are vipassanā. By combining them together, it becomes the five path factors. Contemplation is possible with samatha and vipassanā together. For example, when the mind desires to eat something, with observation; Is it there or not there? You'll find it is not there. If you find out its non-existence, it becomes the five path factors. Thus, it passes through the bark and cuts through the sapwood. Sati, viriya, and samādhi know the arising of phenomena. Samma-diṭṭhi and samma-saṅkappa know the vanishing of phenomena.

I am talking about it because it's very important. Every time you know the arising is samatha and know the vanishing is vipassanā. Initially, in contemplation, you find them sparsely; however, with more contemplation, you will find more. With samādhi and paññā becoming sharp, you only find the vanishing, which cuts through the sapwood, with only the heartwood left. Yuganaddha is the contemplation combining samatha and vipassanā together.

Diṭṭhi and taṇhā are interconnected. Taṇhā is like the heartwood. (Sayadaw says a lot about taṇhā).

[The above talk of the poisonous tree with its analogy appears to me as follows. The poisonous tree is like the apple tree in the Garden of Eden. Adam represents ignorance, and Eve represents craving. After eating the poisonous apple, they suffered birth, ageing, sickness, death, and other diseases as punishment, which was like being oppressed by the khandha tree, the outcome of clinging to the action of "**me** and **mine**."]

Diṭṭhi And Apāyas

(wrong views and woeful existences)

27th, 28th May and 2nd June 1960

There’re six phenomena leading to woeful existences (apāyas). These are – diṭṭhi, vicikicchā, sīlabbata-parāmāsa (clinging to wrong practices), lobha with diṭṭhi, dosa with diṭṭhi, and moha with diṭṭhi.

There is no other thing more important than the extermination of diṭṭhi. You have to know about this point early. Diṭṭhi arises from not knowing about the five khandhas. You all have to look for a teacher who is able to teach you about them. With his knowledge, the Buddha observes humans and finds out that hundreds of thousands of human beings die and no one is reborn at good destinations (sugati). That is from the Saṃyutta Nikāya. What he found out is that with the cause of diṭṭhi, beings fall into apāya existences.

In the Dhammapada, the Buddha teaches that people who are heedless to anicca, the four apāya bhūmis are their permanent homes. A stone normally stays on the ground, but if someone throws it up, it goes up for a short period, and after that, it falls down again. The life of living beings is in the same way. Why is that? Because the whole day, people are identifying themselves as "this is mine, this I am, and this is myself." They’re always living with diṭṭhi. From the six sense doors, only diṭṭhi, taṇhā, upādāna, and kamma are arising.

There are countless kammas leading to apāyas throughout the whole day. Originally (mostly), they come from apāyas, and after arriving here, they’re collecting diṭṭhi kammas that lead to apāyas again. Where’s diṭṭhi coming from? It comes from not knowing about

the khandha. If diṭṭhi arises, then taṇhā, upādāna, and kamma also arise. For someone with diṭṭhi intact, the cauldron is waiting for him/her. (For this point, Sayadaw gives the example of Upāsaka Nandiya who made merits and had heavenly mansions appear in heaven with celestial nymphs waiting for him).

The ultimate reality of phenomena is correct and unchanging. You have to catch on to anicca when feeling arises. Diṭṭhi falls away by knowing it as feeling. Diṭṭhi also falls away by discerning anicca (rise and fall) [The first one is identity and the 2nd one is sassata and uccheda.] Knowing rise and fall becomes knowledge (vijjā). Therefore, ignorance also falls away. Knowing about feeling and its rise and fall by contemplation, the D.A. process is cut off in the beginning and the middle. This is contemplating with the five path factors but not including the sīla factors, because it is not complete yet. It’s still contemplation as a worldling.

The Buddha mentioned to the monks that he used to teach the true Dhamma to them correctly for once. If he taught them about the development of insight 1,972 times throughout his life, it means it is a very important matter. Obtaining this khandha and obtaining it again in the future is the greatest fault. There are five javana minds (i.e., active phase of the cognitive process) that arise near death.

And then the cuti mind arises (i.e., the last mind moment at the time of death). This is the last mind of this present life. The dying person has to abandon this life’s khandha. The new khandha starts to arise. This is birth – jāti. The dying person sees the mental images (nimittas) from the first mind to the 5th mind. He sees these before death and doesn't have time to correct the nimittas. Therefore, the practising of vipassanā is one’s own matter.

Therefore, the Buddha exhorts us to practice 1792 times in his 45 years of teaching. Some people are crying near death, with tears flowing down their faces, because they are seeing the dugati nimittas (bad destinations – such as hell, ghost, animal realms). How terrible is that? This is not an ordinary matter, but the most important matter. Therefore, don’t give any excuses and reasons for your practice. If you say "I have no time" it means you don't have any sympathy for yourself.

Some Refections

If we never study the Buddha Dhamma, we will never know the dangers of saṁsāra while carrying with us the latent defilements of the three unwholesome roots – greed, hatred, and delusion, along with its other companions. The untrained mind mostly inclines toward unwholesome dhammas. Most ordinary Buddhists do not know the dangers and its consequences of Diṭṭhi. For worldlings, there are only two kinds of kamma – unwholesome and wholesome. Throughout their whole day and whole life, all their actions (mental, speech, and body) are of these two kinds, mostly the negative ones. This happens to world leaders, politicians, economists, scientists, etc. If we do not study the Buddha's teachings, apply it in daily life, and practice the noble eightfold path, the frequent homes of all worldlings will be the four apāyas. This is not an exaggeration. We can check ourselves with the standard law of the D.A. process. The Buddha also warns us.

A student asks a teacher, “Do we have any chances of going between the unwholesome and the wholesome?” The answer is, “No, you don’t have one.” It is like a person who has no experience walking on a tight rope; he is bound to fall to the left or right. The straight line

of the rope is like the Buddha’s middle way. The left and right are the negative (wrong practices) and positive (sensual pleasures) ways. Not creating any negative or positive kammas is possible only for an arahant.

The Buddha also warns and exhorts that wrong view leads to the arising and increase of unwholesome qualities, and in the same way, right view leads to the arising and increase of wholesome qualities. Therefore, wrong views lead to dangers, destruction, and sufferings, while right views lead to the opposite results.

Why do so many sufferings and problems arise in this 21st century? The answer is quite clear. Some leaders and governments struggle for power and wealth, with both sides killing and harming a lot of citizens. A superpower's arms industries and businesses are not only killing their own citizens, but also creating crimes, drugs, and violence in its neighbouring countries. These countries then smuggle narcotics and drugs back to the superpower, whose government admits the great harm affecting their citizens. Among the deaths of people, 40% are related to these poisonous drugs. This is karmic retribution.

Right views, right thoughts, and right actions are related to wisdom – right knowledge. Wrong views, wrong thoughts, and actions are related to ignorance – wrong knowledge. Therefore, generally, humans live their lives driven by greed, hatred, and delusion. Without the Buddha Dhamma, humans do not have the right knowledge to follow the right path.

The Paths of Action And Knowledge

8th October 1960

(Tell the story of Rohitassa Devatā) Only with knowledge can one arrive at the end of the world. One can arrive at Nibbāna with good knowledge (ñāṇa), not by good kamma. Nibbāna is the path of knowledge. The thirty-one realms of existence are the path of kamma. There are three paths : kamma, jhāna, and ñāṇa. The kamma path is the far cause of Nibbāna. The jhāna path is the near cause. The ñāṇa path is what arrives at Nibbāna and sends you there. You have to walk on the two arm's length of Khandha with the path factors of knowledge. You use one of the four satipaṭṭhāna based on your preference. If your knowledge fits in with feeling, then go with feeling. You must follow with ñāṇa on the arising and vanishing of saṅkhāra loka (conditioned mind and form). You should take it as a vipassanā task.

The Buddha teaches that there are four truths in the khandha. Aside from lobha, mind and form are dukkha sacca. With no lobha, no dukkha exists. Therefore, I am asking you, does the khandha disappear? (the ending of rise and fall). By observing loka (mind and form), it will tell you, "I am dukkha sacca." Khandha is the teller and ñāṇa is the onlooker. If there is no more telling you will see the end of the khandha. This is Nibbāna. Birth and death, birth and death, etc. are loka (arising and vanishing, arising dukkha and vanishing dukkha). You have to note that in loka you will not see happiness. If you ask, “How long do I have to practice?” If your kilesa is thick, it will take a long time; with less kilesa, it will take less time. You can even attain it within seven days (e.g., Soon Loon Sayadaw’s disciple U Manisara).

You have to increase your confidence, samādhi, and energy. An ordinary sāvaka does not need pāramīs. He needs to listen to sacca dhamma and practice to see the truth (i.e., arising and vanishing of dukkha). Birth is dukkha, living is dukkha, and dying is dukkha. Except for dukkha arising and dukkha ceasing, there is nothing else that exists.

There’s nothing that exists except dukkha sacca. At the time when you can make the decision thoroughly and see it as real dukkha, dukkha will end. The khandha will disappear. Khandha dukkha disappears under the influence of ñāṇa. Therefore, Nibbāna exists at the end of the khandha. If you follow the process, it’ll come to an end.

With good kammas, heavenly mansions arise; and with good jhānas, samatha nimittas arise; and with good ñāṇa, Nibbāna will arise.

With Little Pleasure And Too Much Dukkha

5th October 1960

Sensual pleasures have little pleasure but bring too much suffering. The Buddha teaches about the killing of craving. Craving is never satisfied and always gives you dukkha. You're doing things that never bring satisfaction and you suffer wherever kamma sends you (i.e., refer to D.A process). Only the four apāya khandhas will appear, which are actions done with an unwholesome mind. Is there anything that leads to sugati and Nibbāna? This happens because there is never enough clinging and action. This is the power of craving, which is indeed a very bad dhamma. You can't abandon it until it burns you to death. (Sayadaw gives the simile of a blazing grass torch for craving : Craving is like grasping the blazing fire tightly. Even with the burning and not letting it go, is there anything more foolish than that? You're foolishly holding on while burning. Only a crazy man holds on to a burning thing. A corpse burned to death will go to apāya.

Why is that? Because one is dying in a serious way. First, don't go and hold it; but if you have already held it, then throw it away. You all are already holding on with sons and daughters; but if you let them go, you can still be freed. Throw them away with knowledge. If you don't correct your first foolish fault of holding on to it and your second foolish fault of not throwing it away, you will encounter your third foolish fault of burning with kilesa fire and falling into apāyas.

Observe everything with the knowledge of non-self. If you know that they are not good to hold on to, this is vipassanā contemplation. Contemplate insight into the external phenomena and also into yourself. By not holding on to them with taṇhā, upādāna, and kamma,

samudaya ceases. With the cessation of samudaya, the later arising of all dukkhas also ceases.

Deceiving by The Mind

8th September 1961

With an ordinary eye, you look at a person as ugly, pretty, fat, thin, etc. When using the ñāṇa eye, you have to close the ordinary eyes and look at the objects. You can’t find the colours such as white, red, blue, etc. What you see is the sensations here and there. In ñāṇa experiences, personhood and being disappear. The sense door is accurate (here the eye door), but it is deceived by the mind. The eyes only detect the colour. Following minds of lobha, dosa, upāyāsa, etc. cause paṭiccasamuppāda dhammas to arise, but these are deceiving minds. They send beings (humans) to apāyas. Through the mind, one can be happy and arrive at Nibbāna. The mind can bring both good results and bad results.

Resultant minds (vipāka citta) are true (i.e., seeing, hearing, smelling, etc.), but vīthicitta – consciousness belonging to a cognitive process – is not true (i.e., the minds that follow behind the vipāka cittas). It doesn't matter whether you are seeing the colour or knowing the colour (seeing is the eye-consciousness, and knowing is mind-consciousness). You all are happy with the deceiving dhammas, by making the phenomena appear as man, woman, etc., and so you fall into apāyas.

Contemplation of Mind

11th October 1961

Five external guest minds:

1. seeing consciousness
2. hearing consciousness
3. smelling consciousness
4. tasting consciousness
5. bodily consciousness

Bodily consciousness has two types: unpleasant and pleasant experiences.

Six internal guest minds:

6. greed
7. anger
8. delusion
9. non-greed
10. non-anger
11. thinking mind

Two host minds:

12. breathing in mind
13. breathing out mind

For a worldling, there are only 37 minds that arise for contemplation (see the Abhidhamma). They'll arise in turn. Contemplate the preceding mind with the following ñāṇa. What will happen? For example, the wanting to eat mind arises.

Its life span only has ① and ②. At ① it arises, and at ② it dies (vanishes). Therefore, it exists as arising and vanishing. You have to follow the arising with the five path factors (i.e., samādhi and paññā). You have to follow the non-existing mind with knowledge. This is where the five path factors appear. Right view is right seeing. Right thought is exposing the object for observation. Mindfulness is being careful of whatever arises. Samādhi is staying with the object. Viriya is making effort on the object. The arising mind will tell you – I am anicca. At the time when you are contemplating it, it'll tell you – I have died. You have to follow it with ñāṇa in your heart. These phenomena will tell you anicca, dukkha, anatta, and dukkha sacca. The contemplative five path factors are seeing it. If there's no mind, you'll die. Therefore, the minds are always arising one after another. You only have to observe them with contemplative knowledge.

The arising minds are aniccas, and the contemplative mind is magga. Therefore, contemplative knowledge is anicca-ñāṇa, dukkha-ñāṇa, anatta-ñāṇa, and dukkha-sacca-ñāṇa respectively. ① is contemplating objects and ② is the contemplative mind. If you can practice and let ① and ② fit together, by practicing in the morning, you'll attain Dhamma in the evening. ① has already arisen. If ② is a little late for contemplation, it means between the two minds, other minds have already arisen. Then you become aware and the contemplation misses the first object. For example, after three minds

arise, there are three minds between them (you miss two of them). And then according to the Buddha, progressing from the five path factors to complete eight path factors will become slow.

The five path factors are mundane knowledge, and the eight path factors are supramundane knowledge. Kilesa coming in between the contemplation is the biggest enemy. If you do not contemplate with insight, only defilements arise. Even with the practice, defilements still come in between the practice. Defilements are the evil one (Mara).

(Sayadaw recites the 10 kilesas of Mara). It doesn't take long to complete the eight path factors and become a stream enterer if no kilesas come in. The knowledge of arising and vanishing phenomena is gained with the five path factors. This is vipassanā magga. The 13 kinds of mind will arise in turn. You have to contemplate without missing anything that arises.

In the beginning, you contemplate the mind wanting to breathe in and out (not the sensations). (Sayadaw explains the way of practice with the simile of a spider). If defilements do not come in between the practice, even half an hour of practice can help you realize Dhamma. You have to practice firmly. Contemplate the anicca of these 13 kinds of mind and anything else that arises. If there is nothing, return to the host minds (i.e., breathe in and out minds). Practicing vipassanā frees you from the three vaṭṭas (see the D.A Chart). Without practice, one is going to apāyas at any time. It's terrible. If you have sympathy for yourself, you must practice. If you are only feeding the body and looking after it, you have no pity on yourself.

Happy With Dukkha

13th October 1961

Without knowing of good or bad, living beings are happy with wherever they are. Getting the khandha is getting the fuel. This is the body burning with the fire of birth, ageing, and death. It’s a khandha conditioned by others and a khandha oppressed by others. It wasn’t created by anyone but is the outcome of ignorance and volitional action. They themselves are not good for receiving the bad ones, but we take it as receiving a good one.

In the whole of saṁsāra, believing in others leads to a lot of sufferings (i.e., worldly thoughts and views, etc.). Because of past ignorance, we have this khandha, and again in this life, due to ignorance, we are happy with delusion (ignorance connects with ignorance). If you are aging, you are happy with ageing. If you are in pain, you are happy with pain. When hungry, you enjoy food and drink and then experience the suffering of urination and excretion, etc. People are thinking and looking for happiness (there are many to mention in today's world, some are quite stupid and foolish). Taking enjoyment in relieving pain by shifting the khandha from one side to the other. It is always oppressed, like the enjoyment of a patient. There is no enjoyment in getting the khandha. It always grows out with sores, and you’re happy by curing it (by conditioning). You must know it by practice.

There are two ways of knowing: from what others say and from oneself. You must practise to know yourself. I’ll present the story. The monk Sīvalī asks the Buddha about the qualities of Dhamma. Separating the five khandhas with satipaṭṭhāna will lead to the four

establishments of mindfulness. You should practise with one of them. Whichever one you're practising exists only as arising and vanishing. You have to contemplate to discern anicca, whether it's the mind or the feeling, etc. And then you'll know the body you have is the worst thing, an anicca dukkha khandha. The whole khandha is vanishing together, even though there are five groups. You will not find the five khandhas; instead, you find the arising and vanishing of phenomena. For example, we're talking about the death of a Christian, Muslim, and Buddhist, but death is the same. By discerning anicca, you become weary and it must end.

Differences Between Khandha And Nibbāna

(no date)

The five khandhas of body and mind do not always exist and are full of suffering. Nibbāna is the opposite; it always exists and is free from suffering. The body and mind are impermanent and undesirable due to their suffering. Nibbāna always exists, is free from suffering, and is everlasting (dhuva nibbāna), sukha Nibbāna, amata Nibbāna. The body and mind carry with them ageing, sickness, and death. If you observe them with ñāṇa, you see they are constantly falling apart. Therefore, the Buddha and arahants are disgusted with them. Whatever khandha you desire will only bring suffering. Nibbāna doesn't have suffering and is unchanging; therefore, it's important to attain it. Devatās and brahma-gods who desire becoming (bhava) are with ignorant eyes, unknowing the truth and speaking blindly about it. They are making prayers in ignorance (like later monks). This is Kilesa craziness. Saṁsāra means the continuous cycle of the khandha.

Saṁsāra has no beginning but has an ending. Its processes are so long that the beginning cannot be found. The beginning of dukkha is not clear. How long has it been like this? If you know the truth, saṁsāra will end. Every day you're searching for the khandha with clothing, food, etc. Nibbāna has a beginning and no ending. It surely has a beginning. It's a state of Dhamma happiness with no ending. If you desire (chanda) Nibbāna, the beginning is in knowing the truth. After that, you'll arrive at Nibbāna, which has no ending. Knowing dukkha sacca is the beginning of Nibbāna. If you know the beginning, then just follow it.

You have been in saṁsāra for too long without knowing the beginning (i.e., Nibbāna).

