

Dhamma Talks

by Mogok Sayadaw

– Emptiness, Conditioned, and Unconditioned

Vol. IV

Translation based on the recorded tapes (Burmese) by
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TAIWAN

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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 kammās. 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 kammās are uncountable. These kammās 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 kammās 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 kammās 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 kammās 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 kammās 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 paṭīccasamuppāda—the cause and craving is paṭīccasamuppanna—the result, cause and effect process. Taṇhā and upādāna are called taints—āśava. It's including all āśava; these are: kāmāśava, bhavāśava, diṭṭhi-āśava and avijjāśava—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 āśava are cutting off.

Directly cutting off are; kāmāśava, bhavāśava and diṭṭhi-āśava. Avijjāśava includes as sahaajāta—conascence. If jāti, jarā and maraṇa—birth, ageing and death are not arising and then āśava 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 āśava. Kammās have to do the jobs for āśava.

Who made the taste consciousness? Only someone has the āśava and it'll arise. There are not these things in Nibbāna. Do you know that it was made by the āśava 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 sāsaṇa 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 Saṃyutta 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/tanḥā and continue the saṃsāra. 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/tanḥā). 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 (Yan-gon) 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 akālika—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—*maggāṅga* 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 *samsāra* 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 maraṇampi dukkha saccaṃ—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 kammās are cut off (i.e., black, white, and mixed kammās). 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 Sihanāda 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 saṃvega 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 saṃsāra. 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 saṃsāra 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 saṃsāra 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 kammās. 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 Temperature 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 Dhammacakkapavattana 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 Nibbānaṃmaggasanibbānaṃphalasa—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 develop has to develop.

(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 Saccasamyutta) The magga analyze it as dukkha sacca. So it includes magga sacca. Magga arises and samudaya ceases. Khadhanirodho nibbānam—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 Devadata 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 (and 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 kammās 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 saṃsāra. 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. Devadatta (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 kammās. 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 Saṃyutta 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 saṃsāra 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 saṃsāra 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 samvega 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. Dukkhaṣsa antaṃ 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 saṃsāra 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 samvega 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 Satipaṭṭhānasamyutta) 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 Satipaṭṭhānasamīyutta, 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 saṃsāra.

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 aniccaṃ—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 samvega and humorous. It could give the listeners different tastes of Dhamma/Dhamma rasa.]

In the Khandhavagga Samyutta, 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 Dutiyagaddulabaddhasuttam.)

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 kalyāṇa 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 saṃsāra 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 tanhā will follow. Diṭṭhi is binding a person and tanhā 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 tanhā 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 tanhā water in the whole saṃsāra. 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 tanhā. 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. Tanhā 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 saṃsāra 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 *Abyākatasaṃyutta*—connected discourses on the undeclared.

[Note: The four types of questions mentioned in the *Abyākatasaṃyutta* 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 kammās 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 encouraging 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 saṃsāra. 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 saṃsāra). 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 Saṃyutta 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 it 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 Tesam 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 Tesam 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 saṃsāra
 - ② The person who goes against the flow of saṃsāra.
 - ③ The person who stands fast in saṃsāra.
 - ④ The person who has crossed over, gone beyond from saṃsāra (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 saṃsāra.

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 4th 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, Saṃyutta 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 satipatthāna was coming from seeing this point.

Viññāṇa paccaya nāmarūpaṃ—Nāmarūpapaccayā viññāṇaṃ = 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 saṃsāra 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 saṃsāra 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; otherwise, 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 ajātaṃ, abhutaṃ, asaṅkhataṃ, 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 Saṃyutta 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 (ajjhata 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 Saṃyutta 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 kammās 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 aññam—not knowing dukkha is disappeared. Dukkhe ñaṇam 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 ñaṇam—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 ñaṇam—you get the knowledge of knowing the cause of dukkha.

Taint of sensuality (kāmasava) 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 āsavakkhayaṃ 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 ñāṇaṃ—you get the knowledge of the way to the cessation of dukkha. You will attain Nibbāna if the taints are gone. Still dukkha nirodhe ñāṇaṃ 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 ñāṇaṃ—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 ñāṇaṃ—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 ñāṇaṃ—the knowledge of knowing dukkha.

② Dukkha samudaye ñāṇaṃ—the knowledge of knowing the cause of dukkha.

③ Dukkha nirodhe gamini pati-padaya ñāṇaṃ 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 ñāṇaṃ—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 beings are swimming in the ocean of dukkha saṃsāra 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 saṃsāra we didn't know the cause of maggan to arise.

