

# **Dhamma Talks**

## **by Mogok Sayadaw**

**– Emptiness, Conditioned, and Unconditioned**

**Vol. II**

Translation based on the recorded tapes (Burmese) by  
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**TAIWAN**

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## Part 5

### Don't End up at What Others Say

8<sup>th</sup> January 1961

Don't end up at others' mouths. (Animals ending up at human mouth die once, but human being ending up at others' mouths die for many times). You must end up at your khandhas. What others say could be right or wrong. But your khandha never tell you wrong.

Burmese become Christian and Muslim are ending up at others' mouths. They are under the danger of wrong view (*micchā diṭṭhi*). The Buddha said that there was no fault heavier than wrong view. The khandha never tell you it's a man or a woman. They tell you only form, feeling, mind etc.

Don't neglect it when they are telling you. They will tell you, *Ehi-passiko*—Come! And contemplate me. When you contemplate, it's not there—*Sandiṭṭhiko*—it's visible here and now. Follow it with your own knowledge. Feeling (*vedanā*) is *anicca*. It is feeling which is calling at you.

It shows its impermanence to you. *Vedanām aniccaṃ*—Feeling is impermanent. Is this other people (whatever their belief system) told you? Or the khandha itself shows you? You follow the khandha which shows you that, seeing *vedanā anicca*, consciousness *anicca* (mind *anicca*).

It can't be wrong. Ehi-passiko is impermanence (anicca) and sandiṭṭhiko is insight (vipassanā): i.e., form, vedanā, mind, dhamma and their anicca are insight knowledge—anicca vipassanā. When the bed bug bites you don't follow with your hand but with ñāṇa (knowledge). If you follow with the hand Dependent Arising will continue.

Ehi-passiko is the caller and sandiṭṭhiko is the follower. In this way becomes akāliko—non temporal, giving you the result without delay (continued the story of Anāthapiṇḍikovāda Sutta).

How to do it and become non-attachment? You can contemplate the impermanence of the object of attachment. It becomes attachment if you do not see its faults. By seeing the faults and has no attachment. Any dhamma without any person or being is emptiness suññatā dhamma.

Seeing impermanence, their disenchantment and their ending are without person and being is emptiness (suññatā). There are two kinds of emptiness. Seeing their impermanence and disenchantment are the emptiness of without self (atta) and soul (jīva). The second is the emptiness of not-self (anatta) NIBBĀNA.

# Stopping and Contemplation

9<sup>th</sup> January 1961

This khandha will torture you wherever you are in. From the beginning come out from the mother's womb carrying on the head with aging and death. Don't think that whatever life you are in will be good. It is really good only with the ending of khandha or the peacefulness. Don't think it as good while flattering by taṇhā.

The Buddha mentioned it as the truth of dukkha. It was taught by the all knowing Buddha (sabbaññutā Buddha) that we have to take it as a confirmation.

You must end the khandha if you want to end dukkha. You must do the work of ending khandha, doing the ending of the cause. The Buddha taught people according to their temperaments. So don't reject any of them.

The ways to heavens, Brahma Worlds and Nibbāna, all these were taught by him according to people temperaments. If you discern impermanence, you will reach toward Nibbāna. Continue forward with persistent practice and no need to give up.

You must get the ending of khandha which is Nibbāna. If you are disenchanted to the khandha and you will get it. Don't let your doubt come in. Even you don't get it in this life will get it in next life (to fulfill this point yogis must do their practices without any giving up in this life whatever the reasons may be).

Someone getting it in this life will finish it in next life (as Sayadaw). It is not necessary to perform the funeral if any kinds of life are good. (In Burmese a dead body is use as asubha, the Pali word for foulness. Literal translation will be "no need to throw the corpse away".)

When you are still alive this asubha (foul body) discharges urine and excrement. After death, this asubha (corpse) has to be taken away to outside the village because of the disgusting smell.

The works of ending khandha are the contemplation of impermanence and the stopping method. If you can't stop with the stopping method and out of reach the target, then contemplate impermanence.

I'll show you the stopping method of insight (vipassanā). Mālunkyāputta requested the Buddha to give him short instruction to Nibbāna (SN.35.95 Mālukiya-puttasuttaṃ). Young and old can realize the Dhamma (At the time of the Buddha, young novices; such as Sumana, Paṇḍita, both of them seven years old and old people; such as Rādhā, Bākulā, both eighty years old etc., they had the realization). You will realize it by meeting a good teacher and with persistent effort.

You will reach Nibbāna if you don't give the permission for taṇhā to come in. For example, you see a form, if you see the white color, then just stop at white. That is, seeing white and the knowing. Don't let the other mind states come in.

You all are good runners (practicers) if you just stop at knowing the sweetness when you eat sweet food, and if you just stop at the coldness when you know cold; for people mostly can't stop. So, there are two ways of practice; Stopping and contemplation of impermanence.

Using mindfulness (sati) and wisdom (paññā) are also a kind of stopping (i.e. seeing anicca). In this way taṇhā ceases. In the Mūlapaṇṇāsa (Majjhima Nikāya) with contemplation can dispel āsava (taints).

Mālunkyāputta dispelled āsava by stopping. By stopping the sense faculties are in safety and dispel āsava. You can't find this in books. Sense faculties are becoming safe and no taints come in. If you can't stop will give you another method.

For example, in the seeing and knowing, contemplate the impermanence of seeing. Both of them are reaching to Nibbāna in the same way. You can stop by just seeing if you are staying alone in a quiet place; whereas it becomes difficult if you are mixed up with other people.

Indriyabhāvanā (development of sense faculty) and bojjhaṅga or maggaṅga bhāvanā (Development of enlightenment factors or the path factors) are the stopping and contemplation methods.

Sometimes even you can forget to contemplate impermanence. A lot of not knowing (avijjā) come into the practice. If kilesas come in then you will slow to get the knowledge.



(According to Sayadaw, stopping methods were only taught by the Buddha to two disciples, i.e., Bāhiya Dārucīriya and Mālunkyāputta. For most people it's difficult to just stop at whatever arising in the beginning practice. But contemplation is easier.)

# Impermanence

11<sup>th</sup> January 1961

Worldlings (puthujjana) were confused with the knowledge (ñāṇa). Therefore the Buddha gave this talk (Kimsupama Sutta ??). You will see Nibbāna if you discern the arising and passing away of phenomena. You must follow to the end of it (i.e., impermanence).

You can contemplate anyone of the five khandhas and when it comes to an end will see Nibbāna. Don't be in low spirit. Minds arise and you observe them and not there. If you know it's not there and that's enough.

The mind observes the mind. Minds can't arise together or can't be in parallel. If you contemplate the mind all other khandhas are including in it. (The five khandhas are arising and vanishing together).

Just contemplate one of them which you prefer (the Buddha taught four objects for insight depending on the human characters. It is important to choose a right object for a yogi. (Some yogis' experiences support this point.)

During the first part, impermanence is before and followed by knowledge (ñāṇa) after (i.e., anicca / magga). At last Nibbāna is before and followed by Path knowledge after. (i.e., Nibbāna / maggaṅga) These two words are very important.

(Sometimes Sayadaw's Dhamma explanations for direct experiences were subtle and profound. They can't be listened superficially. There are a lot of food for the heart and thought for careful reflection).

Without discerning impermanence and the mundane knowledge (*lokiya magga*) can't arise. Without ending of impermanence you can't see *Nibbāna*. In between them (i.e., insight knowledge and path knowledge) you will only see impermanence.

Without a teacher you will have confused view and misunderstanding (in the sutta, the worldling monk had confusion). Worldlings are very strong in arguments because of their talkativeness.

"The main thing is discerning impermanence of whatever you are contemplating (this was the fourth arahant's instruction to the worldling monk)." You can contemplate anyone of the four *satipatthāna* to your preference.

For example, if you prefer feeling and whatever feeling arises contemplate its impermanence, disenchantment and the ending of it. May be you'll complain as can't see impermanence.

For example, during the sitting you want to get up. After getting up the wanting mind is gone. Again, you want to sit down, after you sit down and the wanting mind is gone. Is this not impermanence?

# Training the Six Animals

13<sup>th</sup> and 15<sup>th</sup> January 1961,  
21<sup>st</sup>, 22<sup>nd</sup> March 1962

(The Buddha was the most remarkable teacher among all the spiritual teachers. In the Sutta Nikāya, he used similes, analogies, metaphors etc. to explain his teachings. It directly went into the hearts of listeners and effected strongly.

Sometimes it had subtle and profound meanings in itself and found out by the listeners with serious contemplation. We have to use the sutta teachings by serious contemplation to develop wisdom faculty and practice.

Sayadaw gave four talks based on the Salāyatanasamyutta, The simile of the Six Animals. The Buddha taught to the monks how to restraint the six sense-faculties. It's about restraint and non restraint and their consequences.

In this sutta the Buddha gave the analogy or simile of the six animals which represented the six sense-faculties of eye, ear, nose, tongue, body and mind respectively.)

T1

A man would catch six animals; a snake, a crocodile, a bird, a dog, a jackal and a monkey with different domains and feeding

grounds, and tie them each with a strong rope. Having done so, he would tie all the ropes together with a knot in the middle and release them.

The six animals with different domains and feeding grounds would each pull in the direction of its own feeding ground and domain.

(It we contemplate this point it's very funny and humorous and a lot of compassion to these animals. Human beings are also in the same situation even may be worse than animals.

The knot in the middle was representing ignorance and human being and the six ropes were *taṇhā* and connected with like six sense-faculties, here the six animals, if we take this simile into our human life will find out that how funny and stupid human beings are.)

The snake wanted to enter an anthill. The crocodile wanted to enter the water. The bird wanted to fly up into the sky. The dog wanted to enter a village. The jackal wanted to enter a charnel ground and the monkey wanted to enter a forest respectively.

And then the Buddha taught the monks how to train the six animals (i.e., eye, ear, nose, tongue, body and mind), binding all the six animals to a strong post or pillar. Then, the six animals, with different domains and feeding grounds, would each pull in the direction of its own.

After struggling for sometime all became worn out, fatigued and lied down at the post. Here the strong post represented mindfulness practice.

The Buddha's business was to teach people until they understood. You all business is after understand have to practice. Making wealth is tiring. After death everything left behind and wasted (Sayadaw talked about the six animals represented like six sense-faculties.)

Each sense door connects with ignorance and craving. Therefore the khandha connects with avijjā and taṇhā. The six ropes are taṇhā. Tie the ropes together with a knot is ignorance. Herding the animals is yogi. All six of them are not the same nature and preferences.

(Sayadaw explained each animal nature corresponded to the six sense-faculties of the nature in human life.) You all come to this human world look after these animals. To free from their pulling away you must strike a strong vipassanā post in the ground.

T2

This khandha is not following your wishes. You have to live together with this khandha without any goodness in itself. It's getting old. Has to look after and by feeding it, but it still becomes sick.

The reason why both of our eyes don't get the light of knowledge is the power of ignorance. Taṇhā is also very blindly carving to things. So always we are living with the truth of dukkha. This khandha is inflicting with pain and sores.

Just look at it whether it's true or not because it's the aggregates of feeling. Now, you are sitting. Can you sit without any change? Inner feeling flares up. It's the vipāka vaṭṭa khandha—the resultant body of the rounds of existence (created by defilements and kamma).

With the matters of defecating and urination, hunger and thirst etc. a lot of things are going on with this body. In these situations, a person in vedanā (here referred to dukkha) is suitable for him to go through into the thorny bushes (here means the six thorny sense-objects). You can't keep it anywhere for safety.