In the Khandhavagga of Khandhasaṃyutta, Ananda asks the Buddha, “I want to know about Nibbāna. What kind of dhamma is it?” The Buddha shows him the beginning of dukkha sacca. If you describe the five khandhas as truth (sacca), they are dukkha sacca. If you find out the beginning of dukkha sacca, you will find out the ending of dukkha sacca. The impermanence and suffering of the body and mind are their permanent tasks. (i.e., anicca and dukkha sacca). You have seen how important anicca is. With the contemplation of anicca on feelings, one later becomes wearisome of anicca. For the wearisome person, not wanting to see, to hear, and to associate with anything arises. Not wanting them means knowing them as dukkha sacca. With the realization of not wanting, suffering comes to an end.

The impermanence and suffering of dhamma vanish (i.e., khandha with anicca). A state of no suffering and always existing, which is Nibbāna, arises.

Making Decision with The Khandha

(no date)

If you view kammas following behind you like a shadow, it is sassata-diṭṭhi. You can’t say "don't view it this way," or "view it that way," because both of these views are taught by the Buddha. All Buddhists rely on kammas. From the insight point of view, viewing kammas following like a shadow and having the nature of stability becomes sassata diṭṭhi. According to the Buddha, those with wrong views will not attain path knowledge. Viewing kamma as "my kamma" by relying on kammas becomes sakkāya and sassata diṭṭhis. Viewing it with the suttanta-method becomes a wrong view. Viewing with the Abhidhamma method, it doesn’t follow like a shadow.

In the time of the Buddha, these problems were already present. When kammasakatā ñāṇa is taken as stable and permanent, it forbids path and fruition knowledges. This was mentioned in the Mahāpuṇṇama Sutta, Majjhima Nikāya (MN 109). An arahant gave instructions to 60 monks, but no one attained Dhamma, and he took them to the Buddha. The khandha arises because of taṇhā. With the cessation of taṇhā, upādāna, and kamma cannot do anything. There are two kinds of taṇhā – with prayers and without prayers (with one’s effort and by natural processes). With the khandha, clinging arises and with clinging, you get the khandha. Therefore, they are not the same as the other. If you contemplate one of the five khandhas as anicca, sakkāya diṭṭhi will not arise. How to contemplate the khandha so it is free from taṇhā, māna, and diṭṭhi? If you can contemplate them as – "this is not mine, this I am not, and this is not myself," you will be free from them.

During contemplation, don’t let it become mine. This refers to the monk who had a wrong view on kamma with sassata-diṭṭhi in the sutta. In vipassanā practice, don’t make kamma the only reliable thing for you. In the making of merits, you can use it this way. Kammasakatā ñāṇa cannot dispel diṭṭhi. (According to Sayadaw, the 60 monks had sakkāya and sassata-diṭṭhis, which is why they did not attain any realization during the rain retreat.)

Cutting off kamma is necessary to arrive at Nibbāna; otherwise, it’s impossible. It’s clear that listening to Dhamma requires a good teacher. Arriving at the Brahma Worlds is not by kamma, but through samādhi. In dāna practice, volition or kamma is the leader.

In sīla, abstinence (virati) is the leader. In samatha, samādhi is the leader. In the nibbānic path, wisdom (ñāṇa) is the leader. Taking everything as a result of kamma, if not known accordingly in its own place, is incorrect. Not everything is in the province of kamma. In the noble eight-fold path, kamma is included but not as the leader.

(Sayadaw continues to talk about the Dog Ascetic Discourse) The Buddha never spoke if there was no benefit. He knew that Seniya – the dog ascetic – would become an arahant. Ending at other people’s mouths (sayings or teachings) is a terrible thing; (by terrorists you die once, but with wrong views, you die forever and fall into apāyas)

If you do not see and know about the khandha with your own knowledge, then you may end up with other faiths. You have to arrive at the khandha. The khandha will never tell you anything wrong. Do the work of knowledge to penetrate the khandha!

Not for Chanting But for Practice

(no date)

[Sayadaw gave two talks on the qualities of Dhamma with humour]

The work of seeing Dhamma by oneself is the practice leading to path knowledge. If you contemplate to see the object of contemplation, the contemplative knowledge will send you to Nibbāna directly. Sandiṭṭhiko – it's visible here and now through insight. Whatever dhamma arises, you have to ask yourself – is it still there or not? You have to contemplate your own death. If you see it, it becomes sandiṭṭhika. Seeing moment-to-moment dying and not finding the corpses is insight. Finding the corpse in a moment of death is samatha. You will not see your death even once if you are only looking for deaths. If you see it, you will not need to look for it (it's meaningful). If you are mindful, you will think about it (i.e., the way of insight). With mindful attention, think about the minds which arise for the worldling. This is called **sati sampajañña** – mindfulness with full awareness. With practice, let maggaṅga – the path factors – arise. The path factors will send you to Nibbāna.

You all do not want the true happiness of Nibbāna, but instead desire the fake happiness found in wives and children. Therefore, the Buddha called you all – CRAZY PEOPLE! Or Lunatics! Puthujjana-ummattako – worldlings are crazy fools. Which one do you prioritize – Dhamma or rice? Rice becomes excrement and Dhamma sends you to Nibbāna. In the whole of saṁsāra, you all prefer the useless things and resist the right and useful things (it is easy to do demerits and difficult to do merits).

If people don’t know the truth, they will continue to do things that cause suffering. Not knowing the truth is more fearful than anything else. In the Sacca saṃyutta, the Buddha took some monks to a very steep mountain top. One of the monks said to the Buddha that falling down from there was quite frightening. The Buddha responded that not knowing the truth is more dangerous. Discerning anicca means knowing the truth. Only with the contemplation of insight will you discern it. Only this way will you know the arising of dukkha and the vanishing of dukkha. With a lot of contemplation, you will come to discern the truth. (Sayadaw continues to explain how taṇhā keeps the result power of kamma intact). As long as taṇhā never dies, kamma will never die. If the path factors come in, they cut off taṇhā and kamma. I am urging you to practice because I worry about the seriousness of bad results. Your own desire will never do it, because you don’t know its ugliness.

Taṇhā is the cause of Dukkha and not kammas. (Sayadaw continues to talk on insight practice with the six attributes of Dhamma). The duty of the Buddha is to talk about goodness. Your duty is to do goodness. The Buddha has done his duty, but you’re still irresponsible (this refers to svākkhāto – talking about goodness and sandiṭṭhiko – to do goodness). If you respect the Buddha, you will go to sugati; and if you do what he asks of you, you will arrive at Nibbāna. You recite the attributes of Dhamma by heart, but you never think about it as your own business (i.e., sandiṭṭhika – develop it in the heart).

Sīvalī the monk asked the Buddha about the sandiṭṭhika dhamma for himself. Every time it becomes sandiṭṭhika (i.e., knowing the arising dhamma), the five path factors arise. When it becomes mature,

it fulfills the eight path factors and you become a person with path knowledge.

If it does not become sandiṭṭhika and does not become akālika (i.e., apparent here and now – not cutting off taṇhā, upādāna, and kamma) then Ehi-passiko – dhamma is calling to you, "come and contemplate me." Ehi is the object of contemplation, passa is contemplative knowledge. When dhamma is calling to you, and you go there with diṭṭhi and taṇhā, you fall into the trap. For example, a mosquito bites you, and you go there with your hand (bang!) It’s a direct path for you to go to apāyas. The path to the wok (cauldron) is straight, but the task of going toward Nibbāna is crooked with twists and turns. If you don’t follow with ñāṇa the itching of mosquito bites, then lobha, dosa, and moha will follow you.

Worthless And Worthy

(no date)

(In the beginning, Sayadaw, using the D.A process, describes many kinds of unwholesome and wholesome minds arising. With the unwholesome mind, a person lives a bad life, and with a wholesome mind, one lives a good life). The preceding mind is paṭiccasamuppāda – the cause and the following mind is paṭiccasamuppanna – the result. Mostly living with bad minds means that after death, one must go to apāyas. If the person dies, don't make merits for them. If one can use or insert knowledge (ñāṇa) in selling and buying businesses, one is living a good life (i.e., with mindfulness in daily life). Killing whatever of cause arises with the maggaṅga means being alive with the path factors. You can be alive with only one mind, which is a good life. You must correct it. Follow behind with the maggaṅga of discerning anicca. Most of the worldlings are living a bad life.

(This important point is good for contemplation. Most beings come to this world as humans living worthless lives; even most Buddhists can't escape from it. Therefore, the apāya existences are open to most human beings who create foolish, useless, and harmful actions for themselves, others, and nature. The most harmful people are some influential and wealthy people whose impacts can be seen at the international or global levels – instability, insecurity, natural disasters, etc. arise.) If you are able to observe your minds and be alive with the vipassanā ñāṇa, you will be protected. (Note: There are two important suttas in Aṅguttara Nikāya for guarding the mind and self-examination. The Book of Fours, Sutta No. 117 and The Book of Tens,

Sutta No. 51) You do not need to be afraid of lobha and dosa arising, but you have to be afraid of not knowing when they are arising.

In the satipaṭṭhāna sutta, the Buddha said – you have to know them (when arising). In the worldling's mind, it'll arise. They arise for connecting the D.A processes. If lobha and dosa minds do not arise, it is better. If you contemplate their arising, the enemies become friends. To pay attention to dhammas means the dhammas are the preceding mind arising and paying attention is contemplation. Contemplating the preceding mind with the following mind is paying attention to the dhammas. The preceding mind is anicca and the following mind is magga.

This khandha is a saṅkhāra dhamma, conditioned by kamma, citta, utu, and āhāra. Therefore, it's not good to be subordinate to others. It is never free from dissolution. You have to go toward the place of the unconditioned until arriving there. Go there with the maggaṅga train. It'll send you to the end place of saṅkhāra dhammas. The end of conditioned dhammas is Nibbāna. The path factors do not arise by themselves. Only with the knowledge of saṅkhāra will they arise. Knowledge of the perishing nature of saṅkhāra dhammas will cause weariness to arise.

After that, you will not want it and it'll end. This ending is arriving at the unconditioned Nibbāna. You have to follow the path to the end of aniccas. The ending of anicca is Nibbāna. Could you distinguish when you're worthy and when you're worthless? If you follow the maggaṅga, you are worthy. Without following it, you become worthless.

On the Hindrances

(no date)

[The following five talks are on nivaranas based on a sutta in Aṅguttara Nikāya, Book of Fives, sutta no.193 – Saṅgārava Sutta.]

Niyama – fixed course – is constant wherever it may be. Therefore, wherever it may be, the anicca of the khandha body is always right or true. Only with the Buddha arising do living beings know about the anicca, dukkha, and anatta dhammas. We need someone to talk about these things (they can't be found in other faiths; even believing in kamma is quite a rare thing). Not discerning aniccas makes it unable to uncover the coverings. Today, I'll talk about how to uncover them. Whenever you don't discern aniccas, the desire for the next khandha will arise. You don't know about the khandha very well with its niyama. This is also due to not encountering a good teacher. With no insight knowledge, wandering in saṁsāra will never end. You'll never have the chance for comfort. There's no goodness in it. There is no-one who taught how to uncover for them; because of these two factors, beings are wandering in saṁsāra. (tell the story of Saṅgārava brahmin)

With lobha, you will not discern anicca. You must remove it. The desire for the five cords of sensual pleasures covers up not only the discerning of anicca, but also the knowing of the benefits of oneself and others (This point we can see at the international levels in some countries with people who have power and wealth). At that time, you are not contemplating your meditation object, but have to contemplate the hindrance (lobha). When the mind (ñāṇa) becomes clear again and returns back to the khandha, you will discern anicca. Therefore, don't

blame the problem on the pāramīs. For other hindrances, also remove them in the same way by contemplating anicca and returning back to the khandha.

The reasons for wandering in saṁsāra and carrying around the asubha khandhas are – consorting with evil people and not doing the things that should be done. Therefore, corpses are piling up in saṁsāra. (Sayadaw gives examples of them: The first one is King Ajātasattu with Devadatta. The second is the elephant trainer's son Pessa, see the Kandaraka Sutta, sutta no.51, Majjhima Nikāya) More than relating to personality, it is consorting with lobha, dosa, and moha unwholesome dhammas. If anicca dhamma and magga dhamma are fitting in, one is sure to attain Nibbāna. Not seeing dhammas means there are hindrances covering them.

A wanderer asked Sāriputta about dukkha and sukha. Sāriputta's answer was – if becoming again is dukkha, and not becoming again is sukha. The Buddha also said that birth is dukkha sacca – jātipi dukkha sacca. Inserting insight knowledge into the process cuts off the next birth. The Buddha exhorted us that after abandoning this khandha, not getting another khandha is the best thing to do. This is the same as Sāriputta's answer to the wanderer.

I will talk about insight knowledge and path knowledge. (Sayadaw spoke about the five hindrances in gist. In this talk, he mostly talks about restlessness and remorse.)

The hindrances arise at the heart (hadaya vatthu) and disappear at the same place. The mind does not stay at one place, running here and there is restlessness. Remorse has two kinds – remembering and thinking about unwholesomeness that one has done before. Don't think about them; if you do, it forbids Nibbāna. If you do what the Buddha

asked you, then it will not be forbidden. You should never think back to the unwholesome dhammas. You have to do what needs to be done. Thinking about merit that one has not done yet is also kukkucca (here is worry). Kukkucca is related to misconduct and good conduct (duccarita and sucarita). These are unpleasant states of mind. If you do not think about them, you will not fall into apāyas; otherwise, you'll fall into apāyas. Die with the contemplation of the impermanent khandha and do not remember them.

Not knowing the truth means that saṁsāra is very long. Knowing about the truth of dukkha is the most important. If you know dukkha sacca, then samudaya sacca is already abandoned. (This point is very important. Falling in love with dukkha is falling in love with samudaya, and vice versa. When people are terminally ill or near death, this point becomes very clear.) If you do not break up with avijjā, you will never cut off from deaths. Deaths will never disappear if the khandha does not disappear, because the disappearance of the khandha is Nibbāna. (Sometimes, he asks the yogis if the khandhas vanish or not). Someone with the ending of aniccas sees the thing that is able to die come to the end. The ending of death is seeing the deathless. Discerning anicca is the beginning of insight.

Existing is udaya, and vanishing is vaya. As an example, vedanā arises, and when you observe, it is not there anymore. In Burmese is phit (arising) and pyat (vanishing), seeing it through the five path factors. What does the commentary on the Aṅguttara Nikāya say about it? It says, "Let discern anicca, and the seeing of Nibbāna with the eight path factors will arise."

Therefore, don't let doubt come in, as – "Could I attain Nibbāna?" (i.e., if discerning anicca). The duty of yogis is to discern

anicca. Just contemplate for the discernment of anicca. If you discern it, you are arriving at insight, and then you'll discern it in greater detail. Insight knowledge conditions the path knowledge with proximity condition – anantarapaccayo. If you do not yet discern anicca, you have not arrived at the inside of sāsana yet. The Buddha's teaching has not gone into your heart. Between the two knowledges of mundane and supramundane, to get the mundane knowledge is more important. The hindrances forbid you to see anicca and Nibbāna. Remorse and worry can come in near the practice of insight and near death.

[Note: see the 5th talk in Part 13 with the title – "Dealing with the five Spiritual Faculties and five Hindrances"]

Making Kammas Becoming Fruitless

4th February 1961

D.A processes are arising every day in your khandha. If they are happening now, you have to cut them now. If not, you're collecting unwholesomeness (akusala). The D.A process and the khandha are the same. For example – **Sukka vedanā** arises. If you do not contemplate it, it connects to taṇhā, upādāna, kamma, etc.

Each one of them is a khandha (taṇhā is the first khandha). With one arising, the preceding one ceases, and the next khandha arises by substituting (not changing into something else). Taṇhā and upādāna keep the results of kamma from vanishing. When one kamma finishes, it sends out another one. Therefore, everyone has the debts of kamma. Without yet closing down the doors to apāyas, if you're wasting your time by not doing vipassanā, it is foolish.

After establishing samādhi and following with magga behind whatever vedanā arises (here Sayadaw taught about contemplation on feeling).

Waiting for Dangers

25th February 1961

The Buddha said that if one does not practise vipassanā, it is like waiting for dangers (from Aṅguttara).

Number one – this khandha is going toward the danger of ageing. Is it good to wait for the danger of ageing? Or is it good to finish the practice before arriving there? We're tricked by taṇhā. The danger of ageing gives you a bad result. In vipassanā, you have to persevere with good kamma and good ñāṇa; and with poor kamma and poor ñāṇa, it is impossible.

Number two – this khandha is going toward the danger of sickness. To be free from sickness, you must do the practice before. Every time you are in good health, you have to work hard quickly.

Number three – it's not good to wait for the danger of death (at that time, it is more difficult to practice while dying).

Note: This point is not in the original sutta. Instead of death, it mentions the danger of famine.

Number four: Because of differences in doctrines and views, people are dwelling in discord, disharmony, dispute, etc. This will be the danger of the future (already happening).

Number five: There will come a time when there will be a schism in the saṅgha.

If you don't cultivate the spiritual life, you are waiting for the five future dangers. At Dhamma chanting (Dhamma Pūjā), people are making prayers to be free from dangers. In reality, they're waiting for

all these dangers to arise. Their talkings and doings are not in accordance. About humans, the most difficult thing is admonishing oneself. Waiting for these dangers makes it difficult to admonish.

(Sayadaw continues to talk on the contemplation of feeling) Three types of feeling are murderers. As an example – a fish sees a bait and goes near it to gulp the food. It is then pulled up on the boat and killed by the fisherman. Only by contemplating to the **ending of vedanā** will one be freed from the murderers. With the **ending of vedanā**, the other khandhas also come to an end.

Some reflections on this talk

There are four suttas related to the future dangers. All of them are related to the monks. Of the four suttas, sutta no.2 is also related to lay Buddhists. Therefore, Sayadaw is using this sutta to exhort and warn the listeners, most of whom are lay people. See – Book of the Fives, sutta no.77 to 80, Aṅguttara Nikāya .

The dangers of ageing, sickness and death are natural ones from which no one can escape. But the dangers of famine and human discords and disputes are related to human views, thinking and actions, which are human -made; so these are in our hands and we can control them.

It’s quite interesting to read what the Buddha mentioned about the future dangers of famine and human discords and disputes in the sutta. All these things have already happened in this 21st century, up to the international or global level. Because of greed, hatred, and delusion, the human mind is polluted and creates a lot of problems, dangers and disasters in societies and natural environments.

The Importance of Saving Oneself

28th July 1961

Not practicing vipassanā and wasting time with worldly matters is like watering the poison tree. The task of saving oneself is to listen to Dhamma and practice. When you are young, you have no chance to save yourself. As you grow up, it also increases with family matters. Therefore, coming to this human world is like being a human beast (animal). Only by conquering the kilesas will one become a sotāpanna to an arahant.