Therefore, in the whole of saṃsāra 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 Nibbānaṃ _ 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 karmas with you to painful planes; and the present karmas to woeful births were done with foolishness. As soon as diṭṭhi falls away and the future karmas which will arise are gone. Diṭṭhi not falls away is because you see the body. Diṭṭhi kilesa is keeping the karmas 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 saṃsāra. People have ignorance used to do unwholesome actions, and with craving wholesome actions (such as dāna and sīla). Therefore, avijjā leads beings to lower saṃsāra (woeful planes) and taṇhā to higher saṃsāra (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 saṃvega. 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 saṃsāra 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 saṃsāra. Having affection for the next khandha, so that one does merits in this life; and asking helps for the blissful saṃsāra 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 (ārom 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 saṃsāra 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 saṃsāra. 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 saṃsāra.

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 rūpaṃ 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 lakkaṇa 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 (*samyojana*). 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 (5.5m) 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 yathābhūtaṃ 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 lakkhaṇaṃ dukkha saccaṃ—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 tanhā. 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: kayamimam 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 saṃsāra 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 antaṃ 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 saṃsāra 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 saṃvega 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 saṃsāric 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 saṃsāra, 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 samādhī 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 (pīlanāṭṭha) 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 saṃsāra. 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, Saṃsāra 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 lakkhaṇaṃ dukkha saccaṃ—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 kammās 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 (āśanna 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. Phagga. 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 saṃsāra 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 saṃsāra 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 kammās 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 Kassapasamyutta 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 (passaddhī) 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 (anagataṃ 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, connecting 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. Sandittika (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 *sandittika*.

(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 kammās (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 *Aggaññasuttam*), 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 (sanditṭhika) 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 be 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 karmas (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 karmas. 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 Sutta 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., Tāvātimsa 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 but 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 karmas lead to existences are like changing dukkha prisons).

Listening sacca-dhamma (teaching on truth) and wise attention (yoniso) with 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 Devamanussānaṃ. 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 diṭṭhi—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., kammavādi-diṭṭhi—someone has the view of whatever happens is due to kamma or past kammās.)

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 kammavādi-diṭṭhi. Many Buddhists have this view. They blame it on past kammās 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 karmas. (Most Buddhists referred to their misfortunes on karmas 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 Rādhā-saṃyuttaṃ (SN. 23), Ven. Rādhā 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 (pīlanāṭṭha); 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 (āśava) of sensuality, becoming and ignorance (i.e., kāmāśava, bhavāśava and avijjāśava). 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 (āśava) 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 (kā mā sava, bhavā sava and avijjā sava) are reduced to its 1/4 strength. The axle of diṭṭhā sava (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 kā mā sava (the taint of sensuality). The 4th path knowledge breaks down the axle of bhavā sava and avijjā sava (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 (layman 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 kmmas (actions) if beings fall

into apāyas. These are the causes of wrong views and clinging to wrong views (most Buddhists blame their misfortunes on karmas, 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 was 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 (waving) 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 (waving) 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—chipassiko, 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 Pāli 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 tañhā eyes, but with the nyan eyes (knowledge) it's never free from diseases. (i.e., sañkhāra 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 from 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—Kiṃsuka 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 kiṃsuka 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 kiṃsuka 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 kiṃsuka tree disappears (kiṃsuka 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 kiṃsuka 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 saṃyutta (SN. 22.2 Devadahassuttaṃ). 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 it—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 citta). 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—virīya, 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—Buddham saraṇaṃ gacchāmi, Dhammam saraṇaṃ gacchāmi and Saṅgham saraṇaṃ gacchāmi. (i.e., reciting the formula of taking refuge in the Buddha, Dhamma and Saṅgham) 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 Paṭṭhamaverasuttaṃ; 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, Dh. 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 worldly. 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 does 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 shining 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-maggaṅga*) 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 gave 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 indulge 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 its 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., *maggañga*).

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, Saṃyutta Nikāya (SN 22. 88, Assajisuttam). 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 exist.

“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 kmmas. 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. Āciṇṇaka 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 kammās (i.e., mixed with positive and negative actions). The action which cut off all other kammās 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

samādhī factors. Samādhī 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 Saṃyutta 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 (Noble 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 ñāṇa 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 (Maggā 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 kammās—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 Saṃsāric 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 Paṭthamasukhasuttaṃ, 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-pīlanāṭṭha. 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. (Dhammaruciyaattheraapadāna, 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-magga 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 (virīya), 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 Saṅgārasuttaṃ). 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 (Koḷivāsa) 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/habitation), 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 nothing 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 kammās). 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 Buddha. It was like listening to 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 Puṇṇananda

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 (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-mound 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 (satī). 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—atta to 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 warmth, 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, warmth, 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-satī) 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, 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 viriya 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. Khaṇḍika-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 warmth, 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-kaṇkhāvitaraṇa 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 Puñṇananda 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 (āradaddha 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, warmth, 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 kāmattāhāna 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 sampādeṭṭha”

“ Decline-and-disappearance is the nature of all conditions. Therefore, strive on ceaselessly, discerning and alert.”

On the Internet:

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TAIWAN

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