There is no feeling which gives you any good results. Pleasant feeling (sukha vedanā) connects to the greed of Dependent Arising. Unpleasant feeling (dukkha vedanā) connects to the anger of Dependent Arising.

Neutral feeling (upekkhā vedanā) connects to the delusion of Dependent Arising. Every feeling arises will be good only by contemplation. On the original feelings pierce by the thorns of six senses objects that pleasant mental feelings (somanassa), unpleasant mental feeling (domanassa) and neutral mental feeling (upekkhā) are arising again.

We must end the feeling. Inside us have full of feelings and then we are going into the outside thorny forest and new feelings arise. You can't live without any feeling. It was like a monkey had a sore which he scratched randomly with hand and it becomes serious. The Buddha referred to the body in 40 different ways as diseases.

Therefore, what time you are free from it. We are living with the external and outer sores (Sayadaw explained each one of the thorns, i.e., sense objects with their examples). With outer thorns and feelings arise inside.

Your inner feelings (i.e., bodily feelings) are fulfilled by your past prayers and I can't do anything for you. (For a popular example, later Buddhists want to be born again and again and they are making vows and prayers for that purpose).

We can make adjustment to the mental feelings. There are many thorns outside. The majority of common people know only the vedanā of near death on bed. They don't know there are vedanā inside and outside.

Contemplate the impermanence of form, sound, smell etc. (i.e., seeing, hearing, etc. ). In this way knowledge arises and taṇhā will not follow behind vedanā. (By contemplation of seeing, hearing etc. not lead to taṇhā.)

For finishing all the vedanā by contemplation, you can contemplate the impermanence of sense objects and the knowing mind (consciousness). Therefore vedanā not arises and also finishing



of taṇhā. If internal mental feeling arises can contemplate its impermanence and will not connect to taṇhā.

### T3

People with sores (defilements) have greed, anger and delusion dhammas latent in them. They don't arise without contacting with sense objects. If you push through into the thorny bushes—the forest of sense objects then the latent dhammas arise as greed, anger and delusion.

Therefore we always have latent sores within us. The Buddha warned us not pushed ourselves into the thorny bushes.

If you go into the forest of sense objects and no greed, anger, and delusion arise without faults. The Buddha gave an example how to look after the six animals. Bound each of these six animals with strong ropes and together made a knot.

The other five animals would follow behind the strongest one as pulling by it. (Sayadaw told the nature of six animals). Every day we have to look after the six sense-doors like the six animals. Always we are pulling away by one of the strongest one without our preferences. I will teach you the way to control them.

### T4

(Retold the nature of the six animals) We are bound with the six animals which have different nature and preference to the ropes of taṇhā and we're herding them by the knot of ignorance.

Strike a strong post on the ground and bind them there if you don't want to die as being pulled by them. They have to come and lie down there. Therefore the Buddha taught us to live with one of the satipaṭṭhāna. Without it we are living and dying with the impermanence of lives. It does not become the knot of ignorance if you can contemplate before the taṇhā comes in.

You must contemplate whatever arises from the six senses doors (Sayadaw instructed contemplation of the mind—cittānupassanā). Living with lacking of mindfulness is a life of bad living and dying. Therefore the Buddha said that the way of mindfulness was very important.

# Breaking the Axle of the Taints

5<sup>th</sup> January 1959,  
16<sup>th</sup> January 1961 and 24<sup>th</sup> October 1961

[Those three talks were delivered at different times, but they had connection and using the wheel symbol to explain the Dhamma and practice. The picture of the wheel was mainly connected with the third talk but it also can be used for the other two talks.]

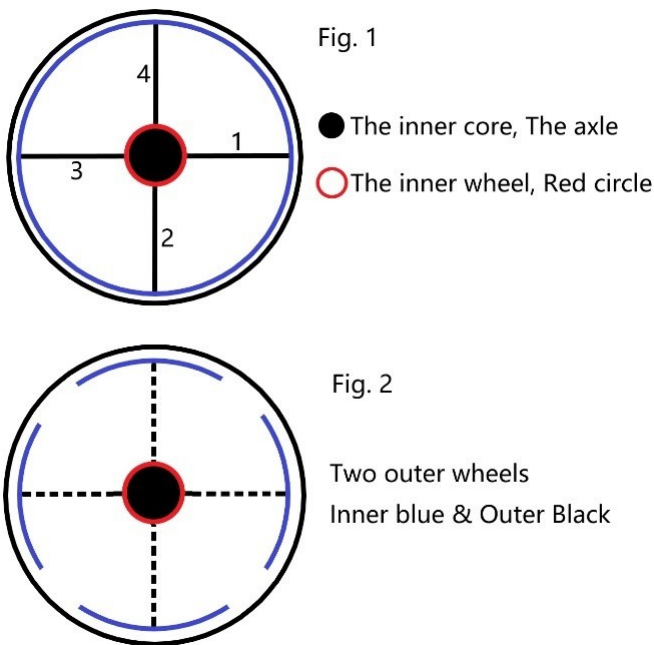


Fig 1: a complete set of the wheel with 4 spokes

Fig 2: separated parts of the wheel

The inner core, the axle (āśava)  
The inner wheel, the red circle (avijjā and taṇhā)  
The two outer circles, two outer wheels  
The inner blue and the outer black

It becomes four circular parts after being taken out the parts  
(Explaining the above wheel picture).

There are all five parts in it:

1. Inner core—axle represents three āśava (taints); i.e., Taints of sensuality (kāmaśava), Taint of becoming (bhavaśava) and Taint of view (diṭṭhāśava). Combining them together becomes taṇhā and diṭṭhi (craving and wrong view)

2. The red circle—inner wheel represents ignorance and craving (avijjā and taṇhā)

3. The 4 spokes are types of kamma created by beings. 1 and 2 are wholesome and unwholesome kammās. 3 and 4 are rūpa and arūpa jhānas.

4. Outer blue circle—the outer wheel represents the five khandhas or khandha

5. Outer black circle or outermost wheel represents old age, sickness and death

which follow or rolling with the blue khandhas. It's made by iron or metal to protect the blue which is made of wood not to become worn out.

T1

[Sayadaw gave this talk for yogis to decide their experiences of the end of dukkha, Nibbāna and Fruition (phala). Near the end of dukkha, the yogi only experiences dukkha is arising and dukkha is ceasing and does not see the khandhas. The yogi will not see vedanā but only anicca if he observes vedanā.

The perception of vedanā is disappeared when dukkha ends and Nibbāna appears. Path consciousness (magga) is seeing dukkha ends and Nibbāna appears. Fruit consciousness is only seeing Nibbāna.

There are two kinds of Dependent Arising, mūla and pavatti paṭicca-samuppādas. Sayadaw explained as the long and short ones. The whole twelve links is called mūla paṭicca-samuppāda. It is called pavatti paṭicca-samuppāda from viññāṇa to kammabhava. Sayadaw explained the Dependent Arising from the Saṃyutta Nikāya.

A wheel has five parts; from the centre of the wheel to the outward.

These are :

1. inner core axle

2. inner wheel (the red)
3. the spokes
4. Outer wheel (blue)
5. the outermost (black)

Axle is āsavas. Ignorance and craving are the turners of the wheel. Inner wheel is avijjā and tanhā. Spokes are kammās. The outer wheels are khandhas and old age, sickness and death.

If kāmāsava is turning the wheel, beings are born in kāmāloka (sensual planes), i.e., human being and celestial beings. With avijjāsava is turning the wheel and beings are born in the planes of misery (the four apāyabhūmi). Bhavāsava turns the wheel to Brahmāloka (the planes of Brahma gods) (in this talk Sayadaw gave three spokes only for kamma) The whole twelve links of D. A. is about saṃsāra and develop saṃvega and urging one for practice. The six senses doors are factories produce the whole wheel.

The Buddha gave a very remarkable analogy of the wheel for D. A.. Inner wheel ignorance and craving support the spokes—kammās and it support the outer wheel—khandhas. Axle—āsava is turning the inner wheel. If we are breaking down the spokes with satipaṭṭhāna bhavana and all the other parts—āsava, avijjā, tanhā and khandhas come to a stop. This is the end of dukkha—Nibbāna. Living beings are turning the wheel of āsava for dukkha. But the Buddha was turning the wheel of Dhamma for ending dukkha.]

Kata Ñāṇa—Knowledge knowing the ending of dukkha. There are two points to know directly: Knowing the ending of dukkha and the arising of Nibbāna. This is only the real Kata Ñāṇa

(There are three knowledge of the vipassanā process, i.e., Sacca, Kicca and Kata Ñāṇas respectively.

According to Sayadaw, Yathābhūta Ñāṇa—seeing impermanence is Kicca Ñāṇa. Penetration of the truth of dukkha, i.e., from Nibbidā Ñāṇa onward knowledge are Kicca Ñāṇa and Path Knowledge is Kata Ñāṇa). Yogi is only seeing dukkha is revolving when Kata Ñāṇa is close to arise. He can't see the mind and body but knows dukkha is arising and dukkha is ceasing.

At the time of dukkha ceases and at the same time Nibbāna arises. (Sometimes Sayadaw was using language to describe the yogi's own experiences directly, may be it makes some scholars in doubt and confusion. But if we carefully contemplate can find out the truth.

The best way is direct experience, even though may be still have difficulty to express in words.) ① arises and ② ceases (① is dukkha arises and ② dukkha ceases). The Path Knowledge is seeing it. After that fruition minds arise. These minds are seeing Nibbāna.

Therefore Path Knowledge and Fruition Knowledge are very different. D. A. is dukkha khandha revolving continuously. Nibbāna is this dukkha khandhas stop revolving or this dukkha khandhas not exist.

There are two revolving of the D. A; sections 1, 2, three and four are the long one and sections two and three are the short one. These are also called mūla and pavatti paṭicca-samuppādas (D. A.). Mūla paṭicca-samuppāda is also important because only good

understanding of the saṃsāric dukkha can have strong saṃvega—sense of urgency. And then we want to make the effort to end dukkha. The outer wheel (blue) represents the five khandhas and the iron sheet (black) is aging, sickness and death.

## T2

[This talk includes with a few details in practice than the previous one. There are three āsava; kāmāsava, bhavāsava and diṭṭhāsava. These are like the axle of the wheel. Combine the three and become 2, taṇhā and diṭṭhi. Therefore, taṇhā is more powerful than avijjā, which is the inner wheel.

How to break the āsava? Use the sword of wisdom, the Noble Eightfold Path. There are two stages to cut down the āsava: Vipassanā Ñāṇa and Magga Ñāṇa (Insight Knowledge and Path Knowledge). Vipassanā Ñāṇa cuts down the other layers and Magga Ñāṇa destroys the core—the axle.]

The khandhas never have happiness (sukha). It's the truth of dukkha. Who construct this khandha? Birth, aging and death are the iron sheet wheel (the outer black wheel). Who is turning this wheel? The axle is turning it. It's āsava axle.

Not knowing is āsava, you will say the axle and the wheel are very far (i.e., the outer wheel). The axle and inner wheel are connecting. The inner wheel is ignorance and surrounded the axle.



How do you revolve in saṃsāra? The axle of āsava is surrounding by the inner wheel of avijjā and turning with birth, aging and death. The wholesome and unwholesome spokes (kamma) connect with birth, aging and death (the outer wheel) and ignorance (the inner wheel).

The spokes are sometimes going up and down during the turning or moving (Depending on the kammās of beings, but mostly in the planes of misery—dugati). The Buddha also mentioned that the permanent homes of living beings were mostly the planes of misery. If we are checking our own mind every day we will understand what he said).