Kilesas are hiding in the khandha. Do kilesas die if you don't know the dangers (ādīnavas) of them? Without discerning the anicca khandha, not knowing the dukkha, ungovernable anatta nature, and unable to contemplate the asubha nature, kilesas will not die. You'll conquer kilesas if you can contemplate and discern one of the four factors. If you never cut off the khandha process, the khandha will continue. When the khandha stops, taṇhā stops, which is Nibbāna. With the two vaṭṭa saccas (dukkha and samudaya) stop, and two vivaṭṭa saccas (nirodha and magga) arise, the problems will finish.

If you don't know about the khandhas and kilesas, you live with blindness and craziness. In past lives, you were also living as blind and crazy people (Seeing the majority of humans, this point is quite clear).

Because of that, we had encountered many dangers and difficulties. Don't be lazy in the practice. If you discern anicca, there is no need for any pāramīs. Anicca and magga will send you to Nibbāna. Leave your family and business behind, because they can't save you. In the stomach is filth (urine and excrement), and on the khandha, body sweat. You're carrying around this asubha body and think of it as

graceful. Practice vipassanā without any concern for the khandha. The kammas controlled by taṇhā and upādāna are disgusting. All humans who die with no understanding of D.A are dying with wrong view. They die with the three wrong factors of wrong perception, knowing, and view.

According to the Buddha, those who die with no chance to listen to suññatā-dhamma are dying with wrong view. How terrible is that? Is there any upward way ? If you penetrate suññatā, you are closer to suññatā Nibbāna. Never discerning suññatā, you have fallen down to apāyas. To have the holy Dhamma is not easy. Each day, the unwholesome kammas arising from the six senses are one's own enemies. If you fall down to apāya even once, it's not easy to come up again (to the human realm). Here there are more people near dying, so they're more important. Bhāvetabba means vipassanā magga (insight knowledge has to be developed many times). You have to make friends with vipassanā magga; living beings make friends with good or bad kammas, but the real friend is ñāṇa.

Die with Wrong Views

31st July 1961

Today I'll talk about the D.A processes arising from the body. In the Dhammapada, the Buddha warns us that if sakkāya diṭṭhi does not fall away, the four apāya realms are the frequent homes of living beings. Firstly, you have to strip off sakkāya diṭṭhi with knowing. And after that, you must practise dāna, sīla, samatha, and vipassanā. (This point is very important and not just Sayadaw's idea. We can find it in the suttas; but before his time, monks did not emphasise it. This is one of the reasons most Buddhists have wrong views). Every time phassa → vedanā → taṇhā → upādāna arise, you must know them. Every time, if you do not contemplate that they are not a person or a being, they become wrong views. With right attention, diṭṭhi falls off. So yoniso is important. If sakkāya diṭṭhi does not fall away, and one is doing merits, don't take it as "I am happy to die" (as an example, Sayadaw refers to Queen Mallika's story). Only with the right knowledge does the process of the practice become right.

Therefore, whatever dhamma arises from the khandha, follow with knowing. If phassa arises, know it as phassa. If vedanā arises, know it as vedanā. With the knowing, it becomes magga. This magga cuts off kilesas. Knowing of the arising dhamma means knowing by falling away (i.e., wrong view). Discerning anicca is the falling away by contemplating. The first Nibbāna is very important. Even if I tell you that after the attainment, you just sleep (rest).

And then the Dhamma will continue by itself. Now it has the momentum. You learn the method or way here and practise it at home. With the good knowledge (ñāṇa), you can attain it in seven days. (see

the biography of The-inn Gu Sayadaw; he became sotāpanna within six days of practice, Two Sides of a Coin) Nibbāna is near – near at your own khandha (the two-arm-length khandha). Not knowing this, at the end of the khandha, people take it as far away. Normally, people think the practice requires doing it bit by bit. There are some who encourage this way of bit-by-bit practice, but it often goes undone.

From the age of 50 to over 50, kamma and ñāṇa are still good, and after 60 it's not good anymore (Buddhists should take this point seriously). Don't be afraid of starving to death. You have to be afraid of dying without diṭṭhi falling away. If you're like this, you will continue to starve. Your long life will be a long starving life (starving with taṇhā). Upāsakas and upasikas prioritize their businesses first, and the matter of diṭṭhi falling away comes later (i.e., very unwise). Every time taṇhā arises, there is no need to be in fear. You have to be afraid of not knowing when it is arising (it'll connect to clinging). In satipaṭṭhāna, it is mentioned to know when taṇhā is arising. If you know its arising, it becomes magga. With this knowing, sakkāya falls away and diṭṭhi-kamma does not arise.

For example, the male boss Visākhā, after becoming a sotāpanna to anagami, still had taṇhā (i.e., bhava-taṇhā). Going to apāya is not because of taṇhā but because of diṭṭhi. When it arises, observe it with ñāṇa to see if it exists or not. If you see its arising and vanishing, this is abandoning through contemplation. If phassa arises and you miss it, and it leads to vedanā, then you must contemplate the anicca of vedanā. You can close the doors to apāyas only with magga.

Now, I'll show you the way to abandon the doors to apāyas. Only this becomes safety from apāyas. This time, don't follow up to taṇhā, upādāna, and kamma. Instead, contemplate the anicca of the arising of

vedanā (three types of feeling). If you can contemplate the ending of vedanā, it is Nibbāna (from the Saṃyutta Nikāya). The ending of the khandha (here, vedanā) is Nibbāna. Khandha is fuel and kilesas are fire. The Buddha taught Aggivaccha brahmin in this way. Before you die, you have to observe and discern the ending of dukkha, which is Nibbāna. It’s better to make yourself safe before you die.

What Is in the Khandha?

10th December 1960

It’s important to know what exists in one’s khandha. You all will say that the hair of the head, hair of the body, teeth, bones, etc. are there. It’s also not wrong because the Buddha also taught about asubha meditation. You have to continue to ask what is existing in these things. There is one thing that still exists in the 32 parts of the body. It’s important to know that the I/me enters in each one of them. Only then will sakkāya diṭṭhi fall away. If you have diṭṭhi, it will forbid Nibbāna. With the practice of the meditation on the 32 bodily parts of asubha, if the I and me still do not fall away, it means it's only samatha. If you cannot strip off the I-ness, you won’t know about Nibbāna and can’t arrive there. It was mentioned clearly in the Majjhimāpaṇṇāsā. Diṭṭhi sticks with the clearly existing things. Head hair really exists. Diṭṭhi sticks to this place.

It also sticks to teeth and hair, such as my hair, my teeth, etc. The Buddha gave a simile to show how important it is to destroy sakkāya diṭṭhi. You have to destroy it first, even when your chest is pierced with a spear and your head hair is burning with fire. The reason behind this is quite clear : with spear and fire, you only die once. But with sakkāya diṭṭhi, you’ll continue to die many times to come, and the worst thing is you will be mostly in the realms of apāya as hell beings, animals, and ghosts. Therefore, the Buddha said you have to destroy diṭṭhi first.

Many Buddhas have been arisen as numerous as the sand grains in the Ganges River. It is quite certain that we have encountered some of them. Why are we still not free from Dukkha? Because we have always had one of the sassata and uccheda diṭṭhis with us until now,

wandering saṁsāric by carrying heavy burdens (there are many) and continuing walking on the rough road of sickness. With diṭṭhi we don't know the truth. Therefore, we are unable to strip off diṭṭhi. In the Aṅguttara Nikāya, the Buddha mentioned that if having diṭṭhi, we cannot get the knowledge according to truth – saccanulomika ñāṇa. Wandering in saṁsāra is not due to little merits from dāna, sīla, and samatha, but because diṭṭhi has not fallen off, so we have not attained Nibbāna.

(And then Sayadaw talked about Aggivaccha Brahmin. He asked 10 questions to the Buddha. The main points were two things: mind and body as loka and as person and being. All 10 of them were included in these two wrong views. Even though he was in the Buddha's time, he did not know about suññatā, paññatti, and paramattha dhammas, which caused them to arise. The majority of Buddhists today are also in the same way.)

The importance of the last question was: "Ven. Sir, please tell me your view?" The answer was : "If you discern the arising and passing away of the five khandhas, this is right view."

Q: What is the benefit of this view? Continuously seeing the arising of phenomena makes one free from the view of annihilationism, and continuously seeing the vanishing phenomena makes one free from the view of eternalism.

A: If you have this right view, taṇhā, māna, and diṭṭhi will cease. Saṁsāra will be cut off. This is the view that leads to Nibbāna.

Q: With taṇhā, māna, and diṭṭhi ceased, where does this person go after death? The brahmin asked with diṭṭhi again. Not

understanding of dependent co-arising leads to diṭṭhi, and one does not understand Nibbāna and does not appreciate it.

The Four Dangers

12th December 1960

It’s important to know the four dangers mentioned by the Buddha in Aṅguttara Nikāya. Only by knowing about the dangers will you shun them. Once you know the place is not good, you will want to change the place. There are four dangers : birth, ageing, sickness, and death. Clinging to one’s khandha, family members, and wealth is the same as a vulture liking or loving the putrid carcass of a dead dog. Living beings are happy wherever they are. Being happy with dangers is samudaya taṇhā. Being pushed down to dangers is ignorance. Encountering the four dangers is due to avijjā and saṅkhāra. If there is no avijjā and saṅkhāra, knowledge arises and the condition becomes unconditioned.

Avijjā and saṅkhāra are also like someone who is blind, and when walking, they tumble down and get injuries. Here, avijjā is not seeing (blindness); saṅkhāra is action (walking); injuries are jāti, jarā, vyādhi, and maraṇa.

In practising vipassanā, don’t delay the practice until tomorrow or the day after tomorrow. Days, months, and years are related to the sun and moon; they will constantly change until the world is destroyed. (Doomsday with darkness is where humans’ kilesas excel them.) Your khandhas are not like this. You can’t delay or extend the time. Therefore, you have to search for a parting road (from the defiled path to the purified path) before arriving at sickness.

For the Cessation of Existence

6th August 1961

Whatever merits you are doing, don't do it for a good existence. This is because you don't know about the truth. After death, and birth arises, what goodness is there? From dukkha, it connects to dukkha only. I am emphatically urging you to practise for the cessation of existence. Transmigration of existence (existence connects existence) is sassata-diṭṭhi. Taking it as good is not knowing dukkha sacca. Where is the goodness in that? Transmigration in existences is the greatest fault.

[Note: The above paragraph is very good for thorough contemplation. Very few Buddhist monks teach the essence of Buddhism. Ledi Sayadawgyi and Mogok Sayadaw are very good examples. Even though we do not have the chance to know Ledi Sayadaw's Dhamma talks, we still have the chances to read and study his Dhamma Dīpanīs and Dhamma poems. Sayadawgyi was a great Dhamma poet. He wrote some of these in his life, quite well known to Burmese Buddhists. The poems are profound and deep, but no one has translated them yet.]

Only the arahant can abandon sukha saññā and sukha citta (this is related to the 12 inversions). Only a once-returner and a nonreturner can abandon subha saññā. Do you know how broad the inversions are? If you don't abandon the inversion of view with knowledge (ñāta pariññā), practicing will not help you attain Dhamma. You won't even get the saccanulomika ñāṇa, and Nibbāna will be far away. The person is only one, but with 12 kinds of craziness, they become unbalanced. He is going into craziness one by one. Patacara was a diṭṭhummattaka

– lunatic with view. In saṁsāra, beings are in shame, and disadvantage is created by diṭṭhi. Insight means observing one's own death. The smell of a flower and the nose coming into contact is phassa; at that moment, one is alive with phassa. Phassa conditions vedanā. With the cessation of phassa, vedanā arises; at that moment, one is alive with vedanā. Does vedanā arise by itself? Phassa gives it the chance to arise. If you discern the vanishing phenomenon, you are free from the sassata-view (permanent). With the discernment of the causes which lead to results, you are free from the uccheda-view.

If you know this and die unexpectedly, you will not fall into apāyas in the next life because you will have become a cūḷa-sotāpanna. People think that because of good kamma they are alive. In reality, they are alive with the arising mind. (It's more true that the result of kamma is not yet expired; therefore, the mental process is still going on.)

Dhamma Increasing of Dukkha

7th August 1961

Dhamma increasing one's dukkha are wrong perception, wrong knowing, and wrong viewing of things.

① With wrong perception taṇhā/diṭṭhi arises →

② With wrong knowing leads to wrong clinging/diṭṭhupādāna →

③ With wrong action → wrong attaining, it becomes dukkha sacca. So a wrong perception connects two lives. Each day, how many perceptions of son, daughter, husband, and wife arise? They are uncountable. The diṭṭhi that controls the arising of kammas is also uncountable, as are the seeds to apāyas. You have come to this human world for a visit, and after death you will go to apāyas. All these wrong things must be contemplated forcefully with insight knowledge. You have to practice like rubbing two pieces of bamboo until fire comes out. Your wrongness is so strong and higher than Mount Meru. You have to look after your health while practicing with effort. The Buddha himself mentioned that with good health one would achieve it. Right perception → right knowing → right clinging → right effort

If you separate the five khandhas with the satipaṭṭhāna, you will get four of them. Whatever it may be, at last, it goes into the truth. Whatever khandha or satipaṭṭhāna you observe, you only discern anicca. Anicca is dukkha sacca. All the five khandhas are inside dukkha sacca. Anicca, dukkha, and anatta are teaching people accordingly. In reality, it’s only dukkha sacca.

The Most Fearful Thing

19th August 1961

Wrong view is the most fearful thing. Before you're doing dāna and sīla, you have to clear away three wrong views (i.e., sakkāya, sassata, and uccheda-diṭṭhis). As a Buddhist, you may have a wrong view, and taking oneself as not having it is the worst thing. If you go and ask the practitioners, what is Nibbāna ? If they answer with "I don't know," then they are overwhelmed by ignorance. Having general knowledge (bahussuta) and answering as – "Nibbāna has nothing exists after the cessation of mind and body process," this is answering with uccheda-diṭṭhi. Ordinary not knowing is not a problem, but knowing with uccheda-diṭṭhi is fearful. Most of you are coming from hells (this is not an exaggeration). At the time of suffering in hells, you were making the determination that after freeing from hells and arriving in the human realm, "I'll do the task of ending of dukkha." After you arrive here, you are deceived by the surroundings and waste your time (this point all Buddhists should contemplate seriously).

Nibbāna has the characteristic of peacefulness. It is extinct from kilesa fire and khandha fuel, or they do not exist there. When talking about Nibbāna, the appreciation will come only by knowing dukkha sacca clearly

[This is one of the main reasons most humans have wrong views and don't like it. With an understanding of dukkha comes understanding and appreciation of Nibbāna. For worldlings, their craziness for sensual pleasures has no limits. For the Buddha and ariya-sāvakas, these pleasures are filthy. They are like the yellowish, smelly, disgusting stuff in the pit toilet is for the white worms.]

No appreciation of Nibbāna comes from no appreciation of dukkha.

(Sayadaw continues to explain the vipassanā process) At the time of discerning anicca, the yogi knows the fuel and fire are burning together. They are together up to the knowledge of disenchantment. And then, with the ending of anicca, dukkha sacca, the yogi sees the place of peacefulness. Nibbāna is really existent; the yogi knows about the existence of peace. This is the cessation of khandha fuel and kilesa fire. The khandhas are continuously arising as part of the continuing process of vipāka vaṭṭa khandhas. It is like fuel (khandhas) and fire (kilesas) which are burning and disappearing. This is the impermanence of the khandhas, continuously arising.

With the knowing of these Dhamma, the doors to apāya are closed for one life (i.e., for the next life).

The Essence of the Buddha Sāsana

21st September 1961

The Buddha would select what kind of Dhamma is the essence of his sāsana. The first person seeking heartwood came to a great tree, standing and possessed of heartwood. He would cut off its twigs and leaves and take them away, thinking of it as heartwood. The second person cut off its outer bark, thinking it was heartwood. The third person cut off its inner bark. The fourth person cut off its sapwood, thinking it was heartwood. The fifth person cut off its heartwood and took it away. (based on the discourse on the Simile of the Heartwood (Majjhima Nikāya) The Buddha will be glad only if we can find the essence of Dhamma which cannot be destroyed. We have to think about, by using the five similes, what kinds of Dhamma we are doing within the sāsana?

If you are listening to Dhamma talks only for merits, it is like the first person taking twigs and leaves. This refers to all works for good destination (good rebirth).

Path knowledge are unbroken and imperishable Dhamma. These are the real essence – the heartwood. Sīla leads to long life and gives the result of being free from dangers. In the sāsana, there are people who only have contentment with sīla (even these people are not many; see the chaos and problems in societies up to the international level). Some practise samatha and gain some psychic phenomena, but they are content with it. The Buddha did not praise them. Some practise samatha and gain jhānic abhiññā. At the time of the near doomsday, everyone attains jhānas and is able to fly in the air and dive into the earth. The fifth person is like those who practise the noble eight-fold

path and realise magga and phala. They are people practising to attain the nine supramundane dhammas : four path knowledges, four fruits, and NIBBĀNA. The other practices with results can be destroyed by kammas and can lead to apāyas (i.e., they are uncertain because of the complicated working of kamma). These are broken because they have no essence in them. I'm not finding faults with them. In looking for the essence of Dhamma, these are not the ESSENCE, so I have to say this.

If you want to look for the essence of Dhamma, you must start from vipassanā. If you still don't have the path and fruit knowledge, you have to note that "I still don't have the essence of Dhamma yet." Then your practice can be broken, perish, and disappear (this is one of the reasons we're still in saṁsāra). It's quite stable if you attain the first path. It only has seven lives to go (at most, this depends on the person). Even an arahant was fried with oil by a king's order. He didn't have defilements, but he still had to suffer because of the khandha that existed. (I have no knowledge about this story).

Another example is Mahā-moggallāna (a well -known incident to most Buddhists). He was beaten by bandits.

If you are still satisfied with the first path, then you still want to be beaten (like Mahā-moggallāna). You still want to die in a serious way. The dangers of the khandha are very bad indeed. Some Buddhists want to be like Visākhā (female boss) and Sakka, king of gods (as sotāpanna who enjoy sensual pleasures) because they think they are free from the apāyas. This shows people still can't see the dangers and faults of the burdened khandhas. There's no danger and fault greater than the khandhas (warned by the Buddha also).

If you attain the first path, it's better to climb upward.

The Owner of the Khandha

22nd September 1961

In saṁsāra, we were born (jāti), lived (pavatti), and died (maraṇa) again and again. These cycles would be uncountable. We have to search for the culprit behind these things. In this way, we can free ourselves from this vaṭṭa-dukkha – rounds of suffering. At near death, craving makes arrangements of where to take birth. Action (kamma) is the house builder. The owner who orders to make the khandha house is craving. Craving is asking the builder of kamma where to build the khandha house. It's quite sure that taṇhā is the main culprit. At the time he became Buddha, he made the exclamation to taṇhā: "Taṇhā, the builder, in the future you couldn't build the khandha house for me." This does not include action in it, so kamma is not determined by it. The khandha house has the dangers of ageing, sickness, and death. According to the D.A process, no denial is possible because of kamma-vaṭṭa and vipāka-vaṭṭa which arises. But kamma has to build the khandha house in accordance with the preference of taṇhā (i.e., in accordance with the clinging of taṇhā and kamma, which throw it down there!)

If one is clinging to family members and possessions at near death, accordingly with the clinging, one will get the type of khandha (peta-khandha). Through examination, one has to be freed from kilesa-vaṭṭa. So it's unnecessary to say to kamma that you have to leave! Therefore, the Buddha did not make kamma the cause of dukkha, but rather craving. With the cause of taṇhā-samudaya sacca, the result of khandha-dukkha sacca arises. It's more true to say that it is because of taṇhā that one encounters serious dukkha rather than because of

kamma. One can’t overcome taṇhā, so it has to happen. Only then do you have right view. In the ocean of saṁsāra, drifting living beings from this life to that life is taṇhā. Some people used to say "I have to suffer according to the arrangement of kamma." They’re wrong. Whatever dukkha arises, it is because of taṇhā, which also includes diṭṭhi. Diṭṭhi is the great taṇhā which makes beings suffer in the four apāyas. If you are unable to destroy taṇhā, you will be drifted away by it. Even if you don’t know from where you came, taṇhā is like water drifting you until you arrive at the human port (i.e., this life). Again encountering the sense objects of human life increases taṇhā.

Therefore, whatever of drifting and sinking (wholesome and unwholesome) is the power of taṇhā. Taṇhā is the drifter, and beings are graspers who grasp or cling to things blindly. From a past life, taṇhā like water drifted the being until it arrived at this life. After arriving here, what is he doing in this life? On either bank of the river, there are five trees growing at the edge. (in the Sutta, it mentions kusa grass, rushes, reeds, or trees) It’s unnecessary to say that the drifting person wants to climb on the bank. The five trees on the edge of the bank refer to the five khandhas.

They were eroded by river currents and the roots were exposed (i.e., unstable and related to the anicca nature). The branches are also inclining toward the water. The drifter tries to grasp them, but they fall on him.

Beings are regarding the five khandhas (form...consciousness) by grasping/clinging to them as if they are me and mine (Sayadaw gives examples for each one of them). Therefore, whatever life you are in, you are never having free time. The Buddha in this sutta described only one’s own khandhas. But you are including your family members

and other khandhas as things to grasp. If there is no clinging, life will be boring for you. You have satisfaction only as a drifter and sinker. If it is like this, people can’t transfer merits to you. You are searching for these things as reliance. But the Buddha said these are for sinking. Therefore, except for Dhamma, don’t rely on anything. Now! You all are grasping blindly. With no insight knowledge, life will be this way. It’s important to observe them as impermanence (anicca). (this talk is based on the Nadī Sutta of Khandha saṃyutta, SN 22. 93).

You have to search for the shore of Nibbāna. Don’t search for grasping/clinging. With the cessation of clinging, tears will stop. You must shun away from the river -bank trees. Whatever khandha you’re asking for, it will be fallen off. Therefore, in saṁsāra, we have missed many Buddhas (with taṇhā-upādāna). With more grasping, there will be more falling. You’re grasping them to die again and again. Becoming a drifter is a little better (a bit more comfortable – i.e., merits). Isn't it too bad for a sinker? (i.e., demerits or unwholesome states). The Buddha is asking you to not grasp, cling, and pull with taṇhā, but to observe with paññā. You have to always observe them as unstable, impermanent. This lets taṇhā (kilesas) stop, and you can’t drift away (i.e., staying with anicca). And then you’ll arrive at the bank of maggaṅga. Before this, you’re seeing the falling off of anicca. Liberation from the drifting and sinking dhammas is only through insight practice.

Whatever dhamma you’re contemplating, it is important to discern anicca. In this way, taṇhā water dries up and it’s unable to drift you away. And then you’re liberated from the falling of khandha trees. This is the freedom from drifting and sinking dhammas.

On the Main Road to Nibbāna

23rd September 1961

The ears listen to the Dhamma and ñāṇa has to turn around the khandhas. In this way, the knowing and the existing dhamma fit together. If you ask me, "What ñāṇa is it?" You get the yathābhūta ñāṇa. What’s yathābhūta ñāṇa? There is no man nor woman, not a person, and not a being in the khandha. It only exists as anicca. If you discern these two factors, you’re close to Nibbāna. Don’t think about "What’ll happen to me?" If you continue in this way, you will arrive at Nibbāna. People who don’t get yathābhūta ñāṇa want to become human and celestial beings (devatā). If you get this ñāṇa, you will not want to become any of them. You only have the desire to arrive at Nibbāna, the cessation of dukkha.

Yathābhūta ñāṇa means "Knowing as it really is." According to the Buddha, if you end up at other people's mouths, you become like cotton wool moving around here and there. In a past life, one encountered the danger of not knowing. In this life, one ends up at other people's mouths and encounters the danger of wrong view. Only by knowing the wrong thing and knowing the benefit of the right thing does it become clear. If you still don’t get the yathābhūta ñāṇa, you will always encounter the two dangers of not knowing and wrong view (from Sacca Saṃyutta).

If you correct the danger of wrong view, you will also be freed from the danger of not knowing. It refers to diṭṭhi and avijjā falling away. It’s vipassanā ñāṇa – yathābhūta ñāṇa. Someone discerning anicca is free from the two dangers of not knowing and wrong view. If you discern anicca by listening to Dhamma, you are close to Nibbāna.

With the continuing practice, one becomes wearisome of anicca and with the ending of it, one arrives at Nibbāna.

Following the Khandha with Knowledge

28th September 1961

Dhamma practice only appears in the Buddha-sāsana, so it’s very important. (even becoming a normal human being is quite difficult. Don’t waste the time). In the past, most people recited anicca with their mouths and wise anicca was very rare indeed. (Most elderly people are using the rosary beads to recite it.) If you don’t want to handle rosary beads, it is all right. If you follow the anicca khandha with ñāṇa, it is enough. If you practice in this way, it becomes anicca vipassanā or aniccānupassanā. There is great benefit from anicca vipassanā. You are cutting off your own dukkha (D.A process) and will arrive at Nibbāna. If you contemplate often in this way, the craving of "I want, I desire," etc. becomes thinner and thinner, and with long practice, it disappears. Taṇhā becomes thin if you develop anicca-saññā and also see it as disgusting. If you don’t want nor desire anything, you will know that taṇhā is becoming thinner. This happens because you discern a lot of arising and vanishing of anicca. Ñāṇa develops slowly as disgust and disenchantment. This comes from the Aṅguttara Nikāya.

I don’t want you to see anicca with your eyes. (even this, most people don’t know and can't see). With ñāṇa, discerning them in the khandha is like water bubbles bursting! Discerning the minds is like water foams.

This is killing of taṇhā, upādāna, and kamma. Then birth can’t arise. With the cutting off of the causes, the results are also cut. It’s the ending of one’s own dukkha, so you have to practice it without laziness. Before, it was your own making anicca. Now I’m showing

you by asking you to discern the anicca that the Dhamma (khandha) displays to you. You contemplate it with ñāṇa as – "it’s right, it’s right." Taṇhā becomes thin by seeing it as disgusting. With the thinning of taṇhā, it at last ceases. By following the arising and vanishing of the khandha as it displays itself to you, you will arrive at Nibbāna. This is the result of diṭṭha-dhamma (direct seeing). In the Dhamma-guṇa, excellent qualities of Dhamma include akālika, which means giving the result without delay. Giving the result only by contemplating (developing). If you recite it, it is only samatha. With contemplation, you attain magga. With recitation, you get samādhi. By seeing dukkha, dosa thins out and knowledge of fear arises. It is fearful to get this khandha. With the thinning of dosa, bhaya-ñāṇa arises (fearfulness). It’s certain that taṇhā and dosa become thinner by contemplating anicca.

If you know it as the arising and vanishing of dukkha sacca, you don’t want any realm and life, and become fearful. Only with the fear of khandha will you not get it. Non-self also can’t stop the arising and vanishing, which means not-self. On the khandha body, pleasure arises. You want it to stay longer, but it doesn't and disappears. By discerning anatta, taṇhā, māna, and diṭṭhi thin out. This point is mentioned by the Buddha in the Aṅguttara Nikāya. People who discern anicca are discerning all three of them (i.e., the three lakkhaṇas).

The Buddha teaches three lakkhaṇas according to three types of people. In reality, they are one. The Buddha taught them according to their past lives ' habitual formations – Vāsanā.

In reality, anicca vata saṅkhāra – all conditioned phenomena are impermanent; sabbe dhamma anatta – all dhamma are non-self; pañcupādānakkhandha dukkha – the five clinging khandhas are

dukkha. You have to contemplate the five khandhas so that they are all the same. Therefore, if you contemplate anicca, it finishes the task. If dhamma shows you anicca, it becomes anicca-ñāṇa. If it shows dukkha, it becomes dukkha-ñāṇa. If it shows anatta, it becomes anatta-ñāṇa. Knowledge develops by itself and is not made by oneself. It’s developed by contemplation. (Sayadaw points to two plastic cups in front of him) This side of the cup is anicca (i.e., object). This cup is contemplative ñāṇa. Combining them together becomes the knowledge of anicca. Therefore, it’s not the name of contemplative knowledge. It’s the name of the object of contemplation. We’re following the name of the object of contemplation. It’s clear.

It's not about making it happen. Knowing it accordingly with the dhamma shows its true nature. Ñāṇa takes the name of the object of contemplation. Only what the dhamma tells you is right. It’s not right just by reciting. It becomes anicca and dukkha and anatta-ñāṇas respectively, based on the dhamma signs. It does not relate to ñāṇa. The nature of ñāṇa is only knowing. Therefore, if you still do not discern dhamma, do not contemplate as anicca. It becomes vipassanā ñāṇa only by what the dhamma is showing you. Do not take it from a book, which is only a record.

The practice of vipassanā is to know oneself (D.A process is about oneself). Not knowing oneself means that living beings are encountering many kinds of dukkha. This ñāṇa is made by dhamma (not by prayers). Wisdom perfection arises by contemplating dhamma.

(So Buddhism is not a blind faith. Confidence comes from direct experience without judgement and coloring. Sayadaw continues on Sakka’s Questions).

The Buddha-dhamma arrives in your body. This Ñāṇa ought to become a Dhamma–cetiya. Flesh, blood, bones are like bricks and cement. If you contemplate three types of feeling with their aniccas, and papañca dies → vitakka dies → …… issa/macchariya die (see the Sakkapañha Sutta, Dīgha Nikāya, DN 21).

Permanent and Temporary Homes

3rd October 1961

The Buddha taught these with his deep and wide knowledge that the permanent homes of living beings are the four woeful planes. Human and celestial realms are only temporary visits (sightseeing and indulgence in pleasures). Don't be satisfied with your small good results. You have to note that these are still not worthy. From here you have to go to apāyas (for most humans today). For example, you take a pebble and throw it upward into the air. Its going upward and staying there for a moment is very short indeed, and the pebble falls to the ground again. The time of staying for a moment in the air is very insignificant compared with staying on the ground. Generally, unwholesomeness (akusala dhamma) of living beings (especially humans) is extremely muddy.

You can only kill the hellish seed of wrong views and doubts in this human world. It's very difficult to kill them in heaven and Brahma-heavens. Only in this human world do sacca dhamma and paṭiccasamuppāda dhamma exist. Even these dhammas are quite rare now.

If you don't practise, what the khandha and ñāṇa know will just go to woeful existences. You have to practise very quickly, because the khandha is running toward death. The khandha process is: "Whatever you're doing, I'll go to the cemetery."

People are shamelessly making prayers for becoming (bhava) in front of the Buddha statue (later Buddhists). It's quite ugly indeed by seeing with the knowledge of knowing sacca. With wrong attention, people take dukkha sacca as sukha sacca. Wrong attention is like the

soil, not knowing (avijjā) is like the seed, and affection for family members and possessions is like pouring water (taṇhā) on the soil with the seed. Therefore, the khandha of dukkha sacca tree grows out from the soil and later bears dukkha fruits, and avijjā seeds fall again on the soil. In this way, saṁsāra is revolving. Dukkha will end by planting the vijjā seed on the soil of right attention and pouring saddhā water (faith) on it.

(This is a strong saṁvega talk on the importance of practice to end painful births, which are permanent places for most human beings.)

Why Not See Nibbāna?

17th November 1961

(Starting with the six attributes of Dhamma)

Dhamma is calling at you and then it disappears. If you follow it, you will see it's not existing. What kind of not existing is there? It is from existence to not existing. At the time of calling you, it exists, but when you follow it, then it'll tell you, "I am dead. Don't follow with the hand but with ñāṇa. It'll tell you, "I am anicca. In this way, lobha, dosa, and moha do not arise. This is akāliko – now giving the result. Kilesas not arising is Nibbāna (khaṇa-nibbāna). If you are not able to follow it, saṁsāra will become long.

In reality, vipassanā dhamma is included in the six attributes of Dhamma taught by the Buddha, but we don't know it. If you are unable to follow the dhammas, you not see aniccas. Buddhists take akālika as only Nibbāna, but it's not true. The D.A process is cut off from the beginning to the end (see – the 12 links chart). It means lobha, dosa, and moha do not follow behind. You're following the deceiving dhammas (kilesas) and do not find Nibbāna. Without encountering good teachers, even if someone has perfection, it becomes fruitless (ahosi kammas) [Sayadaw gave the example of king Ajātasattu]

Even if Sāriputta had pāramīs when meeting with Sañjaya, he achieved nothing. (his first teacher or wrong teacher – pāpamitta. This point is very important for yogis who want to end dukkha. There is much evidence in suttas and modern day yogis' stories. It leads to wasting their time and perfections). Cooling down of kilesas is Nibbāna.

Therefore, when lobha, dosa, and moha do not arise, it is Nibbāna. Don’t believe what other people say but believe what the khandha’s is telling you. Opanayiko – the ñāṇa following aniccas will lead to Nibbāna directly. Paccattaṁ veditabbo viññūhi – only those who are doing the practice will see and know Nibbāna.

You do it and will get it, referring to magga dhamma, phala dhamma, and Nibbāna dhamma. The Buddha used to say only one thing – it exists, is true and beneficial. So Dhamma exists, and with the right practice, one can attain the results.

Not Yours

16th March 1962

You have to know that none of the five khandhas are mine. Whatever khandha arises, you have to contemplate it in this way. You may not believe this. If you practice with faith, it is easy to succeed (without faith, you will never start the practice; with a lot of doubt, it becomes a hindrance). For example, in summer, the body is hot and in winter it's cold. These are made by temperature. While sitting, due to the pressure of the upper body and the floor beneath, the feeling or sensation of pain and aches arises. This is not made by me and you have to contemplate that this is not mine. (Sayadaw continues to give examples for the other khandhas.)

In the arising of phenomena, there is no inclusion of my effort. In the vanishing of them, there is also no inclusion of me. With the causes, it comes into being and without the causes, it vanishes. Contemplate according to the Buddha's instruction. What is the benefit of it? You are able to abandon your khandha body (especially near death). You can do it because it's not mine. This is a teaching on killing of taṇhā. It's a teaching of killing upādāna, kamma, jāti, and maraṇa. This is the teaching on the cessation of samudaya and dukkha.

Taṇhā, upādāna, and kamma are Samudaya Sacca, and jāti and maraṇa are dukkha sacca. In abandoning Samudaya Sacca, you must know dukkha sacca thoroughly. Abandon the two truths of enemies and associate with two truths of friends. Contemplation is magga. Seeing the cessation is nirodha. When you contemplate that this is not mine, the four truths arise. (This talk is based on Khandha-vagga saṃyutta.)

The Buddha gave the following example. Some people take the grasses in the Jetavana Monastery, some trample on it, and some burn it. Do the monks watching nearby waver? The monks answer – it’s nothing happen to us because these do not belong to us. Therefore, contemplate on one’s khandha in this way. Even a tooth or head hair are not ours! You make it yours, which become trembling.

The important point is that whatever you are thinking about to say or do, at first, you have to know it as "this is not mine." This is the way the Buddha taught to abandon the two truths which should be abandoned (Samudaya and dukkha).

The Oceans Never Dry

18th to 20th March 1962

Ocean means a lot of water. According to the Buddha, there are still things greater than that. There are six oceans comprising human eyes, ears, nose, etc. that exist in the khandha body. The eye-doors are never satisfied with seeing things. It never seems enough for them. They never fill up, even at death. The real ocean still can be dried up when seven suns come out (appear), but the six oceans of sense doors never dry up (see the seven suns discourse in the Aṅguttara Nikāya, Book of Sevens).

They never dry up even as lives continue on and on. These are the real oceans. "Enough with seeing and listening" never arises with human beings. They are never free from paying taxes for these holes. What are you doing every day? You are filling these things with water that can't be full. (Sayadaw gave many examples for the six sense doors in daily life. Humans should really contemplate the dangers and destruction coming from the indulgence of sensual pleasures which are lowly and momentary. The price for them is too much, even relating to human survival. See severe climate changes and pollution of the Earth).

Human stupidity is extremely strong. Even when one's own khandha ocean can't be filled, they're searching for the khandhas of family members. They are doing the tasks that will never finish (even after death).

The Buddha said that a fool is alone in filling these six oceans (from Salāyatana Saṃyutta, Samudra Sutta).

You must be able to distinguish between one's own business and the business of others. The oppressive nature of the khandha is its own matter. Your own business or matter is separated from it. Making fulfillment for the desire of the six sense doors is not one's business. If you take on the duties of the khandha, that is its business. You know the khandha as dukkha and make an effort to separate from it. This is one's own matter. The matter of becoming a slave for the khandha is its matter. The matter of struggling to be free from the khandha is one's business. Regarding the khandha, its matters are many and one's matters are little. Someone who doesn't know the Dhamma never concerns themselves with their own matters. Doing the khandha's business is samudaya and dukkha saccas. Doing one's own business is magga and nirodha saccas. The four truths are included there.