The outer wheel is moving accordingly to the axle. This is turning the round of existence—saṃsāra. Āsavasamudaya → avijjāsamudayo (From Saṃyutta Nikāya)—Taints lead to ignorance. Avijjā paccaya Saṅkhāra, Saṅkhāra paccaya jāti → jarā, maraṇa—Ignorance condition volitional formation → birth → aging and death. This is describing D. A. in short way.

By the revolving of the taint of craving/taṇhā (axle), the inner wheel of ignorance is turning. Because of ignorance volition formation arises and spokes come into existence. And then it connects with birth, aging, and death.

Therefore the Buddha warned us whatever offerings were made, one must remind about the destruction of the taints—āsavas. Idam me puññaṃ āsavakkhayā vahaṃ hotu—may this merit for the destruction of the taints to me. Destruction of taints is Nibbāna. The destruction of taints is very important. Taints and ignorance are

mutually connecting to each other. If one of them exists, the other also does. Taints have to be destroyed.

There are three of them;

1. Kāmāsava—Taints of sensuality, clinging to the five cords of sensual pleasure (form, sound, smell, taste and touch).

2. Bhavāsava—Taints of becoming, desire for this and that life.

3. Diṭṭhāsava—Taints of view, making things as me and mine.

If you break them (the axle) the wheel can't move. The wandering round of existence (saṃsāra) can't continue. The khandhas you get are foul or loathsome dukkha (asubha dukkha). In this situation you are adding more of the asubha dukkha of the loads of sons and daughters is very shameful indeed (to the ariyans' eyes).

We are quite foolish and crazy people. We had coffins and sometimes not when we were wandering in saṃsāra sometime; sometime we had clothes and sometime not (As human beings and animals, mostly without any clothes and coffins to bury).

Therefore we are wandering with shame and disadvantages. Let us do the job of breaking the axle. If we break the axle even though the whole wheel are connecting with it still can't move on. The axle is greed and wrong view (lobha and diṭṭhi). Therefore taṇhā is more powerful than ignorance. We can only break the axle with the sword of the path (factors of the path).

So, I have told you contemplate with insight. The knowledge of insight (vipassanā magga) breaks it off as much as possible. The true path knowledge totally destroys it. It's something like you want to get the core of the wood, you can't get it without trimming out the branches and the outer layers firstly. You must remember this example.

At first, use the vipassanā sword to cut the outer layers, then cut the core part by the magga sword. (Continued to talk about the contemplation of the mind). Whatever mind arises contemplate as impermanence and become anicca / magga. Because of anicca the affection to the khandha—kāmaśava not arises. This is me and mine, the wrong view not arises and becomes right view.

So, diṭṭhāśava also falls away. It cuts off the upper layers of three āśava and continuing the contemplation will become disenchanted. Disenchantment is developed by a lot of contemplation. It comes closer to the core when the knowledge becomes mature.

Knowledge becomes sharper means can cut more to the axle. Becoming is not to be joyful. Destruction of it is no need to be sad about. It's because all are truth of dukkha. Cutting the outer layer is taking time. Cutting the core doesn't take much time for it. Path Knowledge comes only once.

T3

The Buddha said that using his knowledge to trace backwardly of any living being past lives would never end even he did it for his whole life. But he could point out each living being's saṃsāric existences as the cause of ignorance and craving. The beginning of living beings is ignorance and craving. Explaining the above wheel picture:

① Inner core—the axle represents three āsavas; i.e., kāmāśava, bhavāśava and diṭṭhāśava. These three āsavas combine together become taṇhā and diṭṭhi.

② The red circle—the inner wheel represents avijjā and taṇhā.

③ The 4 spokes represent types of kamma beings create : (1) Wholesome kamma (2) Unwholesome kamma (3) rūpajhana and (4) arūpajhana.

④ Outer blue circle—the outer wheel represents the five khandha, four khandhas and one khandha (i.e., Brahma gods with mind only and with body only)

⑤ The black circle—the outermost wheel represents birth, aging, sickness and death which follow the khandha wheel.

From ① to ⑤ each support each other outwardly and whirling together going on and on in the saṃsāric journey. How to break the āśava? By the sword of wisdom—the Noble Eightfold Path. There are two stages to cut down the āsavas.

Vipassanā Ñāṇa and Magga Ñāṇa—Insight and Path Knowledge. Vipassanā Ñāṇa cut off the outer layers and Magga Ñāṇa the core. Any type of kamma beings done always end up in birth, aging and death. To stop them for functioning, it's important to destroy the core axle, i.e the āsavas and the inner wheel—avijjā and tanhā.

It is to know the D. A. of the khandha arising and ceasing to become a Buddha. About the connection of dukkhas are D. A. It's the truth of dukkha. Therefore the cessation of dukkha is Nirodha Sacca. Not knowing the four Noble Truths is ignorance. Have affection to things wherever you are in is tanhā.

Only one who knows one's own ugliness wants to make correction. The Buddha also said in this way. Except vipassanā and magga kammās, whatever you are doing cannot cut through the cycle of birth, aging and death. Whatever khandha you have only end up at aging and death.

Therefore don't perform merits just for round of existence (Kusala Vaṭṭa). Just only do merits for no round of existence (Kusala vivaṭṭa) if you want; for it's never free from dangers wherever you are. Here the axle of āsava and the inner wheel of avijjā and tanhā are the most important parts.

By their turning that khandhas are whirling around. All merits done under the influence of ignorance and craving will end up at the dangers of aging and death.

The whole wheel will stop only the axle and the spokes are breaking apart. Inside the wheel only exist two of the Noble Truths; dukkha and its cause. (Dukkha Sacca and Samudaya Sacca)

(Here Sayadaw explained clearly and openly why he didn't accept making merits for rebirths. He was always making people to understand dukkha and want to transcend it by talks and meditations before performing their dānas. There were a few collections of talk by him on this topic.)

Have to follow with knowledge from behind the feeling. If not, it connects with taṇhā, upādāna kamma and whirling around. Whatever mind arises contemplate its impermanence. Taṇhā, upādāna and kamma do not arise with contemplation, axle and spokes are broken.

We are making spokes from the six senses doors. We change new spokes when the spokes are not good. From every sense door comes taṇhā, upādāna and kamma and every day it's uncountable for us. From the factories of sense doors we are changing new spokes and the wheel is turning on non-stop.

Therefore you have to cut it down with the Path Knowledge. Do the job of the path factors. In this way the axle of ignorance and craving are broken, and the spokes of kamma not exist, and the wheel can't turn on and on.

# Don't Let the Mind in Pain

17<sup>th</sup> to 18<sup>th</sup> January 1961

T1

[In the beginning Sayadaw was warning his disciples for the time near the end of one's life. A thought would come up where one would go after death? At that time we can't rely on kamma which is like a foot ball going up and down. We must rely on wisdom (ñāṇa) which is the only true refuge. So everyone should prepare for the true refuge when we still have times and will die with smile on our face.

Sayadaw based this talk on a sutta in Khandhavaggasaṃyutta, Nakulapitā Sutta (SN 22. 1, Nakulapitusuttaṃ). One time the Buddha travelled to the Bhaggā State at Sumsumāragiri in the Bhesakaḷā Grove. He met Nakulamātā and pitā (an old couple who had strong kammic links with the Buddha).

They requested the Buddha to give them short instruction on practice because of their advanced age. The Buddha taught them, the physical body was never healthy. So when the physical body was in pain don't let the mind in pain. After that the Buddha left them.

They were very pleased and went to see Ven. Sāriputta. Seeing their happy mood Sāriputta asked them the reason. They answered that they had just received teaching from the Buddha, but didn't understand very well. So Sāriputta explained the teaching to them. ]

The question of where I will go is becoming clear at the last moments of thought near death (with or without practice, the same for everyone sure to know). During when you are busying with businesses and happy with family members of wife and children, it's not arising. Without any practice to be on the safe side and you'll die with the feeling of insecurity in accordance with your kammās.

This kind of situation is common to people without any preparation. Anyone who has the preparation is happy to be put down the burdened khandha. These two kinds of thought will come in. If you let kammās decided for your fate then your own quality is totally blunt. I urge you all for work hard in your practice so that let knowledge (ñāṇa) decide your fate.

The power of knowledge (ñāṇa) is powerful than kammās. The power of kamma is unstable, going up and down like a foot ball. Then you'll become a human foot ball. Rely on the power of knowledge. It's very important.

You have to work for the dhamma which protect you from fall into the planes of misery and in near death will have the security. In the worldly matters people are searching for wealth for their security. In the same way in the saṃsāric journey we should prepare for security (more important than any searching)

In the Khandhavagga Saṃyutta, the Buddha taught the way to security. In our past lives we were falling into hells, to animal realms, to celestial and Brahma worlds due to the unstable kammās. The



Buddha warned us many times, as near death not to die regretfully for our mistakes.

Even a small ant sees its destination before death. An ugly death is frightening (everyone who has the chance to see many dying persons knows this). I'll tell you the way of security from the dangers of painful births (planes of misery). (Sayadaw told the story of Nakulamātā and Nakulapitā, mother and father of Nakula).

The Buddha said if we had the khandhas and never free from sores, wounds and diseases. Let us see it as true or not. Because of cold and heat there are many changes all the times. And so we are using bandages to treat the diseases (i.e., changing clothes all the times) There are sores of defecation and urination.

We are changing our bodily postures all the times because of pains and aches. The body is the source of all diseases. The body is sure to be in pains and aches. But if your mind is not in pain will realize Nibbāna. Let the body pain but not the mind. Ven. Sāriputta gave instruction to them. Worldlings took this body as mine, I am and my self.

But the khandha would show you that it was not as what you had thought (Sayadaw explained the body and mind are in pains by using each of the five khandhas to describe it). This physical body is made by four causes; kamma, mind (citta), temperature (utu) and foods (āhāra). If we make these as mine, I am, myself the mind will pain.

It's a strong clinging. The mind Dhammas are made by sense objects and sense bases (ārammaṇa and dvāra). Your mind is in pain when something changes, which you take it as mine but it after all does not belong to you. If you think you are the owner then you are in suffering.

For example, you find a dead dog on the road and the death of your dog are different things. As dog they are the same but have different feeling because of ownership and non-ownership. If you see arising and passing away you know very well that it's not yours. Then your mind is not in pain.

In the whole saṃsāra we are living with the double blind eyes of this is mine, this I am and this is myself. It's like a blind cock fights with blindness and takes it as mine. If I am not giving you the noble eyes (ariyan eyes) because of your attachment, you will be in sorrow, lamentation, pain, and grief.

T2

Why sorrow, lamentation, pain and grief come in very often? You have to think about it. It always becomes sorrow, in tears and suffering because the view of me and mine is not falling away (atta and attaniya diṭṭhi). You think yourself as "me" and your wife, children and wealth as "mine", so that suffering arises.

This physical body is always changing with hot and cold. This is the nature of the body and you have to know it. Change is anicca and knowing mind is magga. And sorrow, lamentation, grief and

pain not follow behind. This is because your eyes are transplanted with the ariyan eyes which know the original nature. Become the disciple of the ariyan your sorrow will be ceased. Without it when the body is in pain and the mind also in pain.

Contemplate the five khandhas as stranger (parato; parajana). If you don't observe in this way never get the Path Knowledge. The five khandhas are changing and you have to look at them as stranger. They also tell you as a stranger, and sorrow, lamentation, grief and pain not arise. And it not becomes ignorance and volitional formation (avijjā and saṅkhāra).