[Note: The above talk can be summarized as focusing on one's own welfare versus the welfare of the khandha. One's welfare is to end dukkha, whereas the welfare of the khandha is continuing or enlarging dukkha. From the sutta teachings and Sayadaw's talks, we know our human stupidity has no limits and is quite dangerous. It makes the readers or listeners develop strong saṁvega and weariness toward the world.]

The Buddha exhorts us to avoid places where we should not go. If one's body has sores and wounds, entering into the thorny wood is not good. The whole body is covered with sores, and one who has sores must shun away from thorns. If not, it increases dukkha domanassa (physical and mental pains). All the six sense doors are sores. If you open your eyes and take it as affectionate, then the lobha sore grows. Family members are thorns. Therefore, lobha, dosa, moha, etc., sores increase. Love and hate sores of lobha and dosa arise by contacting the objects of thorn. People want to go to these places and

seek pleasures even though Dhamma forbids them. Whoever lacks vipassanā always has the moha sore arise. The khandha is vedanākkhandha that already has sores. He doesn't know about vedanā and also enters into the thorny wood; this patient is a crazy one.

It means he is worried about not getting dukkha that he has to enter into the thorns. The Buddha was asking – why do these things happen? According to him, it is due to not understanding restraint and having no restraint (saṁvara and asaṁvara). Therefore, people have no restraints. It happens due to a lack of restraint on sense objects and sense doors.

If you don't want this to happen, contemplate the aniccas of ārammaṇas and dvāras (objects and doors). Saṁvara is very important. With satipaṭṭhāna practice, you will not be pricked by thorns and no increase in sores. Without vipassanā, you are not free from sores, and they only increase. It can be called indriya-saṁvara or vipassanā.

On Wrong View and Doubt

24th, 25th May 1962

Viññāṇa and citta are the same. There are more wrong views on the mind than on others (body, feeling, etc.) Therefore I give you cittānupassanā for entering the stream. All the minds arise by two causes (i.e., ārammaṇas and dvāras). The cause is anicca and the result is also anicca. Not disenchanting and not desiring anicca means forever dukkha will not cease. As a shadow arises by the mirror and person, minds are like shadows. Doubt and wrong view die by knowing cause and effect with anicca. Doubt is delusion (moha). Avijjā paccaya saṅkhāra → viññāṇam. It continues the D.A process. Therefore the Buddha said that he was afraid of doubt (not knowing the truths that saṁsāra is long). If doubt falls away by listening to talk you will not go to apāyas. If you die now you will not go there. You all only contemplate as (it vanishes, it vanishes, etc). No need to analyze them as cause and effect. This duty is finished with the teacher. After it falls away with perception (saññā) I am asking you to contemplate with paññā. Falling away with saññā is with the teacher's exposition and it falls away with noting. If you die you will not go to apāyas for one life (i.e., next life). If it falls away with wisdom you will never go there (enter the stream).

Now, people are talking as it happens by itself and take it as non-self (anatta), i.e., not with one's desire or nature. In reality anatta means the cause is anatta and the result is anatta. This is the real nature of anatta. If you take it as it happens by its nature it becomes ahetuka-diṭṭhi (i.e., without any causes). The cause is dukkha and the result is also dukkha. You have to analyze the causes and effects relationship

with the three universal characteristics (Sayadaw continues to talk about **the monk Sāti**. He took the view of life that life connecting and no changing was sassata-diṭṭhi (similar to the transmigration of the soul). It was something like a gemstone (e.g., ruby) that is changing hands from hands (this talk was given in Mogok).

Connections of mind processes are the connecting of saṁsāra. The mind processes are sending it there. If the mind processes are cut off then saṁsāra is cut off. It doesn't mean past lives were cut off. If the mind process is cut off and life to life connection is also cut off. If you have a long life with unwholesome minds then it's a bad long life. According to the Buddha a hundred thousand humans die and only one person takes rebirth at a good destination. So if animals die there is no need to mention them. (If a being falls into apāyas it is very difficult to rise up again to a good destination).

(Tell the story of monk Sāti who had a wrong view). Regarding to the new birth one can give the example of a stamp and its mark on a paper. Here the mark is the result of the stamp. The stamp does not follow through into the mark. Here the stamp is the cause of the mark.

Only the quality of the stamp is included in the mark. Taking them as a cause and effect connection and diṭṭhi falls away. If taking them as having no connection between cause and effect then it becomes uccheda view, and following that there is sassata view. Merit also has two kinds – arriving at Nibbāna and not arriving there. After diṭṭhi falls away and one does merit, it gives the result of Nibbāna. Otherwise it'll not arrive there. (Note: For the proper way of doing merits, see my translation of two talks in Part 7, Perform a Dāna Properly and Dāna and the Ending of Dukkha).

The monk Sāti had not abandoned his wrong view (sassata) so the Buddha reprimanded him strongly as he was far from the path and fruit and devoid of them.

Who Created Dukkha?

13th June 1962

Dukkha is not given by others (e.g., God, with punishments). The dhammas in the khandha are giving you dukkha. You get dukkha because you are unable to cut off the cause of dukkha in your khandha. Not knowing the right cause means that it becomes ahetuka-diṭṭhi (causeless view) (when people suffer they blame it on others. What about the doctrine of a Creator? (Could it be counted in the ahetukavāda?)

(Sayadaw continues to talk about Sammasana Sutta from Saṃyutta Nikāya.) Where is jarā and maraṇa coming from? If you want to think you must think about truth. Only by finding out the enemy who will kill you can you exterminate him. Aging comes from the five khandhas (refer to ageing and death). You have to be aged by the heat element (tejo) brought with oneself (khandha). And you must die with it. Therefore in Nibbāna there are no four great elements.

Where is the khandha coming from? It comes from making prayers with taṇhā. Prayers like: "May I become a human being, a devatā and not let me separate from my family members, etc." These are requests for death.

Don’t be afraid of jarā and maraṇa. You have to fear the culprit, taṇhā – the prayer.

Again, where is taṇhā coming from? In this sutta it comes from affection, but in the D.A process it comes from feeling. Anyhow it falls into the khandha. The Buddha gives the example of affectionate things being like alcohol mixed with poison. Contemplate this khandha as

anicca, dukkha, anatta, bhaya, etc. (impermanent, suffering, non-self, fearful). In this way, you will not drink the alcohol.

Nature of Stream Enterer

1st July 1962

[This is the last talk of Sayadaw in Mogok. He knew that within four months he would lay down his burdened khandha forever and have no chance to come back again. So he delivered this last talk for his lay disciples to check their practices.]

I'll talk about the nature of someone with the cessation of dukkha (i.e., the cessation of apāya khandhas). You have to practise for its cessation. (told the story of the Kosambī Sutta, Majjhima Nikāya) In dukkha sacca one of them is vipariṇāmatha – changing with perishing and nothing left behind. (the other three meanings of dukkha sacca are – pīḷanaṭṭha, saṅkhatatha and santāpatha). As an example – a feeling arises and then perishes and you can't find it anymore. If a human dies, the corpse still exists. First, you must know them in this nature. After that, ñāṇa develops into disgust and disenchantment for it. And then it develops to having no desire and not wanting it.

After that, the preceding dukkha ceases (i.e., the khandha). With the cessation, no change occurs and santi-sukha arises (peaceful happiness).

At the time of seeing the nature of change is kicca-ñāṇa – functional knowledge. The cessation of the changes is kata-ñāṇa – the knowledge of the ending of the truth. Then, one enters the stream and becomes a stream enterer. They have seven types of mind not the same as a worldling. The way of the practice is – sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa respectively.

One: In sotāpanna, the four hindrances still can arise, not including doubt. If lobha or dosa arise in a worldling, it could happen the whole day, and it becomes displeasure. The one who ends dukkha does not happen in this way. If happening to him, he follows behind instantly with knowing (ñāṇa). It arises because he has still not abandoned it yet. Even though it arises for him, he instantly knows it from behind. The differences are in happening longer and shorter.

Two: Some worldlings, due to old age or encountering a lot of dukkha, find that their lobha and dosa are becoming fewer than before. This is the cause of saṁvega. The power of ñāṇa is another kind. Every time something arises, they can follow behind with knowledge. Not only knowing the arising dhamma but also the mind wants to make it peaceful or calm down. With meditation, the mind arrives at the extinction of dukkha (i.e., fruition state, because path knowledge has already appeared before). At this point, for the worldling, the mind doesn't calm down and even becomes worse than before.

Three: He has no doubt about the existence of noble beings in this Buddha Sāsana. But worldlings believe that in other faiths there also can be noble beings (ariyas).

[Note: Some Chinese Buddhists believe that the saints in other faiths (i.e., God-centered) are equal to the Buddha. Therefore, sekha and asekha noble beings are lower than the Prophets who lived with wives and children.]

For a sotāpanna, he has no doubt that in other faiths there are no ariyas and no way to transcend Dukkha. His saddhā is unshakable and cannot be destroyed. (For example, see the story of the leper upāsaka Suppabuddha, Dhammapada stories, Bālavagga, Dhp. 066.)

Four: If the sotāpanna is a monk and breaks a minor rule, he'll instantly make a confession for it. If he is a layman, he'll instantly ask for forgiveness or use meditation to overcome it.

Five: He is secure in sīla. He has the desire to help people but without breaking the sīla. The Buddha gives the example of a mother cow eating grass while constantly watching her calf.

Six: He is able to concentrate and listen to sacca dhamma without letting his mind flicker outward. The Buddha gives the example of a small child who, if he handles hot charcoal unknowingly, will instantly let it go. In the same way, not letting the mind go out and instantly able to concentrate on the Dhamma.

Seven: After listening to sacca dhamma, his joy and gladness last longer, and he has a strong appreciation.

Postcript

This is the end of Mogok Sayadaw's Dhamma Talks. I hope that in the future some Burmese Buddhists will come forward to translate the entire talks to preserve the Dhamma. Here, I also want to sort out some misunderstandings regarding these translations. These could come from Burmese Buddhists who have the chance to listen to and read Mogok Talks in Burmese.

I have to say it again, these translations come from my own transcriptions of Sayadaw's talks on disks. See the Translator's Notes. I have written four books; only Mogok Talks are the most difficult for me, and they also take a lot of my time for tasks such as transcriptions, translations, checking with some suttas, corrections, etc. It takes some years to finish them.

Sayadaw gives his talks mostly in short sentences and very rarely uses pronouns. Therefore, I add some pronouns to the sentences where needed. The readers can also distinguish some of my notes and contemplations from Sayadaw's ones by the written marks of brackets – ( ) and [ ]. Without these brackets are Sayadaw's own words.

There are two kinds of monks whose contributions made the Dhamma and the world shine brightly. The first kind is someone who has great learning in Dhamma and also penetrates the Dhamma with practice – such as Ledi Sayadaw and Mogok Sayadaw. Their teachings on Sacca Dhamma help Buddhists to understand the Dhamma profoundly and clearly.

The second kind is someone without much great learning but who possesses a lot of experience and knows how to live the holy life according to the Buddha's instructions.

For example, the Thai Forest Tradition – such as Laun Pu Sao Kantasilo, Laung Pu Mun Bhuridatto, and their disciples, Laung Por Chah, etc. We need both types of monks for the Buddha Dhamma to last long and for the welfare of human beings, especially Buddhists.

Without Dhamma education and knowledge, humans don’t know how to behave and live their lives, leading to more sufferings and problems in their present lives and future. They also don’t know how to solve human and environmental problems and disasters.

If we observe animals, whether as pets or for consumption, we will see or discover human nature and habits in them. Most humans think we are superior to them. So we exploit and misuse them for sensual pleasures. We will never realize that in the future, we ourselves are sure to encounter these kinds of fate and misfortune. In the future, humans born as animals will suffer more than before because no more natural forests exist and water is polluted and poisonous. So most humans, after death, will end up in animal farms for meat production, and the violent, cruel humans will be in hell realms.

The doors to hell and ghost realms are also widely open for humans, to welcome them. Human beings are more and more greedy with anger and ill-will than before. Disputes and conflicts are becoming more violent and cruel. Humans have developed brains but mostly misuse them. They only know how to indulge in sensual pleasures and do not know how to develop their minds to find true happiness and peace.

Human evolution is only possible with Dhamma education and training of body, speech, and mind. Material progress and indulgence in sensual pleasures alone are not real evolution and progress. A mind defiled and rotten inside will never lead to true progress and happiness; instead, it creates problems, dangers, destructions, and sufferings. These things are also mentioned in some of the suttas. At the time of Doomsday, even if humans can survive, it is a natural disaster. So why can’t humans survive and escape from man-made dangers, disasters, and sufferings? Human destiny is in their own minds and hands. How you view, think, and act is what you are. This is the law of kamma and dhamma nature. It’s interesting to study the Cakkavatti-Sīhanāda Sutta with contemplation. There, when human moral behavior plunges to the lowest level, it is the darkest time in human history. At that time, the human lifespan is only 10 years. Is it possible? Why not? At that time, human beings were more like animals. A female would give birth to many babies like an animal. They would grow up quickly like cats and dogs.

The interesting part is the seven days war of humans. It might be the greatest world war, which would wipe out 90% of humans on earth. Their weapons of mass destruction could excel those of today's man. The arms competition of super-powers shows their foolishness and shamelessness. In these darkest times, humans don’t have any moral standards at all. All the 10 wholesome dhammas disappear, and unwholesome dhammas prevail. After the darkest time in human history, 10% of the world population starts to correct their wrong views, thinking, and actions. With good moral standards and behavior, the lifespan increases back again slowly to many thousands of years. And then it falls back to 10 years.

At the time when the human lifespan is 80 thousand years, Buddha Metteya will arise in the world. Nowadays, Buddhists who want to meet him should diligently practice sīla, samādhi, and paññā. The best way is to end dukkha in this Sāsana.

We should not take the incidents mentioned in this sutta as myth. Some phenomena already happened in the past, and the future ones are predictions of the Buddha. If we have common sense, it is not difficult to understand them. These are according to the law of nature – dhamma nature. Today, world society and natural phenomena all support it. The three lokas mentioned by the Buddha are connected. The saṅkhāra loka is the superior one. One protects oneself and protects others and nature. This is an unfailing truth.

It is beneficial to use some suttas to contemplate human nature, its situation, and essence. What are humans doing and searching for on this earth? This is a very important question for every human being. This is related to human well-being, happiness, and peace. There are two types of human beings – blind worldlings and wise worldlings. They have nothing to do with their worldly knowledge, status, and wealth – such as politicians, economists, billionaires, scientists, AI technicians, etc. This mostly depends on Dhamma Knowledge and Dhamma Education.

Therefore, the most important question for humans is: - What are humans searching/questing for? The answer is also not an easy one because the human defiled mind is complicated and extensive.

The human quest and search have many levels – from the coarsest, most inferior to the most refined and noblest things. This is similar to human views on Blessings – Maṅgalas. It depends on their interests and desires. The results will differ, from the lowest hell to

permanent Peace and Happiness. In the same way as the teaching of Maṅgala, the Quest/Search – (Pariyesanā) of Dhamma teaching only the Buddha can give the clear-cut answer.

The following reflections are based on Sayadaw U Uttama's talks and some suttas.

In the Majjhima Nikāya is the Ariyapariyesanā Sutta – the Noble Search, Sutta no. 26. There the Buddha mentioned two kinds of search: ignoble search and noble search. What is ignoble search? Someone, being himself subject to birth, seeks what is subject to birth. In relation to aging, sickness, death, sorrow, and defilement, he seeks what is also subject to these things.

What is the noble search? Someone, being himself subject to birth, understands the dangers and seeks the unborn security from bondage, i.e., Nibbāna. In relation to aging, sickness, death, sorrow, and defilement, he seeks the un-aging, unailing, deathless, sorrowless, undefiled security from bondage, Nibbāna.

And then the Buddha continues to talk about his search for enlightenment.

In the Aṅguttara Nikāya, the Book of the Fours is a sutta called the Quests, sutta no. 255. Here the Buddha only mentioned four of them, excluding birth and sorrow.

In the Maggasaṃyutta, a group of suttas mentioned searches. There the Buddha mentions three searches: the search for sensual pleasures, the search for existence, and the search for a holy life.

The above lists of ignoble search and noble search are as far as I know in the suttas. I am not a scholar monk, so my knowledge about them is very limited.

I will use the sutta lists to contemplate them roughly. If we contemplate on Dhamma deeply and extensively, there is a lot to do, because human kilesas have no limits. Therefore, their dukkhas also have no limitations.

The ignoble search in the Ariyapariyesanā Sutta includes six kinds – birth, aging, sickness, death, sorrow, and defilement. From birth to death, humans can't stop it. But sorrows and defilements can be overcome by knowledge of Dhamma and Dhamma practice. So, Dhamma education is very important.

I am more interested in the three searches in the Maggasaṃyutta. There is a lot for contemplation in this list. These are the search for sensual pleasures, for existence, and for a holy life. If we investigate them, the search for sensual pleasures to holy life becomes more and more difficult. The searches for sensual pleasures to existence overlap, e.g., someone desires to become a U.S. President, a millionaire, billionaire, etc. in this present life. Humans seeking sensual pleasures are too extensive and complicated; no other living beings excel them in this, and the same goes for becoming. Therefore, their minds are more defiled than other beings. But there are exceptions if they use wholesome ways to get the results and not only for themselves but also to help others, e.g., a U.S. President and a billionaire. If they get what they desire in unwholesome ways and harm others, it is like Honey on the Tip of the Razor Blade. Seeking to become is very difficult to give up, and only arahants are immune from it.

Next, I want to describe a story that really inspires me and demonstrates the powers of the Buddha and Dhamma. Most Buddhists are also familiar with this story, but only a part of it and not the whole story. This is about the 30 princes who were the sons of King

Mahākosala. Their first encounter with the Buddha is mentioned in a Dhammapada story. The Buddha, after his enlightenment, spent the first vassa near Varanasi. After the vassa, he continued his journey toward Uruvela. On the way, he went to a certain forest grove and sat down at the root of a certain tree. At that time, a group of 30 princes, the Bhaddavaggiyas, were entertaining themselves with their wives in the forest grove.

One of them had no wife, so they brought a prostitute. As they were heedlessly entertaining themselves, the prostitute took the man's belongings and ran off. They were searching for the woman and saw the Buddha sitting at the root of a tree. They went to the Buddha and asked him if he had seen a woman. Instead of giving an answer, the Buddha asked a counter question – what did they want with a woman? They told the Buddha what happened to them. The Buddha asked them an important question.

"What do you think, young men, which is better for you; that you search for a woman or that you search for yourselves?" They gave the right answer that it was better to search for themselves.

Then the Buddha gave them a graduated talk, a talk on dāna, sīla, and on heaven. He proclaimed the drawbacks of, degradation in, and defilements in sensuality and the reward of renunciation. When their minds were ready, malleable, unhindered, exultant, and confident, he proclaimed the four noble truths. At the end of the talk, all entered the stream.