If you know impermanence the mind is not in pain. At the present your mind is happy and also for the future the doors of the planes of misery are closed. The body in pain but not the mind in pain is the Buddha had arisen for you. If your mind is in pain then the Buddha had not arisen for you. In true the body is impermanent and not really painful.

# Buddhavāda

19<sup>th</sup> January 1961

[Sayadaw based this talk from the Khandhavagga Saṃyutta, Devadaha Sutta (SN. 22.2 Devadahassuttam). One time the Buddha was dwelling among the Sakyans in a town named Devadaha. At that time some monks wanted to go to the western province in order to spend the rain retreat there. So they went to see the Buddha and asked permission for it.

The Buddha asked them to see Sāriputta before. So they went to see him. Sāriputta knew that the Buddha wanted him to teach them. He said to them, they should answer in this way if someone asked what the Buddhavāda—the Buddha's Doctrine was. The Buddha taught to remove or destroy desire and lust (chanda-rāga) and the way to do it. ]

We are worshiping the Buddha and Dhamma, so it's important to know the Doctrine of the Buddha. (In one of his talks on the same subject, Sayadaw said that most Buddhists know a lot of rites and rituals. Such as worship the Buddha in many different ways but may be they don't know the doctrines. Without knowing it they can't practice. Nowadays we see many monks teach the lay people ordinary things.)

(Sayadaw told the story of the sutta) Sāriputta gave the talk to the monks. The Buddha used to talk removed or destroyed desire and lust (chanda-rāga). He also used to exhort for practice of

removing and destroying it; to remove the causes of dukkha samudaya (i.e., taṇhā) and the way for it. The inquirers would not satisfy with that much. They would ask you again, in regard to what your teacher taught the removal of desire and lust. It's to remove the desire and lust on the five khandhas. If you didn't, then what happened? There arose in one sorrow, lamentation, pain, displeasure and despair. If you did it, then what happened? It will not followed by sorrow, lamentation, pain, displeasure and despair by removing it and not either followed by ignorance and volitional formation (avijjā and saṅkhāra). If you don't remove it, then you are an unwholesome person. You will fall into the planes of misery when death arrives. If you remove it, then you are a wholesome person. You will born in the blissful planes after death (as human and celestial beings) and realize Nibbāna. These are according to the sutta. I have something to explain more.

If you don't remove or destroy it with Path Knowledge, the khandhas and samudaya (i.e., taṇhā) are always sticking together.

Here means latent tendency or defilements (anusaya kilesa). This is lobha (greed), affection to one's own khandhas. If you don't remove it, craving, clinging, action (taṇhā, upādāna, kamma) connect with birth, aging and death (jāti, jarā, maraṇa). It's here to describe the way of practice. You can contemplate whatever you prefer, mind, feeling, etc.

Before you don't know and think it as permanence and have affection to the khandhas. By contemplation and know that it's impermanent. Defilements have three stages: ① Latent stage

(anusaya), ② Stimulating stage (pariyuṭṭhāna), and ③ Active stage (vītikkama).

By seeing impermanence, vipassanā knowledge removes ② and ③ stages but it can't overcome the latent tendency. With ①, ② and ③ will come back again. Whichever can destroy ① becomes the true Buddhavada. Don't satisfy only with vipassanā knowledge.

Without the practice by encountering coarse sense objects and all of them arise back again. Knowledge of disenchantment and change of lineage (Nibbidā and Gotrabhū Ñāṇas) are still not enough. Therefore continue to practice until to the truth of the five khandhas as dukkha.

Have to practice until you totally don't want the khandha. If you don't want the truth of dukkha and the five khandhas disappear. Then defilement of wrong view has no khandha to dependent on. Khandha disappears and nothing exists for the dependence; so wrong view does not exist anymore. There are rebirths no more to the planes of misery without any attachment to wrong view with kamma. Hell fire and hell woks are totally gone for you. (Wok is a large iron cauldron for cooking and come from Chinese word.)

# From Dukkha to Nibbāna

5<sup>th</sup> February 1961

[Sayadaw explained Saṅkhata and Asaṅkhata or Dukkha and Nibbāna. It's interesting, simple and profound. There are only two Dhammas; i.e., the conditioned (saṅkhata) and unconditioned (asaṅkhata). The five khandhas (mind and body) are saṅkhata and Nibbāna is asaṅkhata Dhammas. With saṅkhata the yogis see anicca and with asaṅkhata the yogis are not seeing anicca. With saṅkhata, dukkha does not end and with asaṅkhata, there is no dukkha.

He used the simile to explain them and the process mentioned in the Questions and Answers between King Milinda and Ven. Nāgasena. King Milinda asks Nāgasena; “Does Nibbāna exist within the three periods of time past, presents, future?” Nāgasena answers as;”No, it exists only for yogis who have practiced vipassanā. It's like using two pieces of bamboo rubbing continuously together. After sometime it becomes hotter and hotter but don't stop it. There, and continue to rub until fire comes out.” In this simile, the person who was rubbing continuously the two pieces of bamboo was the vipassanā yogi.

That the pieces of bamboo became hotter and hotter was like observing continuously anicca again and again until it became maturity. And then dukkha became clearer and disenchanted to it. After penetrated dukkha thoroughly and the yogi let go of the attachment to the khandhas (the saṅkhata).

After that the fire of Nibbāna (asaṅkhata) appeared. At that moment the physical body was not disappeared. The process were mentioned in the Aṅguttara Nikāya and Visuddhimagga. The yogi's duty is continuously observe anicca (i.e., bhāvetabba). Nibbāna will appear naturally when it reach toward the highest maturity.]

Saṅkhata and paṭicca-samuppāda are the same. All the khandhas arise together. Where are they coming from? Physical body comes from kamma, mind, temperature and foods. Mind comes from sense object and sense door. They all arise by causes. So mind and body are saṅkhata dhamma (conditioned phenomena). If the conditioned causes are finished, it will pass away. How long it has been now?

It's uncountable. We are always living within the province of saṅkhata. So, we will live with arising and passing away. And we take it as good. This khandha is arising and passing away moment to moment. Therefore it's saṅkhata dukkha—conditioned dukkha. This khandha is conditioning all the times without even rest for one second, because of the continuous destruction. Without conditioning and there is no replacement.

Therefore the khandha is called the paṭicca-samuppāda dhamma—resultant phenomenon. It's the result of arising dhamma by conditioning. In the whole round of existence (saṃsāra) we were living without any rest and with birth and death all the times. We had never done vipassanā before and never seen our own birth and death. So you had never seen saṅkhata dukkha.



(In the four Noble Truths, Dukkha Sacca is a very interesting subject. Only we understand this truth we can let go of our attachment to things. Even we can condense the whole Piṭakas into Dukkha and the Ending of Dukkha. So the truth of Dukkha is very important in our whole life for frequent contemplation.

There are four important meanings on truth of dukkha:

① Piṭakato—oppressive nature; torture and torment the owner who attaches to the mind and body.

② Saṅkhatato—mind and body are conditioning by taṇhā and torments by it.

③ Saṃtapato—the khandhas are always burning with the fire of craving.

④ Vipariṇāma—tortured and tormented by changing.

Only you have seen saṅkhata dukkha will prefer asaṅkhata Nibbāna. It's covering up with ignorance that you can't discern it. In this way every day we take the khandhas as very good. Therefore I have to explain on saṅkhata. After go back home, sit and observe. The body is itching here and there, with sensation of impermanence. The body is consuming its time with saṅkhata dhamma.

People taking pleasure in it are enjoying with the truth of dukkha. Taking pleasure in birth and death, birth and death etc. ... (How stupid it's?) Making payers for saṅkhata dukkha are really crazy and double blindness (Some Buddhists are like this. Even they don't know they have wrong view).

If you don't understand saṅkhata, you will not appreciate and want to realize asaṅkhata Nibbāna. Even whatever you are thinking about these things, it will not happen. From saṅkhata you'll reach toward asaṅkhata. Therefore who never discovers saṅkhata will never reach there.

Even though many Buddhas were arising before, people who had never seen saṅkhata dukkha had been left behind. If you have never seen saṅkhata dukkha, you will never appreciate asaṅkhata sukha. The desire to be there will never arise in the mind. You also can't reach there. One knows one's own miserable situation only by seeing saṅkhata dukkha, and then you want to be free from it. So you have to concentrate on the khandhas with knowledge. And you'll only find out that nothing is there except saṅkhāra dukkha. By transplanting with the ariyan's eyes you'll see it. Your natural eyes only see the ugliness and the beauty.

In sight practice will be finished with two factors. First, seeing saṅkhata and later you'll see the transformation to the asaṅkhata. Is it matured by pāramīs (past perfections) or discerned a lot of it? This knowledge (i.e., Path Knowledge) does not turn toward saṅkhata (impermanent khandhas) but toward the cessation of saṅkhata (i.e., not seeing the khandhas). Impermanence of the khandhas still exists but the knowledge turns toward that no khandhas exists. This point is very important.

So, you have to remember it carefully. You must observe a lot of impermanence. Don't let the desire of I want Nibbāna to come in. Just observe saṅkhata. The way to Nibbāna is that all. There are

only two dhammas. This was mentioned in the Dhammasaṅgaṇi (The first book of Abhidhamma);

Saṅkhata Dhamma and Asaṅkhata Dhamma—Conditioned Phenomena and Unconditioned Phenomenon. (Sayadaw continued to talk on Nibbāna, a question posed by King Milinda and answer by Ven. Nāgasena) There is no fire inside the pieces of bamboo. By rubbing two of them, it becomes hot; saṅkhata dukkha is like this.

After a while, it's becoming too hot and the fire comes out; nibbāna is like that. Between the processes, whatever knowledge arising is only within the province of saṅkhata. If you don't want to follow the process of knowledge is up to you (i.e., ten or sixteen knowledge). Just contemplate the SANKHATA.

# The Reality and the Knowing

6<sup>th</sup> to 8<sup>th</sup> February 1961

[These three talks were based on the Tevijjavaccha Sutta of Majjhima Nikāya (MN 71 Tevijjavacchasuttaṃ). As I had already mentioned before, Sayadaw mostly used the suttas only to explain the Buddha's teaching and the practice in clearer and simpler ways. Maybe there were many Pali words in it but mostly known to the Burmese Buddhists.

He only took a few points from the suttas and used it for practice. People want to study a whole sutta must go back to the Nikāya itself. The second and the third talks were concentrating on the contemplation of mind. There were many important points in these talks for the practicing yogis. ]

T1

Cutting off the Dependent Arising is Nibbāna. The khandhas processes are Dependent Arising. The knowledge (ñāṇa) comes in and cuts off the process. The original khandha process is the truth of dukkha. Breaking down the khandha process is the truth of the cessation of dukkha (Nirodha Sacca). (Sayadaw used the Dependent Arising Chart to explain the dhamma, see the twelve links).

Knowledge has to come in between section two and section three [Avijjā → saṅkhāra (section 1) → viññāṇa → nāmarūpa →

saḷāyatana → phassa → vedanā (section 2) → taṇhā → upādāna → kammabhava (section 3) → jāti, jarā, maraṇa etc. (section 4)

This is cutting off the khandha process. Don't let the five factors and the three factors to be connected (From section two is five factors and section three is three factors). Because of the khandha process we are afraid of the four planes of misery (hell, animal peta and asura).

Even if you arise to the blissful plane khandha (sugati) will fall down again from it (Never forget the Buddha's warning of the permanent homes of the living beings were the four planes of misery). Insight meditation is a type of contemplation for the result of no desire to the khandha. If you condense the five khandhas and it become mind and body. Condense it again it's only impermanent.

In the real contemplation, you are not contemplating form, feeling and mind but their impermanence. If you are discerning impermanence and it was like the dawn time in the early morning. By continuous contemplation for sometimes the sun of Nibbāna will come out (From the Nāmarūpa-pariccheda Text, a Commentary)

Therefore the main point is working with impermanence. Without the development of the insight knowledge no Path Knowledge or supramundane knowledge (lokuttara magga) arises. For insight knowledge to arise is very important. Path Knowledge arises is not important. You will take rebirth in blissful plane and become a stream enterer (sotāpanna) there (From the Aṅguttara Nikāya) if you die with insight knowledge.

You even can become an arahant if you die with the Path Knowledge near death (it may be referred to a much matured yogi and it could be seen in some suttas). After become a stream enterer other stages are easy. (Sayadaw continued to talk about the Tevijjavaccha Sutta) At the time of discerning impermanence, you discard the fetters.

(These are ten fetters—saṃyojana: 1. sensual lust 2. attachment to rūpa-jhānas 3. attachment to arūpa-jhānas 4. aversion 5. conceit 6. wrong views 7. adherence to rites and ceremonies 8. doubt 9. restlessness 10. ignorance)

Because at that moment not continue to craving and clinging. Every form, feeling and mind arise let knowledge comes in behind them. Then craving, clinging, ignorance, volitional formation, sorrow and lamentation can't arise. A person without practice can't abandon the human fetters.

T2

The Buddha reminded the monks for many times to stay with mindfulness of the khandha and observed with paññā. With mindfulness before and observed with paññā from behind. For example, in the physical body there are itches, pains and numbness etc. ... and mind states are arising.

We watch them with mindfulness and observed with paññā. With mindfulness before and observe with paññā from behind. And

the khandha will tell you as I am impermanent. You get the five factors of the path during you are observing them because you have mindfulness and seen with wisdom (there are three factors with mindfulness and two factors seeing with wisdom).


Only anicca exists and anicca arises. Closed your eyes and contemplate, you can't find hand, feet, ear and nose but only anicca. With anicca existing, but someone will be a corpse with double blindness if he'd never seen it before dying.

You all are moving like an earthworm which was moving without eyes. (So it was eaten by bird or chicken). In the whole saṃsāra, our knowledge and the natural reality were never the same. (How much deluded are living beings? We all have the chance to know the reality of nature only when a Buddha had arisen.)

Therefore, we were ending up at other's sayings and making many prayers (including merits), such as became human beings and celestial beings would be good. Anicca exists and you know anicca saṃsāra will be cut off.

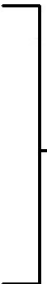
(Sayadaw continued to talk on the contemplation of mind. So in the following, I insert his system in the contemplation of mind and let the readers to understand clearly what he said in these talks. Sayadaw's favorite contemplation was on the minds. There may be some reasons behind it. One of the reasons may be he himself was an Abhidhamma expert and even as a very young novice had great interest in this subject).

## Contemplation of the mind

- 1. Seeing consciousness
  - 2. Hearing consciousness
  - 3. Smelling consciousness
  - 4. Tasting consciousness
  - 5. Bodily consciousness
- 
- 5 external guest minds

5 external guest minds

(Bodily consciousness: unpleasant and pleasant experiences—itches, pain, etc.)

- 6. greed (lobha)
  - 7. anger (dosa)
  - 8. delusion (moha)
  - 9. non-greed (alobha)
  - 10. non-anger (adosa)
  - 11. thinking mind
- 
- 6 internal guest minds

6 internal guest mind

1. breathing in mind and 2. breathing out mind (2 host minds)  
The two host minds are the primary objects for contemplation. You have to contemplate them if other minds (all the guest minds) are arising.

I'll give you the contemplation of mind. Whatever you are seeing mind consciousness arises. Hearing and hearing



consciousness, smelling and smelling consciousness, tasting and tasting consciousness arises respectively. They are arising here and passing away here.

In the physical body there are itches, pains, etc. regarding to the unpleasant sensation with the knowing of the unpleasant physical phenomena; also regarding to the pleasant sensations with the knowing of the pleasant physical phenomena.

(So regard to the physical body two types of knowing consciousness. But as bodily consciousness is one only.) There are totally five consciousnesses. They only arise sometime. Therefore these are external guest minds. Sometimes consciousness can arise as lobha, dosa, moha, alobha, adosa and thinking minds. All these six minds are internal guest minds; not including non-delusion (amoha) because they are the contemplating mind (five maggaṅgas).

There are two host minds always exist; breathing in and breathing out minds. Therefore, in contemplation of mind, totally 13 types of mind have to be contemplated. Contemplate with amoha; i.e., the five maggaṅgas. If you are discerning the passing away, the five maggaṅgas arise naturally.

Among the 11 guest minds; if one of them arises, follow with the five path factors. Whereas follow the host mind with the path factors if nothing of them arises. The host minds are always there. Every following go with anicca and magga.

So kilesa can't come in between them. The Buddha taught as, if you practice in the morning and became a stream enterer in the

evening. And practiced in the evening and became a stream enterer in the evening. This was a teaching to Prince Bodhirājakumāra (MN.85 Bodhirājakumārasuttaṃ?). Why cannot most people realize it? Because the reality and the knowing are not fitting in.

The reasons are: don't know the way of practice and not pay attention to it. Therefore we are far from the Path and Fruition Knowledge (Magga and Phala) and Nibbāna Every time it's arising and no contemplation, for an example, by seeing an object become wanting, clinging, action and birth which continue the D. A. process. Then we will only get dukkha. We can't follow with knowledge and will turn around with dukkha. And then we are trying for the arising of dukkha. "Don't we have any pāramī or not doing the practice?" (We are not doing the practice, Ven. Sir). If you have compassion to yourself, just do the practice.

Once King Pasenadi Kosala asked the Buddha; "People are sending metta and praying for their happiness. But in reality they are following behind lobha, dosa, and moha. Do they really love themselves?"

The Buddha answered his question in negative.

Every mind arises you discern impermanence and see your own death. So, to tell the truth we are always alive with one mind only. Vipassanā is contemplating one's own death.

For example, after you are breathing out and the mind wanting to breathe in not arises you are dead. Death is subha or asubha? (Asubha, Ven. Sir)

[Here the usage of asubha may be had the general idea of unpleasantness because death is unpleasant to the dying person and others. ]

Therefore, originally you don't have any lucky sign with you. (Sayadaw continued to explain how to practice insight according to the Milinda's Text, the Spider Method.) (Opamma-kathā-paṇḥo—The Similes.)

(After about the practice, continuing with the Vaccha Brahmin, Tevijjavaccha Sutta).

The first question connected with lay person on practice. Can a lay person attain realization without discarding the fetters?

Human beings can't realize Nibbāna if they and the fetters (saṃyojana) are connected. It means khandha connected with taṇhā, upādāna and kamma. On the other hand, they will realize it if khandha and ñāṇa (knowledge) are connected. Therefore if people are doing the practice, they are shaking off their fetters. This happens during the period of practice.

Lay people like Anāthapiṇḍika (billionaire), Visākha (as seven years old girl realized Dhamma) and Santati Minister were living among the fetters, but they had the knowledge to cut them off that realized Nibbāna. The second question was; "Do people reach toward blissful planes (good rebirths) by not discarding the fetters?" The answer was: "It can be".

Whatever mind arises by watching and contemplating with sati and paññā is killing the three causes of taṇhā, upādāna and kamma. So; it's preventing the three results of jāti, jarā and maraṇa. Vipassanā contemplation is cutting off the khandha process.

Magga (here the five maggaṅgas) is cutting off the future causes and no future result arises. Yogis of vipassanā contemplation are cutting off samudaya and dukkha saccas. Whatever arises is dukkha sacca. (Sayadaw explained cittānupassanā of the six senses doors one by one)

Cittānupassanā is observing one's mind. You have to observe it exists or not exists because two minds can't exist at the same moment. After the arising mind passes away and the observing mind can arise. The minds have to be observed are not more than 45 types of mind. From the 45, only one of them arises in turn. The preceding mind is anicca and the observing mind is magga.

A person who has a lot of observation will get magga. With a lot of observation not only discern anicca but also turn into Dukkha Sacca. 45 types of mind are for a tihetuka person (A yogi can be enlightened in this life by practice).

37 types of mind are for a dve-hetuka person (A yogi can't enlighten in this life even by practice, but develop the potential for next life. Ti-hetuka person was born with non-greed, non-hatred and non-delusion—the three wholesome roots of the mind; whereas dve-hetuka person without the non-delusion mind).

(Sayadaw continued the Q and A between Vaccha Brahmin and the Buddha, stopped at yesterday talk). ① is observing by ②. ① will tell you not there and ② know it not there. Discerning of impermanence is seeing one's own death.

It becomes a dead person while another mind does NOT arise from behind. With the connecting of minds, we do not become a dead person. Our connections of deaths are Dukkha Sacca and seeing them is Magga Sacca. Knowing Dukkha is Magga Sacca.

Therefore we are contemplating the truth. You'll get the magga by your own contemplation. The matter of getting the magga is the matter of observation. By observing the 45 minds arise, during cooking and working you'll get the magga. Also it is during selling and buying. Just only you are observing them.

Taṇhā and upādāna kamma are preventing Nibbāna, but not to sugati (blissful rebirths). We may realize Nibbāna by performing wholesome kammās as vivaṭṭa kammās (Kamma which has no desire for the round of existences). And it becomes a strong supportive cause for Nibbāna. That is you have done it without taṇhā and upādāna. I'll explain the last two questions as general knowledge.

(Sayadaw mentioned wrong views and practices in ancient India during the time of the Buddha connected with these questions).

“ Can Ājīvakas realize Nibbāna?” They can’t. They are governing by wrong views so that they couldn’t realize it. Wrong views are always preventing Nibbāna. “Can they reach toward sugati?” “No, they can’t. But I see only one person.” That was the Bodhisatta himself and during that time he was practicing as a Ājīvaka. But at that time, he believed in the law of kamma so that he was born in sugati (good rebirth) after death.

This is nothing to do with identity view (sakkāya diṭṭhi). Identity view prevents Nibbāna but not sugati. Therefore the Buddha gave serious examples to destroy identity view was more important than your head was on fire and your chest was piercing with a spear (These situations are only die once, but with sakkāya diṭṭhi will never free from dukkha). Identity view is the fetter of wrong views.

# Dukkha Exists and Dukkha Ceases

9<sup>th</sup> to 12<sup>th</sup> February 1961

(The following four talks were based on the Anurādha Sutta, SN.22.86 Anurādhassuttaṃ, PTS S iii 116)

T1

Where did the beginning of this life come from? Saṅkhāra paccaya viññāṇaṃ: Volitional formation conditions consciousness (here rebirth consciousness). So, it started from the mind. Following it to the end; Dukkha-kkhandhassa samudayo hoti—The whole mass of suffering arises. (see the twelve links of D. A. process which lead to Dukkha).

So, it's the assemblage of dukkha. In the whole life whatever happens all of them are the assemblage of dukkha. It's the arising of the assemblage of dukkha. Therefore, whatever is happening in the body and mind are the truth of dukkha (Dukkha Sacca).

They are arising and passing away that have to take it as dukkha (born and die all the time every moment). In all the twelve links of D. A. process, each of the links doesn't arise itself alone but with other dhammas together.