They entered the Buddhist monk order with the ehi-bhikkhus formula. Then the Buddha resumed his journey to Uruvela to teach the three Kassapa brothers.

The above story of the 30 bhikkhus continues in the Anamataggasaṃyutta, the Thirty Bhikkhus Sutta, Sutta no. 13. Now at Rājagaha in the Bamboo Grove, these 30 bhikkhus from Pava went to see the Buddha. They were forest dwellers, alms-food eaters, rag-robe wearers, and triple-robe users. The Buddha gave the following talk to them.

“Saṁsāra is without a discoverable beginning. With ignorance and craving, the first point is not discerned of beings roaming and wandering. The stream of blood that they have shed when they were beheaded as they roamed and wandered through this long course is more than the water in the four great oceans. For a long time, they have been cows, goats, buffaloes, sheep, deer, chickens, etc., in the same way.

For a long time, they have been arrested as burglars, highwaymen, and adulterers, and when they were beheaded, the stream of blood they shed was greater than the water in the four great oceans. Saṁsāra is so long without a discoverable beginning. It is good for them to be liberated from it.” At the end of the talk, all became arahants

Humans measure wealth and treasure by how much sensual pleasure one can enjoy, how much money one can make, and how much power one has. According to the Buddha, these things are filthy pleasures, without essence, and empty. They take these things as real happiness. So humans have disputes, conflicts, and fights with each other to get these things.

Wealth, treasure, and happiness as defined by the Buddha are as follows.

Treasure

1. Faith is a man’s best treasure.
2. Dhamma practised well brings happiness.
3. Truth is the best or the sweetest of tastes.
4. Life with wisdom is the best living.

(from Devatāsaṃyutta)

Wealth or Noble Growth

There are five kinds of wealth:
1. Faith – on Buddha, Dhamma, Saṅgha and law of Kamma
2. Virtuous behavior (at least five precepts or 10 wholesome dhamma)
3. Learning – suta (on Buddha Dhamma or Dhamma Education)
4. Generosity – cāga
5. Wisdom

(From the Aṅguttara Nikāya, Book of Fives, Sutta no. 47)

Seven Noble Wealth or Treasures

There are seven kinds of noble wealth or treasure:
1. Faith
2. Virtuous Behaviour
3. Moral Shame
4. Moral Dread
5. Learning
6. Generosity

7. Wisdom

(From Aṅguttara Nikāya, Books of Sevens, Sutta no. 5 and 6)

The Buddha states that sensual pleasures (worldly wealth, treasure, and power) provide little gratification, much suffering, and despair, and the danger in them is great and more. The Buddha compares the following similes to sensual pleasures. These are: - 1. The simile of the skeleton or bone 2. the simile of a piece of meat 3. the simile of the grass torch 4. the pit of coals 5. the dream 6. borrowed goods 7. fruits on a tree 8. the butcher’s knife and block 9. the sword stake 10. the snake’s head. (See the Simile of the Snake, Sutta no. 22, and its detailed explanations in the Potaliya Sutta, Sutta no. 54, both in the Majjhima Nikāya.)

It is important for every human to contemplate the dangers, problems, destruction, and suffering of sensual pleasures. I will only use one or two of them relating to today's human situations briefly. Their power and suffering are not small things.

A dog, overcome by hunger and weakness, gets a meatless bone smeared with blood. This dog gnaws the bone for some time and reaps weariness and disappointment. It is the same as today; humans' excessive indulgence in sensual pleasures never satisfies their hunger and thirst for them. So humans, with their brains and worldly knowledge, seek ways to indulge more and more. They never have contentment. Therefore, the earth is becoming more and more polluted with climate changes, and many problems, dangers, and disasters arise. It provides much suffering and despair.

The simile of a vulture, heron, or hawk seizing a piece of meat and flying away: the others pursue it and peck and claw at it. If the vulture or hawk does not quickly let go of that meat, it could incur death or deadly suffering. Similarly, if we observe today's world at international levels, we see a lot of competition in many sectors for sensual pleasures, wealth, and power, etc. There are a lot of disputes, conflicts, wars, arms races, trade wars, and territorial disputes, etc. It becomes more and more violent, cruel, and destructive to human life, properties, and the natural environment.

The Buddha calls sensual happiness in sensual pleasures low, vulgar, the way of worldlings or fools, ignoble and vain. Therefore, all these searches, quests, and seeking are ignoble, inferior, and will never end, making the human mind more defiled and rotten.

On the other hand, the noble search will lead to true happiness, which never changes and transcends all suffering. With the noble quests, we can achieve the noble wealth or growth and attain the seven noble wealth or treasures.

Every human being on earth, day in and day out, is getting closer to aging, sickness, death, and rebirth. All these natural processes are very painful and unpleasant. Everyone will encounter them. The most important moments are near death and rebirth. To have a good death and rebirth is very important. To achieve this, at least we should possess the noble growth, which will lead to a good death with a good rebirth or even could transcend death by attaining the seven noble treasures.

I hope these translations of Mogok Dhamma may help people on the way to true happiness and peace. I will end my work with a Dhammapada Verse in the Appamādavagga for contemplation.

Verse: 28
When the wise person drives out
heedlessness
with heedfulness,
having climbed the high tower
of discernment,
sorrow-free,
he observes the sorrowing crowd –
as the enlightened man,
having scaled
a summit,
(sees) the fools on the ground below.

May all being be well and free from suffering!

Appendix

Chance and Duty

[The following Dhamma reflection is based on a talk by Sayadaw U Uttama (Sa-Gaing), who is a Dhamma genius.]

In the Dhammapada, Pāpavagga (Evil), the first one is verse 116.

Verse 116:
Abhittharetha kalyāṇe,
One should make haste in doing good deeds;
pāpā cittaṃ nivāraye;
one should restrain one's mind from evil;
Dandhañhi karoto puññaṃ,
for the mind of one who is slow in doing good,
pāpasmiṃ ramatī mano.
tends to take delight in doing evil.

Verse 117:
If a man does evil,
he should not do it again and again;
he should not take delight in it;
the accumulation of evil leads to suffering.

Verse 118:
If a man does what is good,
he should do it again and again;

he should take delight in it;
the accumulation of merit leads to happiness.

Verses 119 and 120:

Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when the evil deed does bear fruit, he will meet evil consequences.

Even a good person may still meet suffering so long as his good deed does not bear fruit; but when it does bear fruit, he will enjoy the benefits of his good deed.

Verse 121: One should not think lightly of doing evil, imagining “A little will not affect me”; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

Verse 122:

One Should not think lightly of doing good, imagining “A little will not effect me”; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

All the above verses have connections. I will only take the first one – verse 116 – for contemplation. Dhammapada verses are Dhamma Treasures for living beings, especially for humans. Because the human realm is the main center for doing all kinds of wholesome and unwholesome actions and wandering around elsewhere according to the law of kamma.

There are four Dhamma points in verse 116. These are: make haste in doing good deeds, restrain one's mind from evil; if the mind is slow in doing good, it tends to take delight in doing evil.

The first two are related to human nature and the others to mind nature. The mind affects human nature and action, and for human welfare and happiness, the Buddha with great compassion exhorts us on how to live our lives and develop the mind. Mostly, humans are slow to do goodness but easy to do badness because they have latent defilements. So, every human, for one's own and others' welfare and happiness, should do good and restrain one's mind from doing bad.

Therefore, the verses are related to unwholesome and wholesome dhammas and their results of suffering and happiness. So, it is related to the law of kamma, which is the basic view of Dhamma. Its scope of view is quite extensive, from hells to the arūpa-brahma world, and including Nibbāna, which transcends both negative and positive dhammas. Both of them have many levels, from coarser to refinement.

The mind is used to inclining toward negative directions. So, if having the chance to do good, quickly embark on it. By pulling or waiting for time, one will miss the chance. For unwholesome actions, it's also the same with restraining the mind; if not, it leads to suffering. To stop suffering and develop happiness is also a human's duty. Because everyone desires happiness and freedom from suffering.

Buddhists are the most fortunate humans on earth because we have the chance for Dhamma education and training, which other faiths don't have. Do not take the results of unwholesome and wholesome dhammas as insignificant. The profit is more than the deposit. Just observe the happiness in celestial realms and Brahma

realms, which have been achieved on earth. For unwholesomeness, see the results of the four woeful existences.

Ledi Sayadawgyi had said before as follows: For one life endeavor with Dhamma practice, which can overcome all the saṁsāric sufferings (more importantly the apāyas' dukkhas). And why should we not make an effort for great happiness? This is quite true. Only Buddhists have this chance. They encounter the five rarities (see my translation of – the Five Rarities, in Part 14) in the rounds of Saṁsāra. (The Sārandada Sutta, Sutta no. 143, Book of Fives, Aṅguttara.)

There are also eight inopportune moments mentioned by the Buddha in a discourse – Inopportune Moments, Sutta no. 29, the Book of Eights, Aṅguttara Nikāya. There are all nine moments beings have to pay serious attention to. Eight of them are the inopportune moments and only one is the opportune moment, i.e., encountering the five rarities.

What is the most important matter for humans?

In the Dhammapada, the Elephant Chapter (Nāgavagga), verse 327 is very important to heed.

Verse 327.
Take delight in heedfulness,
guard your mind well,
As an elephant stuck in mire pulls itself out,
pull yourself out of the mire of moral defilements.

This is a Dhamma instruction for practice. After listening to the teaching, the monks attained arahantship. The instruction has three important points. These are: -

1. Take delight in heedfulness
2. Guard your mind well
3. Pull yourself out of the mire of moral defilements

Take delight in heedfulness (appamāda)

This is not an ordinary heedfulness, but with delight. So with interest and joy, one has to cultivate appamāda whether in doing good or mindfulness. Without delight, the practice cannot continue and develop.

In one of Webu Sayadawgyi's Dhamma talks—

The three pāli piṭakas can be condensed to 37 bodhi-pakkhiya-dhamma. The 37 factors of enlightenment can be condensed to the noble eight-fold path. It also can be condensed as sīla, samādhi, and paññā. The three trainings also can be condensed as APPAMĀDA.

Appamāda is like an elephant footprint. All other animals' footprints can fall into it. In the same way, all wholesome dhamma can fall there. Once King Pasenadi Kosala asked the Buddha, "Is there any one Dhamma that leads to well-being and happiness in this life and after?" This was appamāda. All the goodness – wholesome dhamma – is based on heedfulness, and in the same way, all unwholesome actions are based on heedlessness. By knowing the great benefit of appamāda, we can take interest and joy or delight in developing it.

The importance of heedfulness can also be seen in taking the five precepts. After the precept, the monk reminds the lay people with the words – Appamādena sampādetha! This is being heedful in goodness. The Buddha, every day after almsround, came back and exhorted the monks on the five dullabha dhamma – the five rarities or the one opportune moment – ending with the same words.

Why does the human world have a lot of problems and sufferings? These are the results of heedlessness – pamāda.

Guard your mind well

Here, guarding the mind is emphasized as "very well," meaning all the time. Because humans have two kinds of enemies: internal and external. Therefore, humans face dangers all the time. The six external dacoits come inside to stimulate the inner enemies – kilesas – to harm the mind. So, the yogi has to be alert all the time. Therefore, guarding the mind is very important in daily life.

In Aṅguttara Nikāya, Book of Fours, Sutta no. 117 – a discourse called Guarding (Ārakkhā) – the Buddha teaches the monks that for one's own welfare, one should practice heedfulness (appamāda), mindfulness, and guarding of the mind.

Pull yourself out of the mire of moral defilements

This is the most important point of the verse. Only an arahant can completely pull himself/herself out of the mire of kilesas. There are 10 anusaya kilesas, and the most important and dangerous one is sakkāya-diṭṭhi, which sinks living beings into the four woeful existences. Ledi

Sayadaw refers to it as atta-diṭṭhi (self-view). Combined with craving (taṇhā), it becomes diṭṭhi-taṇhā. Some serious wrong views are born from it. It can lead to any evil actions that humans could commit – such as the five Heavy Kammas. Its cruelty knows no limit. We can see its atrocity and destruction at the international levels.

Therefore, eradicating sakkāya-diṭṭhi is the most important chance and duty for humans. A brahma-god came to the Buddha and gave his view with a simile. Humans should eradicate sensual desire and lust (kāmarāga) as quickly as possible, like someone whose head hair was on fire or who was hit by a spear in the chest. So the person should first extinguish the fire or pull out the spear and treat the wound. Because the brahma god had a very long life and had seen humans and devatās (which can include animals) live their lives very short. But the Buddha corrected him by saying that eradicating sakkāya-diṭṭhi should come first.

We can know the dangers and sufferings created by the defiled and rotten mind with diṭṭhi-taṇhā by studying and observing the D.A. processes of the mind in daily life. We created the four painful existences from the human realm. Therefore, saṁsāra is very frightening.

Living beings arrive at the four painful existences (apāyas) by the mind. Arriving at peaceful Nibbāna is also by the mind. When not guarding the mind, all unwholesome dhammas arise, increase, and lead to suffering. By guarding the mind, all wholesomeness arises, increases, and leads to Nibbāna – the great peaceful happiness.

Our minds are sinking in the kilesa-mire. Therefore, the Buddha exhorts us to pull ourselves out from the kilesa-mud. Only then do we

become the masters of the mind; otherwise, we become slaves of the mind and encounter great suffering in the whole round of existence.

Therefore, the most important matter for humans is to eradicate sakkāya diṭṭhi first. Now we have encountered the opportune moment of the five dullabha dhammas and should not miss the chance and duty for the true peace and happiness of Nibbāna.

For all living beings, what is important and not important depends on their defilements. At last, every worldly matter comes to an end and becomes empty and void, but the results of their actions will follow behind them. Human knowledge and material progress, if not used properly and wisely, can create suffering and destruction, as exemplified by the two atomic bombs on Japan during the Second World War. In the future, how humans use AI technology is also very important. Its dangers and destructions are waiting for humans in the future to come.

Nothing is worthy of clinging!

Dhamma Reflection: Choice and Chance

Dhamma education, its knowledge, and practice are the most difficult things to come by in the whole saṁsāra and cosmos. Without it, humans can’t transcend Dukkha and are unable to solve human-created sufferings and problems. Without Dhamma knowledge, every human becomes a blind and foolish worldling; otherwise, they would become wise and intelligent worldlings who could live their lives without harming others and nature, good for this life and the future to come. Blind and foolish worldlings only see one side of a coin, but wise and intelligent ones see both sides and never get lost. The wise, the sages, and noble beings discern the whole picture. Therefore, they never create problems and sufferings for themselves, others, and nature. The fools are the opposite. We can observe all the negative results in today's world up to international levels.

Why is Dhamma Education the most important in human education and knowledge? Because it teaches and trains humans to become virtuous, intelligent, wise, and noble beings. Worldly education and knowledge mostly teach and train humans for a livelihood and indulgence in sensual pleasure. Most humans only have short-sighted views, outlooks, and thinking. They get lost in their self (atta) views and defilements. So they nourish the self and defilements all the time. Dhamma teaches people to become intelligent, wise, and noble so that they see nature clearly and profoundly. For example, they know about the common characteristics of inconstancy, suffering, and the non-self nature of phenomena, which lead them to wholesome directions. Most importantly, they understand the nature of the mind and its working or active process.

Therefore, the education of the mind is the most important knowledge for humans.

Without this knowledge and training, humans create suffering for themselves, others, and nature. They can't solve human problems properly and wisely. Humans are closer to their minds than any other things, animate or inanimate. They live with them all the time from birth to death and beyond in the whole of saṁsāra. Therefore, the Buddha is the greatest of all teachers – satthā deva-manussā-naṁ / teacher of gods and humans. The mind can make a man become a fool or wise. An untrained mind leads to chaos, problems, and suffering. A trained mind leads to harmony, peace, and happiness. An untrained mind is humans' evil friend and enemy. A trained mind is humans' best friend and savior. We cannot measure human dignity and greatness with status, power, money, and sensual pleasure. For worldlings, these things are dangerous because their minds are obsessed with defilements.

The following are about the nature of the mind as taught by the Buddha in the Dhammapada verses. From the Cittavagga –

Verse: 33 – Quivering, wavering, hard to guard, to hold in check: the mind.

The sage makes it straight – like a fletcher,

the shaft of an arrow.

Verse: 34 –
Like a fish pulled from its home in the water and thrown on land:
this mind flips and flaps about
to escape Mara's sway.

(Mara refers to Defilements or the Evil One)

Verse:35 –
Hard to hold down, nimble,
Alighting wherever it likes: the mind.
Its taming is good.
The mind well-tamed brings ease.

Verse: 36 –
So hard to see, so very, very subtle,
alighting wherever it likes: the mind.
The wise should guard it.
The mind protected brings ease.

Verse: 37 –
Wandering far, going alone, bodiless,
lying in a cave (the heart): the mind.
Those who restrain it:
from Mara’s bonds they’ll be freed.

Verse: 42 –
Whatever an enemy might do to an enemy,
or a foe to a foe,
the ill-directed mind can do to you
even worse.

Verse: 43 –
Whatever a mother, father**,** or other kinsman

might do for you,
the well-directed mind can do for you
even better.

The mind has great power, greater than Einstein's equation E=mc2. The negative energy that can wipe out the human race on Earth is like hells. The positive power that can bring harmony, happiness, peace, and transcend all sufferings is like paradises. One of the important points to remember is that the untrained or worldling's mind is full of defilements, and evil delights in it.

Dhammapada verse 116 –
Be quick in doing what's admirable.
Restrain your mind from what's evil.
When you're slow in making merits,
evil delights the mind.

So we should guard our minds all the time; if not, it becomes the enemy. Because the mind will be controlled and influenced by the three unwholesome roots of greed, aversion, and delusion. These unskillful minds are our real enemies. They send beings to take rebirths in the four woeful existences (apāyas). In the Itivuttaka, the Group of Threes, sutta no. 88 – the Buddha mentioned the dangers of them.

" Greed (Aversion, Delusion) is an inside stain, inside enemy, inside foe, inside murderer, inside adversary."

Greed (aversion, delusion) causes harm.

Greed (aversion, delusion) provokes the mind.

People don’t realize it,

as a danger born from within.

A person, when greedy (aversive, deluded),

doesn't know his own welfare;

when greedy (aversive, deluded),

doesn’t see Dhamma.

Overcome with greed (aversion, delusion),

he's in the dark, blind.