(Every mind at least has the seven universal mental factors together with it. See the Abhidhamma, especially the conditional

Relations—Paṭṭhāna). Therefore, it's the assemblage of dukkha and neither a person nor a being. From birth to death is the process of dukkha. Ven. Anurādhā was discerning impermanence but he couldn't realize Nibbāna because he was hindered by wrong view.

Whatever arising is dukkha sacca and without dispel wrong view like this, the contemplation will not lead to the realization of Nibbāna. From the six senses doors whatever arises is only the assemblage of dukkha arising.

By knowing in this way, wrong view falls away. After that, comes the contemplation of impermanence. And then you will realize easily the Path and Fruition Knowledge.

Dispel wrong view first and later do vipassanā. If you don't know the khandha arising process can't dispel wrong view. Before dispelling wrong view, first have to know the khandha process.

Khandha process (D. A.) → dispel wrong view → vipassanā (insight practice) → Path and Fruit. Dukkha can't arise without samudaya (cause).

For example, because of viññāṇaṃ samudaya (caused by consciousness), mind and body dukkha arise (viññāṇaṃ paccaya nāma-rūpam), etc.

Therefore in the whole saṃsāra, samudaya and dukkha processes are arising all the time. Neither personality nor a being is inside the natural process (natural phenomena of the process)



Here Samudaya not refer to lobha but for the causes. The causes of dukkha and the results of dukkha exist only. Neither a person nor a being arises.

Among the four Noble Truths; the two truths of Samudaya and dukkha are already explained. There are two more truths; magga and nirodha have to be explained. It needs a teacher to help.

Saṅkhāra nirodha → viññāṇaṃ nirodho → follow to the end; Dukkha khandha nirodho hoti—With the cessation of Volitional formation → consciousness ceases..... The whole mass of dukkha ceases. (see the twelve links of D. A. process)

The whole assemblage of dukkha ceases. It will only cease by contemplation and practice. Therefore, magga and nirodha; samudaya and dukkha are in pairs. Cessation by itself is naturally arising and ceasing. Contemplation of the cessation is ceasing by not wanting it. Can only contemplate by not wanting it, you'll see Nirodha—the ending of Dukkha.

The physical body still exists but you can't see the khandha process. It ceases in knowledge (mind). If khandha ceases then dukkha also ceases. If Khandhas are arising in serial, then dukkha also is arising. So, if you know the khandha process, the arising and ceasing of it and wrong view will fall away.

T2

Whatever arising in the khandha is dukkha arising. If you can catch up with the arising dhamma, then you are contemplating of dukkha sacca. It becomes, the arising dhamma is dukkha sacca and the contemplation is magga sacca.

If you can't catch it, it connects with dukkha sacca. Originally there is neither person nor being in it. I am helping you dispel wrong views which will send you to painful rebirths. Following with the knowing is getting the magga.

The reason saṃsāra was long for us was never had been followed dukkha sacca with knowledge before. Without it, Dukkha-khandhassa samudayo hoti—the whole mass of suffering arises. With knowledge; Dukkha-khandhassa nirodho hoti—the whole mass of dukkha ceases. So, I remind you, always follow with knowing. Asaṅkhata dhamma (unconditioned phenomenon) is Nibbāna.

The way to it is vipassanā. The reason we were wandering in saṃsāra was without vipassanā before. (Continued to talk on cittānupassanā) If seeing the arising mind, contemplate it. If you can't catch it, then contemplate at feeling.

Again if you can't, then contemplate on craving. Whatever mind arises from the six senses door, you have to contemplate. If you can't, it will mix up with the I-ness. For example, when itching mind arises and becomes I am itchy. It becomes identity view (sakkāya diṭṭhi). (Continued the story of Anurādha) About the question: Is a being still becoming after dying? Death is dying consciousness and birth is rebirth-linking consciousness (paṭisandhi

viññāṇa). There is no being in it. It's dukkha sacca at the beginning; also in the middle and at the end dukkha sacca. There is no being for dying and becoming. This kind of question the Buddha never answered because it was asking with wrong view. No need to answer for it. In that way wrong view is falling away.

Wrong views fall away by knowledge is cūḷa-sotāpanna. Have the same right view as sotāpanna). It's not falling away by contemplation. It is easy to get the Path and Fruition Knowledge after falling away by knowledge with contemplation.

One of the unwholesome roots is falling apart if wrong view is destroyed. Anurādha himself didn't know how to exactly answer the real meaning of the question, he himself had wrong view and doubt.

T3

(In the beginning of the talk) You should do the vipassanā contemplation only after dispelling wrong view by knowledge; because vipassanā contemplation is working with the paramattha dhamma (ultimate phenomena).

Everything arise from the six senses doors of mind and body process; neither person nor living being exists. For example, from the eye door eye consciousness arises, good or bad feeling, like or dislike taṇhā, etc. ... no phenomenon has any person or living being. Person or being is only exists in speech and not in reality.

(continued the Anurādhā's story) The Buddha answered to his questions posed by other sect, and first cleared away his wrong view and doubt. With regarding to the five khandhas, using the three universal characteristics and explained to him in the Q and A forms. Whatever arising from the khandhas; all are anicca, dukkha and anatta dhammas and including neither person nor living being.

If wrong view and doubt are not destroyed whatever rebirth is taken, the seed of hell will follow behind as latent tendency. Even reach toward the celestial and Brahma god realms the seed of hell follows together there. In everyday life people are looking after their bodily needs, it seems to have compassion for them themselves.

You must destroy wrong view and doubt if you really have pity on yourself. Without the seed of hell falls off, you have to carry your burdened khandha as chicken, pig and cow. Becoming a horse is better than a pig because you have to work with your shoulder and back (toiling for human); as a pig serving with your flesh (eaten by human). In hell, it's worse than a pig; suffering alive in hell and not being able to die. Pig dies only once but the hell being dies instantly and is born instantly. It continues until the karmas are finished. (The last part of the talk had strong samvega)

T4

The duty of the Buddha and sāvakas were explained about the khandha and its process. The duty of the Buddha was teaching people about the way of practice and how to do it. Your responsibility is practicing to end dukkha.

Talking about how to do it, I have to point out the process of the khandha—D. A. process. You can cut it if you want; otherwise, also up to you if you don't want; then just stay with dukkha. Dukkakkhandhassa samudayo hoti—the whole mass of suffering will arise. You have to do the practice from the vipassanā knowledge to the Path Knowledge.

Even by practice if you can't cut it off in this life, and in next life you'll sure about it. I can give you the guarantee. Why? Because near the end of his life the Buddha told about this to Subhadda (see the Mahāparinibbāna Sutta, DN 16). But you have to practice without fail. Don't doubt about it.

It's like the example of building fire by rubbing the bamboos. To become hot is our duty. The fire to come out is dhamma duty. It becomes hot fire will come out. With contemplation and seeing impermanence, wrong view of permanence can't arise. By killing diṭṭhi taṇhā, upādāna and kamma, and no future birth will come into existence. Without the cause of taṇhā, upādāna and kamma the future result of birth can't arise. Saccaṇulomika Ñāṇa—knowledge according to the truth is the knowledge of seeing impermanence.

Impermanence is dukkha sacca and knowing is ñāṇa. Therefore this is the knowledge, in accordance with the truth. Whatever arises in the khandhas contemplate as dukkha arises and dukkha passes away.

Knowing them is saccanulomika ñāṇa. After that continue the contemplation until become disenchantment and the ending of it. The ending of dukkha is Nibbāna.

# Can't See Nibbāna with Wrong View

13<sup>th</sup> to 15<sup>th</sup> February 1961

[The following talks were based on Channa Sutta, Saṃyutta Nikāya. It mentioned about important of right view, and the teacher. In most of Sayadaw's teachings, he emphasized on right view and corrected people wrong views by using D. A. teaching and other suññatā dhammas.

Wrong views are very deep rooted in the mind of living beings up to the Brahma gods. In the four stages of enlightenment, the first one is destroyed wrong views. Even the Buddha referred to it as mahā taṇhā—the great craving. It was so deep rooted in living beings mind that during the Buddha's time even some monks near the Buddha had wrong views, e.g., Channa, Anurādha, and Yamaka.

May be this was one of the reasons some later Buddhists formulated new ideas and thinkings into his teaching and caught up again in wrong view. In the Brahmajāla Sutta, Dīgha Nikāya, the Buddha mentioned 62 grounds for formulation of wrong views (DN 1).

He revealed that direct meditative experiences were the most frequent cause for formulating a view, while speculative thoughts assumed only subordinate roles. Forty-nine instances appear to be based purely or at least in part on meditative experiences and again only 13 instances based on purely reasoning]

[In the beginning Sayadaw made a very strong emphasis on right view before vipassanā practice. He said it couldn't realize Nibbāna to practice vipassanā without understanding D. A. because the views of eternalism and annihilationism prevent it to realize Nibbāna, even the yogi can discern anicca. It becomes weak insight.

So, here Sayadaw presented this Channa Sutta. There were also other suttas supported this point, e.g., Anurādha Sutta and Yamaka Sutta. Sayadaw said Channa was born at the same day as the Bodhisatta and sent him for the renunciation.

After the Bodhisatta became a Buddha he went to see him and ordained. So maybe he was practicing for more than 30 years after the Buddha passed away. At that time he was still a worldling. Why didn't the Buddha help him?

Maybe Channa was not the person he could help directly. Later Ānanda helped him. Another possible reason was when the Buddha was alive he was still immature for the realization.

Sayadaw said everyone should follow the process taught by the Buddha. Looking for a teacher, listening to the sacca dhamma etc. as mentioned in the Aṅguttara Nikāya. Also in practice the Buddha mentioned about the three knowledge for many times. These are sacca ñāṇa, kicca ñāṇa and kata ñāṇa (see the first sermon).



According to the commentary, these are ñāta pariññā, tīrāṇa pariññā and pahāna pariññā—knowledge, practice and realization. Without a teacher’s guidance everyone has wrong views. A person with sassata view likes to make merits and avoid demerits; wanting to hide in saṃsāra for his good deeds to enjoy it. He doesn’t like it if he has a chance to meet a teacher who can guide him for transcending dukkha. But a person with uccheda view is the opposite. He gives up his views and practices diligently for the ending of dukkha if he meets a good teacher. ]

Sassata and uccheda views are arising because of not understanding the D. A. of the khandha. Sassata is for the increasing of bones and skeletons. Uccheda is for the increasing of hells. The middle way is the path factors. After dispelling wrong view with knowledge, and you are in the middle way.

The Buddha said that couldn’t find the beginning of a living being but knew the beginning of it causes. It was ignorance and craving. If you discern the arising of phenomena uccheda falls away. And discern the passing away sassata falls away. When the cause ceases so do the result and sassata falls away. For example, phassa (contact) arises, so vedanā (feeling) arises, and phassa ceases so vedanā ceases. After clear away wrong views and practice it’s sure to get the result. (He told the Channa’s story) Channa practiced with wrong view so that he couldn’t realized Nibbāna even he discerned impermanence.

T2

Annihilationism (uccheda diṭṭhi) is the desire for the extinction of life without knowledge (ñāṇa). Buddhas had arisen before near the number of sand grains in the Ganges River. And we are still here leaving behind. The reason was in past lives we were in the states of clinging to life which was the view of eternalism. Sometime we met with wrong teachers and followed the way of annihilationism (uccheda). Mostly we followed the way of eternalism (sassata). Most Buddhists are eternalists (without a teacher's help most Buddhists believe in the law of kamma and easily fall into eternalism).