……

So we can see the great dangers and sufferings created by greed, aversion, and delusion. To eradicate them, we need the skillful mind power of heedfulness or sati, which can conquer and overcome them. To deal with these problems, the Buddha taught us how to guard the mind in the Aṅguttara Nikāya, sutta no. 117 – Ārakkhā Sutta, Book of Fours.

Someone bent on his welfare should practice heedfulness, mindfulness, and guarding the mind, not become excited by things that provoke lust; not be full of hate toward things that provoke hatred; not be deluded by things that cause delusion; and not be intoxicated by things that intoxicate.

The Buddha also taught the four powers (bala) that transcend the five fears with dangers, in the Book of Nines, sutta no. 5 – the Bala Sutta. The four powers are: wisdom, energy, blamelessness, sustaining a favorable relationship (saṅgaha vatthu).

① The power of wisdom

One has clearly seen and explored with wisdom the following qualities – (a) unwholesome and reckoned as unwholesome (b) wholesome as wholesome (c) blamable as blamable (d) blameless as blameless (e) those that are dark as dark (f) bright as bright (g) those that should not be cultivated as not to be cultivated (h) should be cultivated as to be cultivated (i) those that are unworthy of the noble ones (ariyas) as unworthy (j) those that are worthy by noble ones as worthy.

② The power of energy

One generates desire to abandon the negative qualities (as unwholesome, blamable, etc.) as mentioned above. One makes an effort, arouses energy, and applies one's mind to strive for them.

One generates desire to obtain all the above positive qualities (as wholesome, blameless, etc.). One makes an effort, …… to strive for them.

③ The power of blamelessness

One engages in blameless bodily, verbal and mental action.

④ The power of sustaining a favorable relationship

There are four means of sustaining a favorable relationship: (a) giving (b) endearing speech (c) beneficent conduct (d) impartiality

The best gift is the gift of Dhamma. The best speech is teaching Dhamma to those who have an interest. Among beneficial types of conduct are – helping people to have faith in the accomplishment of faith; to have virtuous behavior, generosity, and wisdom.

Someone who possesses the four powers has transcended five fears with dangers.

These are: fear of loss of livelihood; disrepute; timidity in assemblies; fear of death; and fear of a bad destination after death. The Buddha Dhamma is very practical and useful in daily life. To have more benefits from Dhamma, it needs to reflect or contemplate Dhamma from study and experiences. The four saṅgaha vatthu are quite important for human societies up to the international level. Nowadays, men need more of these qualities because in this 21st century there are many man-made human problems and sufferings around the world.

Human beings who can develop the four powers in societies will live together with harmony, peace, and happiness. Nearly everyone fears death and a bad destination after death. Only with a good death can one have good destinations. Therefore, everyone needs to prepare themselves for this with sīla, samādhi, and paññā practice. Men calculate loss and profit in worldly matters such as – money, power, sensual pleasures, etc. In the same way, Buddhists should calculate loss and profit between mundane and supramundane matters. It is necessary to make a wise choice. Worldlings and noble ones see things differently. Worldlings only think and are concerned about the present life, but noble beings for the present and future to come. There are three kinds of relinquishing, but first we have to know, according to the Buddha and noble ones, what is valuable and essential (essence) and what is not.

For the worldlings, they are craving and clinging to properties, their bodies, and their livings for sensual pleasure and indulgence. Properties, wealth, and power are subject to change and dangers.

Physical bodies are subject to aging, sickness, death, unwholesome results of kammic debts, and other external dangers, etc. How do we use our whole life? Generally speaking, most humans use their whole life based on greed, aversion, and delusion for indulgence in sensual pleasures (all kinds), wealth, power, and fame. So after death, they can't carry anything which is valuable and has essences, only kilesa garbage, and rubbish. Therefore, the doors to hells, the animal realm, and the ghost realm are opening and welcoming them.

On the other hand, for the sages, ariyans, and sutavā ariya sāvakas, they use their properties and wealth by relinquishing them with generosity and giving up (dāna, cāga).

They would relinquish their bodies with sīla and their whole life by living with samatha and vipassanā bhāvanā (samādhi and paññā). They are the only wisest people making the true choices. Encountering the Buddha Dhamma, it is very important to make the right choices and take the opportunity or chance for the practice. Here, I want to introduce the Seriva (Serivāṇija) Jātaka and its importance for making the right choice and its opportune moment. This jātaka (birth story of the bodhisatta) is quite well known to nearly all Buddhists, but mostly we overlook its important message by the Buddha. The reason the Buddha told this story is as follows. I based this story on a Dhamma talk by Sayadaw U Uttama (Sa-gaing).

A monk went into seclusion and practiced, but he came back without success. The Buddha heard this and admonished him for giving up the practice. He exhorted him for easily giving up the practice, which needed a lot of effort. Encountering the Dhamma and having the chances for the practice was not very easy to come by. It needed a lot of good conditions. If he missed the chances, he would

regret it and encounter sorrow, pain, and grief, like the foolish jeweller Seriva. Wasting time on things with no value and essence is foolishness. How we spend our time in daily life is the most important question as a human. This is for the welfare of the present life and the future to come.

The Story

At that time, the bodhisatta was a wandering jeweller (a street vendor). It seems to be ornamented jewellery and not expensive ones.

One time, he and another jeweller named Seriva (i.e., the past life of the reneged monk Devadatta) went to a town called Aritthapura to sell their goods. They made an agreement between them. They could not go together at the same time to any designated places for sale. But as soon as one of them left a place after selling his goods, the other could go in for sale.

In this town, there was a poor family consisting of an old woman and her small granddaughter. They previously belonged to a rich family. Seriva was the first person who came to their place. When the young girl saw Seriva and his jewel ornaments, she requested her grandma to buy one or two for her. The grandma responded that she had no money to buy it. But the granddaughter told her they had an old bowl in a corner and it could be exchanged for some of the ornaments.

Note: In Burma, when we were young, there were some Indians who collected recyclable materials such as aluminium, bottles, papers, etc., in exchange for foods – such as beans, etc.

The grandma brought the bowl to Seriva, who checked it by scratching with a needle. With his experience, he at once knew it was a golden bowl worth a hundred thousand dollars. He was a dishonest guy and very greedy (maybe like some politicians and businessmen today). So he said to the grandma it was a useless bowl and not even worth a cent, and he threw the old bowl on the ground and left. In his mind, he had a selfish plan, which was to return and take the golden bowl in exchange for a very cheap ornament.

After he left the place, the bodhisatta arrived there. When the young girl saw his face and manner, she asked the grandma to try again for some ornaments because it seemed to her that the bodhisatta was a good person. After the bodhisatta received the bowl and checked it with a needle, he at once told them it was a golden bowl worth a hundred thousand dollars. He did not have enough money to buy it. But the grandma could not believe it and said to him it was his merit because the other man told her that it was a worthless bowl. Therefore, the bodhisatta could offer them anything he had with him. He told her he had 500 dollars and other ornaments worth another 500 dollars. He gave everything he had with him and asked for 8 dollars for the boat fee to cross the river. He took the scale with him as a weapon and quickly left the place.

After the bodhisatta left, Seriva came back very soon, asking for the bowl. The grandma told him that, as he was dishonest and a liar, she had already sold it to the bodhisatta and showed him the ornaments and the money. As soon as he heard the bad news, his anger exploded, and he behaved like a lunatic. Throwing everything he had on the ground, he grasped his iron scale as a weapon and chased the bodhisatta as fast as he could.

At the bank of the river, the bodhisatta gave the boatman 8 dollars and asked him to row the boat as quickly as possible to the other side of the river. When Seriva arrived at the river bank, the boat was already in the middle of the river. He was shouting at the boatman to come back for him, but to no avail. Then he continued watching it until it was far away. At that moment, with great remorse, sorrow, pain, and grief, he thought, "I'll never get it." With a broken heart, hot blood spat out from his mouth, and he collapsed and died there.

Devadatta's strong grudge started from that life as Seriva to the bodhisatta until the great being became the Buddha Gautama. This is the danger and suffering of Dosa–Hatred. At the end of the story, the Buddha strongly reminded the monk of the rare chances and difficulties in having a human birth and practicing to transcend Dukkha in the round of existence. Therefore, he had to practice diligently to realize the four noble truths in this life, at least having a fixed destination (i.e., entering the stream). Otherwise, he would have great remorse like Seriva, who lost the golden bowl and his life.

The Seriva Jātaka offers us some important Dhamma points as food for the heart. We should reflect on it wisely for our benefits in worldly and spiritual matters. Most Buddhists know this remarkable story as the Buddha emphasized the honesty of the great being. It is partly true and not the most important point. According to the text, a bodhisatta who cultivates the 10 perfections in his round of existence never tells lies, always maintaining truthfulness (sacca). The Buddha also said someone who tells lies could do any unwholesome actions. We can also discern the dangers of suffering from the three unwholesome roots – greed, hatred, and delusion, which burn humans all the time. On the international level, there are a lot of competitions (unwholesome), greediness, hatred, ill-will, jealousy, etc., burning

human beings like forest fires. Conflicts of war are becoming more violent, bloody, and cruel, with a lot of destruction.

For spiritual matters, it is more important. Seriva only lost his golden bowl and life. But for Buddhists, they lose the essence of Dhamma, which is difficult to come by, and if we make the wrong choice, we will miss the chance. And also, it could be a great loss because it's not certain for next time in the future. The future is unknown. There is nothing more important than the ending of dukkha.

Most humans are like the following story. A mother hen with its chicks is searching for food in a pile of garbage. Sometime later, a ruby gem comes out from the garbage. It doesn’t affect the animals. Later, a small boy who is playing near the area comes near the place and sees it. He picks up the ruby and plays with it but doesn’t know about its worth. A man passes by and sees the boy playing with the gemstone. He asks the boy to give him the gemstone, and he will buy some delicious chocolate bars for him. The boy agrees, and the man gets the precious stone.

The analogies: most humans are like the mother hen and chicks. They are ignorant about Dhamma and its value. Most of them have strong cravings and clinging to power, wealth, fame, and sensual pleasures. Chickens are searching and eating for food all the time.

I have had the chance to observe strayed or discarded animals like cats, dogs (pets), and fishes, etc. All of them are having difficulties searching for food to ease their hunger and survive.

The small boy playing with the gemstone is like the majority of ordinary Buddhists making merits for the sake of enjoying the results

in the future. Practicing yogis who realize the Dhamma are like the man who gets the precious stone. These people are very rare indeed.

As Buddhists, we should never forget and always remind ourselves of the eight faults of inopportune moments (AN 8.29 Akkhaṇasuttam) and the five rarities (dullabha dhammas), (AN 5.143 Sārandadasuttam).

Delight in heedfulness.

Watch over your own mind.

Lift yourself up

from the hard-going way,

like a tusker sunk in the mud.

Verse: 327 (Dhammapada).

About the translator

Note: Ven. Uttamo Thera kindly provided the following resume in response to numerous requests from the editor.

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by the translator

There is nothing worthy of mentioning about it. Only the Dhamma has value.

- Born in 1948 in Burma. **This is the beginning of the Dukkha.**
- In 1980 moved to Taiwan.
- In 1986 went to Thailand and in 1988 took the higher ordination **(became a monk) at a Monastery of** Loong Por Chah's Forest Tradition.
- Stayed in Thailand until 2005, and then
- Spent four years **at branch monasteries** in Italy and New Zealand.
- In 2010 returned to Taiwan.
- Now is living in the east coast of Taiwan. (2021)

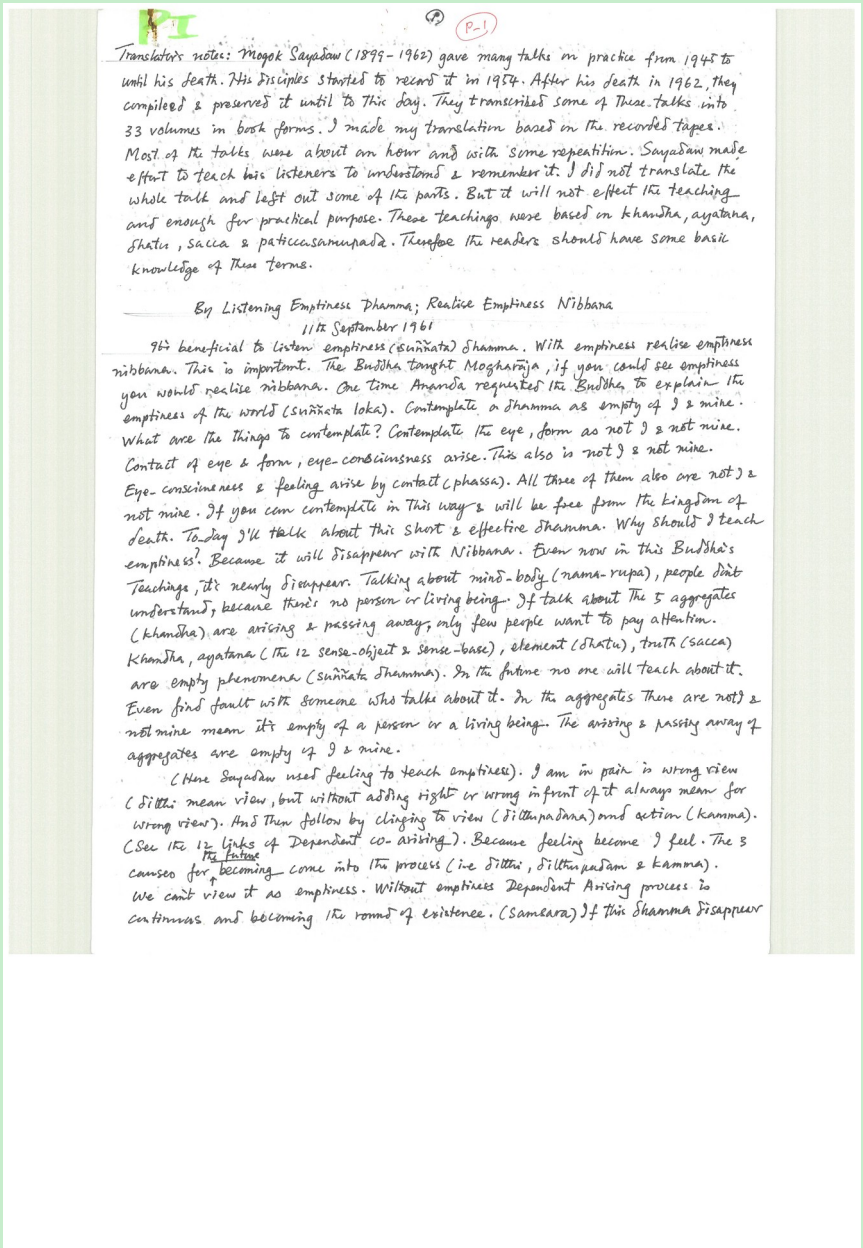
At last, everything will come to an end and become empty.

It is just a dream.

1 8 4 7

Manuscript of Translations

The following is a few pages of the manuscript of the accompanying translation (shown below):



Translator's notes: Mogok Sayadaw (1899-1962) gave many talks on practice from 1945 to until his death. His disciples started to record it in 1954. After his death in 1962, they compiled & preserved it until to this day. They transcribed some of these talks into 33 volumes in book forms. I made my translation based on the recorded tapes. Most of the talks were about an hour and with some repeatition. Sayadaw made effort to teach his listeners to understand & remember it. I did not translate the whole talk and left out some of the parts. But it will not effect the teaching and enough for practical purpose. These teachings were based on khandha, ayatana, dhatu, sacca & paticcasamuppada. Therefore the readers should have some basic knowledge of these terms.

By Listening Emptiness Dhamma; Realise Emptiness Nibbana

11th September 1961

It's beneficial to listen emptiness (suññata) dhamma. With emptiness realise emptiness nibbana. This is important. The Buddha taught Mogharaja, if you could see emptiness you would realise nibbana. One time Ananda requested the Buddha to explain the emptiness of the world (suññata loka). Contemplate on dhamma as empty of I & mine. What are the things to contemplate? Contemplate the eye, form as not I & not mine. Contact of eye & form, eye-consciousness arise. This also is not I & not mine. Eye-consciousness & feeling arise by contact (phassa). All three of them also are not I & not mine. If you can contemplate in this way & will be free from the kingdom of death. Today I'll talk about this short & effective dhamma. Why should I teach emptiness? Because it will disappear with Nibbana. Even now in this Buddha's Teachings, it's nearly disappear. Talking about mind-body (nama-rupa), people don't understand, because there's no person or living being. If talk about the 5 aggregates (khandha) are arising & passing away, only few people want to pay attention. Khandha, ayatana (the 12 sense-object & sense-base), element (dhatu), truth (sacca) are empty phenomena (suññata dhamma). In the future no one will teach about it. Even find fault with someone who talks about it. In the aggregates there are not I & not mine mean its empty of a person or a living being. The arising & passing away of aggregates are empty of I & mine.

(Here Sayadaw used feeling to teach emptiness). I am in pain is wrong view (ditthi mean view, but without adding right or wrong in front of it always mean for wrong view). And then follow by clinging to view (ditthupadana) and action (kamma). (See the 12 links of Dependent co-arising). Because feeling become I feel. The 3 causes for the future becoming come into the process (i.e ditthi, ditthupadana & kamma). We can't view it as emptiness. Without emptiness Dependent Arising process to continuous and becoming the round of existence. (Samsara) If this dhamma disappear

(8)

Fig 1.



a complete set of wheel
c 4 spokes

Fig 2.

The inner core, the axle

The inner wheel, The red circle



The 2 outer circles, 2 outer wheels
The inner blue & the outer black

After taken out the parts
become 4 circular parts

(Explaining the above wheel picture.)

There are all 5 parts in it:

① Inner core - axle represents 3 āsava (taints); i.e, Taint of sensuality (kamasava) Taint of becoming (bhavasava) & Taint of view (ditthasava). Combine together become tanha & ditthi (craving & wrong view)

② The red circle - inner wheel represents ignorance & craving (avijja & tanha)

③ The 4 spokes are types of kamma create by beings. 1 & 2 are wholesome & unwholesome kammas. 3 & 4 are rupa & arupa jhanas.

④ Outer blue circle - the outer wheel represents the 5 khandhas or khandha

⑤ Outermost black circle - outermost wheel represents old age, sickness & death, which follow or rolling c the blue khandhas. It's made by iron or metal to protect the blue which is made of wood not to become worn out.

(1) [Sayadaw gave this talk for yogis to decide their experiences of the end of dukkha, Nibbāna & Fruition (phala). Near the end of dukkha, the yogi only experience dukkha arise & dukkha cease & not seeing the khandhas. If yogi observes vedana & not seeing vedana but only anica. The perception of vedana is disappeared. When dukkha end & Nibbāna appear. Path consciousness (magga) seeing dukkha end & Nibbāna. Fruit consciousness only seeing Nibbāna.