We can't separate with our khandhas and family members. And then for the desire of existence, we are performing merits with the knowledge of law of kamma (kammassakatā ñāṇa). (Sayadaw continued by using each one of the links of D. A. process to explain how to free oneself from sassata and uccheda views.)

For example, contact (phassa) conditions feeling (vedanā); phassa arises and passes away. Seeing the passing away free from sassata (view of permanence). After passing away; phassa has conditioned the arising of vedanā, then the view of annihilationism is falling away. After clearing away wrong views and contemplate become strong insight.

The insight knowledge is proximity condition (anantara paccayo) and the Path Knowledge is the result of the proximity condition (The Path knowledge is the result of the insight knowledge). Therefore after the insight knowledge, the Path Knowledge arises instantly. So Nibbāna is not far away and very near. (Sayadaw continued to talk Channa's experience)

Even though he discerned anicca but he was not seeing the ending of it, or the ending of saṅkhata, or the cessation of taṇhā, which is Nibbāna. By Seeing impermanence and fear arose in him. Attachment to the khandha also appeared. Fear arose because of the nature of not-self which had without any reliance. Without any reliance became fear. The attachment of what I had to rely on also arose in him.

The mind of fear and looking for refuge appeared together. These came about because of without clear away sassata and ucceda views before the vipassanā contemplation.

T3

[Diṭṭhi is more fearful than taṇhā. It's the source of painful destinations (dugati). So, it's more dangerous than taṇhā. In this talk Sayadaw explained the D. A. process from the six senses doors. In our normal life we always create kammās without knowingly and most of them are unwholesome.

Only by vipassanā practice we stop creating kammās. He also emphasized about we were alive with each mind moment. We are seeing our birth and death moment to moment by practice.

He mentioned Channa's own experience. Channa said every time he contemplated anicca, dukkha and anatta never experience Nibbāna. Instead fear arose and what had to be relied on? Commentary explained that he had sassata view and by seeing anicca became in fear and looked for refuge]

Between diṭṭhi and taṇhā, wrong view is more fearful than craving because wrong view always send beings to the planes of misery. There are also taṇhā not send beings to the planes of misery. Taṇhā always follow behind diṭṭhi.

Wrong view is the rope binder and taṇhā is the floater. If you binds a person hands and feet with a rope and floating down in a river and even this man encounter river banks it becomes hopeless for him.

With this example, wrong view is more fearful than craving is quite evident (The Buddha was very skillful in using language and similes to teach living beings. There are a lot of things and dhamma for contemplation on wrong views and to penetrate its evils).

Whatever arises from the six senses doors and can't contemplate with insight will connect with craving, clinging and kamma. You will not connect with it if you can contemplate. Therefore without any contemplation no way can rise up from the planes of misery.

(Remember the warning of the Buddha as planes of misery were the permanent homes of living beings).

The Dhamma cutting off karmas are only insight and supramundane knowledge. Insight knowledge (vipassanā magga) is has to be developed (bhāvetabba). Insight knowledge is like collecting the rubbish and supramundane knowledge burning the rubbish. A man life span is only one mind life.

If the next mind is not arising, then he is dead. Because you are alive with taṇhā, upādāna and kamma and it will lead to dukkha. (Sayadaw continued Chana's story) He had seen impermanence but Nibbāna not appeared. It happened because of without dispelling diṭṭhi beforehand for the insight practice.

# Khandha Calling and Ñāṇa Going

5<sup>th</sup> to 6<sup>th</sup> March 1961

T1

By listening Dhamma talk, ñāṇa must turn towards the khandha. The khandha will tell you about impermanence, suffering and not-self and truth of dukkha (anicca, dukkha, anatta and dukkha sacca). Don't believe in what others say. Just believe in what the khandha will tell you. Stare at it and see what it has to tell you.

Ehi passiko—the khandha is calling at you to come and contemplate for moment to moment. You must follow it with ñāṇa. The calling is anicca and the following is ñāṇa. And you'll know your khandha very well. For feeling, for example, body itching is calling at you. You go and look at it and it disappears. Minds are calling at you. Follow with sandiṭṭhiko and seeing that it's not there. Don't follow with lobha, dosa and moha (greed, anger and delusion). For example, the body is itching. It's too itchy and you go with the hand. This is going with anger. Is there any time the khandha is not calling at you? I am only worrying that you are not following with ñāṇa. By going with ñāṇa and become akāliko—giving the result without delay.

Greed, anger and delusion—cease to arise. So no future khandha arises. Dhamma which are leading to the painful rebirths are not arising is akāliko.

Ehi passiko is calling and must follow with sandiṭṭhiko will close the doors to painful existence. Don't follow with craving and anger. Also don't forget it with delusion (These talks were based on the Susīma Sutta, SN.12. 70 Susimasuttam). Is there any samatha practice including here? I had already told you about this yesterday.

This case also supported by the Buddha. Commentary also explained it. For example, at night bed bug bites you and follow with your hand. Vedanā is calling at you that your hand going there. It continues to taṇhā, upādāna and kamma because you follow with taṇhā. Whatever calling at you is anicca and every following is magga. Combining the process, it becomes object for contemplation, contemplating mind and the result.

You have to practice hard in this way. Samatha is including as samādhi and a necessary factor follows behind it. For an example, taking water is including the cup. Here water is like paññā and the cup is samādhi. The process of contemplation is anicca, magga and akāliko (the result). The Buddha and all ariyas finished their practices in this way.

If you do it now and it is sure to give you the result now—akāliko! There is no time that the Dhamma is not calling at you. There are only time you are not following it. The reason you missed each Buddha in the past was ehi passiko calling you and not following with sandiṭṭhiko.

It was not important, whether you missed the Buddha, but it is important to not miss the Dhamma. If you don't follow the

Dhamma then you are building hell fire and hell works from here. Don't take it as I am frightening you.

For example, Upāsaka Nandiya's wholesome merits from the human world caused celestial mansions appearing in the heaven even before his death.

(This episode came from Mahā Moggallāna during his visit to heaven and saw these mansions (DhA. iii. 290ff). We can also discover some of the points and factors concerning with kamma and rebirth by research and contemplation with some of the sutta stories in the Nikāya). You have to extinguish the hell fire with magga from here (Here Sayadaw's talk was humorous and with saṃvega) Aging and death are always following behind you. So do the practice quickly.

(continued the Susīma Sutta) The arahants' answer to Susīma's question was that, they became arahants without jhāna practice. According to the commentary it was called dry insight, and freed from defilements by wisdom.

(Some Buddhists, mostly in the west, reject dry insight because they think it is impossible for realization without any jhāna. This comes from misunderstanding and misjudgments on the Theravadin Texts, both Nikāyas and Commentaries.

For example, some Buddhists thought that in the Buddha's time someone became an anāgāmin or arahant directly without going through the lower two or three stages by listening talks. Even the Bodhisatta couldn't do it.



Mundane jhānas can't destroy the fetters. Only supramundane jhānas can do it. Without any jhāna can't enter into the fruition state after the realization. We need to count the yogis' direct experiences also)

T2

The five path factors (here two wisdom and three samādhi factors) must go toward the five khandhas. The five khandhas arise before and the five path factors later. Why it's this way? It can't happen together simultaneously. Right view (sammā-diṭṭhi) means seeing the khandha as it really is. Right thought (sammā-saṅkappa) means helping to see it as really is. They are like the eyes and glasses. Both of them are leading the process and three samādhi factors following with them. They include as necessary factors.

The real seeing is the two wisdom factors. (He continued Susīma's story). Not including jhāna and only access concentration (upacāra samādhi) is necessary in this process.

Paññāmattaneva—Only with wisdom, vimutta—to liberation. I ask you to contemplate with these arahants' way (the arahants in the sutta).

I'll tell you how they realized the Dhamma. ① is Dhammānu and ② is dhammappaṭipatti. You will realize the Dhamma if you can practice in accordance with ① and ② .

This is the practice I give you now. In this way you'll take away your hell fire and wok. You are in with the matters of sons, daughters and businesses that muddle with unwholesome dhammas. But you don't have the practice of in accordance with the Dhamma to offer (to the three gems and teacher).

Khandha dhamma and magga dhamma must be in accordance with the Dhamma. For example, a feeling arises and you observe it and not there. It is passing away and you see the passing away. This is right knowing. You don't see man or woman.

This dhamma process and this knowing are in accordance with the Dhamma. This point is very important. One might become a stream enterer in the evening by practicing from the morning if kilesa does not come in among the contemplation.

Let ① the existence of passing away and ② the knowing of passing away are in accordingly. This is Dhammānu-dhammappaṭipatti—practice in accordance with the Dhamma. Another example is the mind of hungry to eat something arises. You contemplate it with the next mind. The hungry mind is anicca and contemplation is magga.

This is Dhammānu-dhammappaṭipatti. Saṃsāra is long for all of us because these two dhammas are not in accordance with the Dhamma. You will be hopeless next time if you can't make it accordingly this time because in the later period of the Buddha's Sāsana, the mind of human beings will become much defiled. You will die HAPPILY if you can practice this one.

# Why Suffer So Much?

10<sup>th</sup> March 1961

Why are we suffering so many kinds of dukkha? We have to remember about the four factors. ① On bad soil, ② we plant the bad seed, ③ pouring bad water, ④ and it grows out a tree with bad fruits.

The soil of unwise attention (ayoniso-manasikāra): For many lives we had the unwise attention of man, celestial being and Brahma god, and the mind and body were never appearing as the truth of dukkha. We had planted the ignorance (avijjā) seed. With unwise attention, ignorance follows behind it. Ignorance has the cause. It's unwise attention.

It was said that the beginning of living being was ignorance. Also we must answer as the beginning of ignorance is unwise attention (ayoniso → avijjā). By pouring the taṇhā water—attachment to things as sons, daughters, etc., we didn't know the reality and attached to them. And a bad khandha tree grows out.

This is the truth of dukkha arises. Ayoniso → avijjā → taṇhā → khandha. From a bad tree, it bears out bad fruits. These are dukkha fruits—aging, sickness, death sorrow, lamentation; etc. Many kinds of dukkha come out. Dukkha fruits fall on the soil and dukkha trees and fruits will continue.

This is the round of existence (saṃsāra). We have to make corrections starting from the soil; making it from unwise attention to wise attention. The process will be: yoniso (wise attention) → vijja (knowledge) → alobha (non-greed) → sukha sacca (truth of happiness—i.e., Nibbāna). Not wanting the khandha (dukkha) is Path Knowledge.

We have to destroy the root of ignorance. This teaching came from the Aṅguttara Nikāya. Wise attention is the most important one. We talk ignorance and craving (avijjā and taṇhā) as the source before. Now we know the source earlier than ignorance. In the whole saṃsāra we were living with the big burdened load. And after death continue to birth (jāti) and will never end.

If we make prayers for the khandhas, then we are praying for becoming a coolie. (like coolies carrying heavy loads). Let us do the wise attention. Let us practice to know the khandha process.

The contact of the mind base sensitivity (hadaya vatthu) and mind object (dhammāramāṇa) condition for a thought to arise. The five khandhas are arising together. It's neither a person nor a being. After the thought passing away the mind of pleasure arises. After that clinging mind and kamma (bodily or verbal action) arises, etc. ...

All the ultimate phenomena (paramattha dhamma) are continuing arising. These are D. A. dhammas. Therefore whenever you contemplate, this dhamma passing away and that dhamma arising, etc. ... (Sayadaw continued Anurādha) Anurādha had doubt (vicikicchā). Is there any being? After the being dies go to Nibbāna?