There are 2 kinds of Dependent Arising. Mūla & pavatti Paticcasamupada Sayadaw explained as the long & short ones. The whole 12 links is called Mūla Paticcasamupada. From viññanam to kammabhava is called pavatti Paticcasamupada. Sayadaw explained the Dependent Arising from the Samyutta. A wheel has 5 parts; from the centre of the wheel to the outward.

These are:- ① Inner core axle ② Inner wheel (the red) ③ The spokes ④ Outer wheel (blue) & ⑤ The outermost (black). Axle is āsavas. Ignorance & craving are the turners of the wheel. Inner wheel is avijja & tanha.

Therefore you can't leave feelings on it own. (Sayadaw continued to explain about feeling connected ē the 5 other sense-doors in the daily life). These 3 feelings exist in your khandha & will kill you together. You are also living ē these 3 feelings.

Therefore the Buddha said; vedana māro - feeling is the murderer, or killer. The messenger of death, the messenger of death, have to be contemplated in this way. Without them & only free from death. Therefore have to contemplate until it extinct. If not they'll kill you. They are the most fearful things. We are living together ē the messenger of death. Don't want to contemplate feeling & prefer them is still wanting to die. By hearing of heaven is good & prefer heaven. Taking the Brahma world also in the same way. Wherever you'll be & will kill by them. To night I am talking about feeling ē clear. Whatever life you are praying & asking for feeling. May I meet the murderers. May I live ē them together. Without knowing them & it happens foolishly. Therefore there are only murderers in the 31 realms of existence. You have to practise to escape from feeling. Seeing impermanent of feeling; & then its disenchantment & not wanting it. Then you'll not get the aggregate of feeling. Not getting it & free from death. And separation (separatim) from the murderers. Today talk is emphasizing (emphasizing) in practice. Also include sense of urgency (saṁvega). It's out of your mind, if you are making friends ē the 3 murderers. (The 8 factors will complete) (if you can contemplate to see impermenence, ② disenchantment ② & not wanting it.) With the khandha disappears ① & no khandha for dying ① anymore. No khandha for dying is NIBBĀNA.

change This

[If you can contemplate to see impermenence, disenchantment & not wanting it and the 8 factors will complete.]

(c) Asankhatato - Unconditioned

[Sayadaw explained sankhata duk. & asankhata Nibbāna in a very skillful way. He could talk about conditioned dhamma in worldly life & penetration. So can see the foolishness & stupidity of human beings. Conditioned phenomena are really duk. but all living beings are like a blind elephant pushing through the very thick & dangerous forest blindly. It's quite a tragedy.]

It's free from continuous conditioning, & normally stable nature. Everything under conditions ends & dissolution. Only you understand conditioned nature & prefer unconditioned. The 5 khandhas survive & arise & the conditions of kamma, citta, utu & ahara (action, mind, temparature & foods). Therefore the conditions are masters & the khandhas are slaves. Someone can clear away sankhata dhamma will see asankhata. This is looking at it's nature. Nibbāna has the nature of peacefulness. The Path factors looking at it also peaceful, because it have no kilesas. This is arriving at Nibbāna & inclining. The real arriving is only becoming an arahant & passing away.

At one time the Buddha & a monk ascended on a mountain & both of them looking down into the very deep gorge. The monk exclaimed as it was very terrified. But the Buddha responded to him as not knowing the truth was more terrifying than that. This only died once but if you didn't know the truth would die again & again. (And then Sayadaw explained about many different types of khandha duk. came from conditioning. Every Buddhist should understand about duk. intellectually & reflection on it very often. If not our knowledge on duk. is still on the animal level. Understand rightly on duk. develop love, compassion & wisdom. In the commentary mentioned 3 kinds of duk. There only took sankhara duk as paramattha duk. Except dukkha-dukkhata, the other two sankhara & viparinama duks. can use as conventional & ultimate duks. Here Sayadaw using the sankhara duk. as a conventional duk. to explain many things in life. It give the sense of strong samvega).

This body is not good, so we have to make correction of it. ~~It's impossible that every day making~~ Every day making a lot of ~~conditioning for the body~~ Every day we have to condition it in many different ways. Even we take these things as a pleasure (the power of ignorance). Today I'll talk about the quenching - nibbhuta nature of Nirodha Sacca. (He gowe the example from the Aggivaccha Sutta)

Only by knowing the present dukkha & no disering & wishing for the absent (future) dukkha. It's becoming clear that not doing vipassanā to know very well about this khandha that having affection to the present khandha & desiring for the absent khandha. It continues to show its changing & vanishing & many observing. Vedana shows like water bubbles arise on water when rains fall on it.
~~You get the knowledge of as it what really is~~ yathābhūta ñāṇa ~~that is also what it really has~~
~~You get the knowledge of as it what really has that as it really has is~~
~~You get the knowledge of what really has that so knowing it as what really is.~~
You get the knowledge of as it really is - yathābhūta ñāṇa.
Continue to observe & you know its ~~dukkhassa pilanatho - it oppressing. Someone who attaches the khandha.~~ oppressing dukkha - dukkhassa-pilanatho - oppressive
It oppresses ~~a person~~ without pity to a person who has affection with it.
Only by knowing the changing & vanishing that has no affection to the present khandha you get yathābhūta ñāṇa if seeing in the changing & vanishing in details.
They show it in the way of non-stop, not seeing them is andha-puthujjana - a blind worldling. Because one even doesn't know about oneself. No vipassanā is someone like born in darkness & die in darkness. If you arrive to this stage of yathābhūta ñāṇa from the blind worldling you become good worldling (kalyṇā puthujjana).
After that you'll see it as the dukkha machine is ~~revlving~~ revolving. This is seeing its ~~own~~ function. It's rising up to the knowledge of seeing it as disgusting & wearisome. It becomes nibbida ñāṇa - knowledge of revulsion. It's closer to the stage of not wanting this khandha. After that all the dukkha cease & become nirodha & magga - cessation & path knowledge.

Worsest
The ~~Worst~~ Danger
(no date)

The first important matter is closing the doors of woeful existence - apāyas. (ie, hells, animals & hungry ghosts) What is the reason? When the causes are there lobha, dosa, moha, ditthi, etc arise in the heart (mind). These unwholesome mental states arise because the seeds of hells is in the mind. Don't be afraid & fear of other things. Ditthi - wrong views is the real seed of hell (Sayadaw gave some suttas to support this point). After ditthi falls away (ie sotapanna) even lobha, dosa, moha are still there these can't send one to hells (without ditthi the ~~coarsest~~ three coarsest & unwholesome roots are eradicated except the mild ones). Even though sotapanna, still ~~done kammas~~ ① to good destinations →
① → (sugati) but never makes khandha to dugati - & makes khandha
② → needs to fall away this one (ditthi) → ③ bad destinations. So, it's ~~only~~ only → ②
③ → is becoming clear. You don't need to be worry if ditthi falls away.
In the majjima Nikaya of Mahā-vedalla Sutta the Buddha mentioned as after eradicated ditthi that beings not fell into apāya dugati - painful destinations. To strip away ditthi is the task of sotapatti-magga - the Path knowledge of the stream enterer. Dāna, sīla & samatha can't make ditthi to fall away. For example; "Do you have ditthi or not, if I do it, then I'll get it?" (i.e, on dāna). If I have sīla, in next life I'll ~~have long~~ life I will have long life. In the Suttanipata, the Buddha mentioned that with the attaining of sotapatti magga would not fall into the 4 painful existences (apāya). There are many suttas mentioned on this point.

change the positions of ① to ② place and ② to ① place.

Ditthupādāna (clinging ī wrong view) means binding ī wrong view, after that tanhā follows behind it. Ditthi is like a binder who binds the rope which the man's body hands & legs. Tanhā is like the river or sea water which drifting away the man who has been bound ī ditthi rope. (Here Sayadaw used the words binder & drifter for ditthi rope & tanhā water which carrying the samsāric traveller in to the ocean of samsāra.)

In the whole of samsāra beings are always in this situation. If ditthi is not falling away (i.e ditthi rope) only drifting, whirling (whirlpool) & sinking will come. Therefore the Buddha mentioned as with ditthi fell away & all the others will would fall apart (i.e, kilesa & will be sure for the final Nibbāna)

It becomes clear how much important for ditthi to be fallen off.

There are 2 cause for ditthi arises – wrong attention (ayoniso) & listening to wrong teachings. Khandha itself is impermenent (anicca), suffering (dukkha), not-self (anatta), 32 parts of loathsomeness (asubha) but someone takes it as - permenent ② wrong view, happiness ② of wrong view, wrong view of self & wrong view of beautiful (nicca-ditthi, sukha-ditthi, atta-ditthi & subha-ditthi)

Combine them ī the khandha becomes identity view - sakkāya-ditthi.

Without seeing of impermenence ditthi can't fall away.

(Sayadaw talked about the extensiveness of taint of view - ditthāsava & Vacchagotta Aggivaccha brahmin)

After ditthi falls away (i.e, momentary by contemplation) & doing dāna it'll send one to the goal of Nibbāna (merits ī right view & inspiration for Nibbāna or the ending of dukkha). Because this kind of dāna includes ñāna.

(Sayadaw always helping donors to have right view & attitude on dāna practice. Encouraging them to perform the highest dāna by enriching ī insight which also taught by the Buddha, also should have the right attention & aspiration for ending dukkha. Otherwise it becomes useless dāna because it leads to becoming khandhas which is dukkha sacca. Sayadaw's interpretation of dukkha is — duk-disgusting, kha-useless → dukkha - disgusting & useless. Is't true or not? If someone dies nobody wants to keep his/her body ī them, it becomes like a rotten log disgusting & useless.)

Only ī the understanding of D.A process that ditthi will fall away. (This is one of the main reason all living beings have wrong view in no Buddha had arisen.)

With ditthi falls off that we can appreciate Nibbāna (Some Buddhists who had ditthi no appreciation of Nibbāna because they were wanting to come & go according to their desire - bhavatanhā. So they postulated a doctorine of atta-nibbāna.)

In the sutta Vacchagotta brahmin asked the Buddha - after the arahant died where did he reappear again? The Buddha's answer was – the term reappear did not apply to the arahant. Actually the Buddha had to answer him as - after the arahant died, did not reappear but to Nibbāna. If the Buddha gave this direct answer it would make Vacchagotta's mind confused. (If ditthi With ditthi wholesome merits will not pure (because ditthi is kilesa) Ditthi falls away that Nibbāna arises will be clear. (Sayadaw explained the 12 links of D.A process)

In the 12 links of D.A process only the fuel & fire exist, i.e - khandha fuel & kilesa fire which are dukkha & samudaya. Dukkha has to be discared & samudaya has to be abandoned. The fuel is consumed & the fire is extinguished by cutting off the D.A process. Free from the vattas (rounds of existence - these are khandha vatta, kilesa vatta & kamma vatta) means the fuel is consumed & fire is extinguished. So the fire has gone out & the fuel has finished is Nibbāna.

★[Note on identity view & arahant]★
at page 63 add here

you have to note it carefully. This is killing of ditthi at both sides. Insight ī no ditthi falls away is useless vipassanā. The Buddha was very worry about of ditthi not fallen away as an important matter. Some say we're contemplating it but don't see it. It seems the contemplating dhamma is permenent. Contemplate anicca ī sankhāra. This kind of Dhamma is quite difficult. It's also quite right. If not explain them, at object (arom) is anicca & (arammanika) is nicca. (i.e, sassata view the contemplating mind
If it's like this, even ī full effort you can't achieve it (because there were evidences in the suttas related to some disciples of the Buddha).

Sankhāre sankhara vipassanti – sankhāra dhamma contemplates sankhāra dhamma If not it was like Sāti monk become sassata-ditthi. According to him only other phenomena were died, but the mind viññānam not died. Sotapatti magga can't arise if ditthi exists. When the object of contemplation is showing its anicca & the contemplative sankhāra mind contemplates it. Whatever parami you have if ditthi resists will not achieve it. Suppurisa samsevo – approaching a good teacher (mentioned by the Buddha), this is important of a teacher. (Nanda – please help me to check the pali verse meaning which Sayadaw not translated)
He was a short life Buddha that leaving behind many Dhamma for us (this is the differences between long life Buddha & short life Buddha, e.g. Kassapa Buddha & Gotama Buddha).

(Sayadaw explained on the wise & the fool ī the D-A Chart). The wise cut off D-A process within 2 lives (i.e, past & present) & the fool connects 3 ~~life~~ lives (i.e, past, present & future). If 3 lives it was like the feet of a centipede. It's many feet that will continue for going onwards. You must contemplate the arising anicca ī magga sankhāra. Knowledge must stay ī the khandha. ~~If the contemplating object & the contemplative knowledge~~ If the sassata view from the contemplating object & the contemplative knowledge fall away & not very long will attain the path knowledge. It doesn't matter how many bhavanga cittas exist between them (i.e, between object & contemplative mind). Bhavanga citta is not kilesa mind. If lobha, dosa, moha dhammas are coming in between them & it takes longer times for the practice. There is no fault ī bhavangas between & ī kilesas it will take long for the practice.

Than
Worse ~~than~~ an Atomic Bomb

17th September 1961

The Buddha was busying for 45 yrs & warning us for 36 times. So Therefore this matter is very important. Therefore it should not be slow & late. ~~This~~ Take it as is the most important part of your matter & practise hard. Now you all are at sugati (good destination as humans). It's important for going on the way to ending of dukkha which is Nibbān. Don't desire for good existences (gati). Now you are at sugati & making prayers back for sugati (after deaths) is playing the same play again. With the inspiration of) must exist from sugati towards Nibbān & listening to the talk ī practice. The Buddha warning us for 36 times means he had great compassion (worry for all living beings).

(51)

For example; "What things are coming out from an asubha-corpse?" From the nature of asubha only asubha will come out. In the same way at the present moment of this khandha whatever arising from it only dukkha sacca rises & falls. If you die ē this kind of knowledge there is no serious ugly dying, because magga come in between sec. 2 & sec. 3. Then vedana paccaya tanhā not arise & only paññā arising, & samudaya sacca ceases (tanhā ceases), i.e, the cessation of sec. 3. Section 4 not arise & samsāra is cut off (i.e, different stages of samsāra, e.g for sotapanna the 4 apāya samsāra) you have to instruct your family members if I die dont make merits for me. (For most worldlings after deaths becoming of hungry shades are more possible)

Even though you are not become a slave for others, still becoming a slave for your khandha. Therefore you're suffered vatta dukkha (i.e, vipaka vatta). [Here Sayadawgyi refers to looking after & conditioning of the khandha in many ways.] You have to urinate & excrete; running here & there; eating & driking, etc & do you have any free-times? You're a slave to the khandha that encountering of Vatta. A vipaka vatta being is dukkha sacca. Therefore everytime ē the contemplation you attain lokiya-magga. How to do for attaining of lokkutara magga? You have to contemplate until its ending.

Note for Dear Typist: For your convenience I have rewrite the following talk ē another paper. Please type it underneath the above talk. Thank you!

the Crooked Dhamma & Straight Dhamma

1st October 1961

The Buddha taught to Punna. By seeing a physical form become affection, clinging & as reliable are tanhā, māna & ditthi & because of them follow by upadana & kamma. Then you'll suffer. If you dont have affection & no suffering. Therefore if you ~~dont~~ want to be suffered is here or if you dont ~~also at here to correct it~~ want to suffer also have to correct it at here. Easy to happen & difficult to correct or slow to correct was like a foolish patient. By eating some unsuitable foods & lobha, dosa & moha sores arise. These are mind sores. Making things which are not wife & children as wife & children. The mind door is deceiving you. These are sores of affliction. In reality they are sankhara dhamma & anicca dhamma (i.e, sensual pleasures). You have been deceived by them. If you overcome the deceits will arrive at Nibbān. And if you know they ~~dont have~~ are not affectionate & unreliable will arrive at Nibbān. Dhamma which are not deceiving you is maggaṅga Dhamma. (sentence 1, sentence 3, sentence 3, The 3 dhammas of tanha, tanha, māna, ditthi are deceiving you, sentence 2)

Maggam is the Straight Dhamma. You have to insert them between the deceivers. Only ē the deceivers its companions of clinging & kamma follow behid them. (Here we can see the important of Mangala Sutta, the first blessings & the 2nd - asevanā ca bālānam - not consorting ē fools; panditanañ ca sevanā - consorting ē the wise. We're consortings ē the 3 fools leaders & its thugs instead of ē the 8 wise men all the times.) If the crooked dhammas arise leading to sufferings & ē the Straight Dhamma leading to happiness.

Everytime ē the seeing, hearing, ... knowing you must always have the critical approach as - Is it a Straight Dhamma or crooked dhammas? If you have affection of them & it's a crooked dhammas. If you know them as anicca become Straight Dhamma. Tanhā, Māna, Ditthi make you Hot (see 5 minute change) & Magga Dhamma makes you Cool. With your heart to Reflect them. (Note: The last paragraph is quite important for daily life. We should always have the critical approach wether we're associating ē the fools or the wise. This is Appamāda.)

Part 16 Continue from page 6

the Poisonous Tree
5th July 1960

This body khandha was like a useless tree. In this case what are you doing ē it? It has diseases & was like a tree bear ē poisonous fruits. You have to cut it down ī three swords. These are the swords of samādhi, vipassanā & magga. Therefore the Buddha taught about samatha, vipassanā & magga. Samādhi is the bark, vipassanā is the sapwood & magga is the heartwood. They can cut down the tree in stages. If you not attain the path knowledge it'll grow back again. Sati, viriya, samādhi is samatha. Sammā-ditthi & sammā-sankappa is vipassanā. Combining them together it becomes the 5 path factors. Contemplation is possible ē samatha & vipassanā together. As an example, the mind wants to eat something arises. With the observation; ~~of its~~ Is it there or not there? & ~~you'll~~ you'll find ~~it's~~ it not there. If you find out the ~~not existing of the mind~~ and there it becomes the 5 path factors. In this case it passes through the bark & cut through the sapwood. Sati, viriya & samādhi are knowing the arising of phenomenon. Sammā-ditthi & sammā-sankappa knowing the vanishing of the phenomenon.

I am talking about it because it's very important. Everytime if you know the arising is samatha & knowing the vanishing is vipassanā. In the first time of contemplation you find them sparsely, & ī a lot of contemplation will find out more. With samādhi & paññā become sharp, & only find the vanishing which cutting through the sapwood ē only the heartwood has left. Yuganandā way is the contemplation ī samatha & vipassanā together.

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TAIWAN

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