(These were his doubts). Before, he was practising without wrong view and doubt fell away that, even staying near to the Buddha couldn't realize Nibbāna.

# A Poisonous Snake

11<sup>th</sup> March 1961

Fire element (tejo) increases the material form (rūpa). It also makes the material form to stop function. We were dying under the hands of fire element for many lives. Therefore in some of the Buddha's teachings it mentioned that no fire element in Nibbāna.

Examine your body and it's warm. It's fire element and waiting to kill you. King of the Death already exists in the khandha. Who was putting you into the prison of your mother's womb?

It's craving (taṇhā). Taṇhā is a good preacher. By its teaching you created kamma and got the resultant khandha (vipāka vaṭṭa khandha). Therefore birth is the truth of dukkha. If you are not free from taṇhā and can't escape from put into a prison. After coming out from the prison you are beaten by the fire element. And become aging, sickness and death.

Because of the fire element don't have the chance of happiness. It's terrible. Every day you have to request aging and sickness with foods and drinks. In this way to have a human life is without the dignity. For sickness you have to request with medicines. For King of the Death you can't do anything for him. You have to go into the coffin. You have to feel your body very often (for fire element).

And then remind yourself that King of the Death is in the khandha and practice hard (Here Sayadaw's talk was humorous). In this talk, I am asking you to feel your body and look for liberation. You handle it with mindfulness practice (satipaṭṭhāna). There are two ways you can choose from the king of the Death: the way to death and the way of liberation. But you all are enthusiastically following the way of death.

(continued Susīma's story). Of the five khandhas, whatever arises, follow the impermanence. When impermanence is ending, the khandha is also disappearing. With khandha disappears and King of the Death also disappears.

Without King of the Death is Nibbāna. Therefore going to a place free from the King of the Death is the way of the path factors (maggaṅga). In the eight path factors, samādhi path factor does not include as a jhāna but including as access concentration (upacāra samādhi); and arising and passing away together. It does not include as absorption jhāna (appanājhāna) but including as vipassanā jhāna or lakḥaṇūpanijjhāna which is discerning the three universal characteristics. (anicca, dukkha and anatta, this explanation was from the commentary)

# Don't Waste Your Precious Life

12<sup>th</sup> to 13<sup>th</sup> March 1961

[The first talk was based on Susīma Sutta (SN.12.70 Susimasuttam) and the second on Acela Kassapa Sutta (SN 12. 17, Acelakassapasuttam).]

T1

The Buddha was not acknowledged himself as a Buddha before he had still not known the truth. Only after realizing the truth, he was acknowledged as a Buddha. If you discern the impermanence of feeling, mind, etc. then you know the truth. Vipariṇāma lakkhaṇa dukkha saccam—the characteristic of change is the truth of dukkha.

The changing of one's own nature is truth of dukkha. Form changes the nature of form, feeling changes the nature of feeling, mind changes the nature of mind, etc. It is knowing in accordance with the truth—Saccanulomika Ñāṇa by discerning impermanence.

Impermanence is truth of dukkha. You will see the truth of the cessation of dukkha (i.e., Nibbāna or Nirodha Sacca) when all the impermanence of dukkha come to an end. So, try hard to discern impermanence. You get the knowledge of the truth if you discern the impermanence of any one of the five khandhas because impermanence is a truth.



For example, your back is itchy because it contacts with an object and becomes itchy. Contact is phassa and itchy is feeling. Phassa pacaya vedanā—contact conditions feeling. What is happening to the feeling? And you observe it and it's passing away. You see it as not exists there and the knowing of it.

This is anicca. You'll be free from greed if you see anicca. Anicca is death. And death is dukkha. So, you also see dukkha if you see anicca. You'll be free from hatred (dosa) if you see dukkha. (It seems this point is very important in worldly matters for peace, harmony and happiness. Only by understanding dukkha, one can develop true wisdom, compassion and love.)

By seeing anicca D. A. is cutting off from the middle. And seeing dukkha is cutting off from the end (see the 12 links). You see it only one point. (Here the meaning is seeing impermanence only one point, but ñāṇa function in different ways). Can't control the impermanence of feeling is not-self (anatta).

By knowing the reality is free from delusion (moha). Discerning of anatta clears away moha. Only by discerning the three universal characteristics can dispel greed, hatred and delusion.

Dukkha will continue if D. A. continues. D. A. does not continue and dukkha will cease. From the air of electric fan pleasant feeling arises. Without it unpleasant feeling arises. Feeling is non-stop arising. The magga will follow behind if you can see the cessation of feeling.

You can fulfill three functions by discerning anicca. First samudaya ceases and after dukkha ceases because feeling does not connect with craving and samudaya ceases (i.e., craving). Feeling does not connect with kamma (action) and no khandha arises (i.e., dukkha ceases).

So, don't live your life as usual. If you do it three types of D. A. will come to you. Because of greed, hatred, and delusion, you'll receive respectively the births of peta (ghosts), hell beings and animals. It's frightening. Let us finish Susīma's story (continued Susīma). Insight knowledge are like collecting the rubbish together.

Path Knowledge is like burning the rubbish. Susīma became arahant was including with the lakkhaṇūpanijjhāna (concentration power which can discern the three universal characteristics, but not including the ārammaṇika jhāna which referred to absorption jhāna)

T2

If you understand the D. A. process, the concept of a person or a being disappears and then clears away wrong view. If you don't and running around in a circular way (like an ant moving around at the edge of a circular plate.) You will be free from the circular running if you understand. Not knowing the four Noble Truths is ignorance.

In the Satipaṭṭhāna Pali—Dukkhe añāṇam: Not knowing dukkha is ignorance, etc.; not knowing the four Noble Truths is ignorance. (Sayadaw explained the twelve links of D. A. as an

unending circle.) In the three periods of time: past, present and future, there are neither any person nor being included in it; only the connections of causes and effects. In each one of them becomes the cause (samudaya) and the effect (dukkha). It's clear for you that only dukkha arises and dukkha ceases. Is there any person or being in it? In the ultimate truth (paramattha sacca) no such things exist. So, in every ending, if it is continuing become dukkha samudayo hoti—the whole mass of suffering arises.

If not continue become dukkha nirodho hoti—the whole mass of suffering cease. In the khandha whatever dhamma, arises, only dukkha arises and dukkha ceases. If you discern this becomes dukkhe ñāṇam—the knowledge of knowing dukkha is arising. It's knowledge (vijjā).

During the contemplation ignorance ceases. In loka (mind and body) there exist only the cause of dukkha and the result of dukkha. There is nothing good in it. It is only the running of dukkha machine and neither including a person nor a being.

Is dukkha done by oneself? No, it's the continuation of cause and effect phenomena. This is clearing away the view of oneself. I am only dispelling wrong view and doubt for you. During listening this talk and if someone dies will become a cūḷa-sotāpanna. The complete cessation is by practice and only become a stream enterer.

So, listening sacca dhamma is also beneficial. In the end of the future life (the twelve links) it mentioned sorrow, lamentation, pain, grief and despair is taints (āsavas) arising. Āsava samudaya avijjā samudayo—because of the taint it causes ignorance to arise.

So it turns back to with the past. In every life only samudaya and dukkha are going on in turn. We have to insert knowledge in the present life. In this way no future khandha arises and cutting of D. A. process. Every present khandha arises have to follow with knowledge. Khandha is a disease—rogato.

If you don't know the disease will not treat it. Path and Fruit Knowledge are medicines and can cure the present disease. In this way no future disease arises. (Sayadaw continued the story of Acela Kassapa)

# The Most Important Thing in Life

16<sup>th</sup> March 1961

[Sayadaw talked about the character of sassata and uccheda persons from the Majjhima Nikāya Commentary. A person with sassata view (eternalism) has the following characters. The view of his fault is small comparing with the uccheda view.

But it is difficult for him to be free from saṃsāra. ① Believe in kamma and rebirth ② Doing good and performing merits. ③ Afraid of unwholesome kamma ④ Take pleasure in the round of existence (vaṭṭa), desire for a good life and enjoying the result of wholesome kamma. ⑤ It is difficult for him to realize the Dhamma even if he had the chances to meet the Buddha and monks because of taking pleasure in life and so it's difficult to free him himself from it. Hiding in the existences for pleasure, you have to do wholesome merits and also dispelling wrong view. By doing it, you will near to Nibbāna.

A person with uccheda view (annihilationism) has the following characters. The view of his fault is great but easy to free from saṃsāra. ① Not believe in kamma and rebirth. ② Not create good kamma ③ Not afraid to do unwholesome actions ④ Not enjoy in becoming. Not taking pleasure in the round of existence. ⑤ If he had the chances to meet the Buddha and monks easy to realize the Dhamma. Any wrong view is not good. It hinders the Path Knowledge.

In this talk Sayadaw talked how to observe bodily sensations. He said if an itchy sensation arises on the body it seems to be continuous (santati). Actually it's not. The yogi should observe the changing of the sensation. For example, the sensation becomes stronger, the milder one changes into a stronger one. And the milder one is disappeared and substitute with the stronger one. In the beginning, see anicca sparsely because the samādhi is not strong enough.

After sometime samādhi develops and see the whole body is in anicca. This is udayabbaya ñāṇa (knowledge of rise and fall of formation) becomes matured. Continue with the practice it becomes the knowledge of disenchantment (nibbidā ñāṇa). And then later the body disappears and Path Knowledge arises. ]

In Saṃyutta Nikāya the Buddha taught like this. We had to dispel and destroy wrong view quicker than to get rid of the dangers which our chests were piercing with spears and heads burning with fire. The reason we can't get the first magga is hindering by wrong view. If it was unimportant the Buddha never mentioned it twice.

Now he mentioned it quite often, it meant it was very important. After destroying wrong view, doubt falls away naturally. The root sources of 62 types of wrong view are sassata and uccheda views. Identify view (sakkāya diṭṭhi) is already including in them. It's important to talk about the characters of wrong views.

You have to decide yourself which character you are in. After that I'll tell you how to dispel it. (Sayadaw talked about the characters of wrong view as mentioned above). We had these wrong

views in saṃsāra that missed each Buddha and the Dhamma. (continued Acela Kassapa's story) There are two knowledge. One is immature and the other is mature.

Knowledge can be mature only with a lot of practice. It never happens by itself. You have seen impermanence but not Nibbāna yet. That means your knowledge is still not mature yet. But don't give up and try hard. If you still not see impermanence, then the observation is still not right. If you are seeing it as not exists is right. Then you see impermanence.

For an example, an itchy or painful feeling arises and you observe it. And you see it as not there. Another, arising is a substitution. Don't take this instruction as insignificance. How to observe is very important? For example, if you contemplate the itchy sensation; a minor itch becomes a major itch.

Only the first small itch disappears and the bigger one can appear. Again you contemplate the second itch and it disappears, and substitutes with a bigger one. By uncovering the continuity of perception and observe will see the impermanence. Don't think it as continuously itching and paining. Anyhow you'll see impermanence.

Your knowledge is still not in mature state if you see intermittently. Is it no pāramī or immature? (It's immature, Ven. Sir). After with a lot of practice will see the whole body of impermanence without a gap for a needle can insert into it. Continue with the persistent contemplation and become disenchantment with it. It is developing from yathābhūta ñāṇa to nibbidā ñāṇa.

At the time when you don't want to stay with it, and it ceases instantly. The knowledge of not wanting arises and the khandha also disappears. Because ñāṇa becomes mature and it comes to an end. If you still don't see it is lacking in efficiency.

Kammassakatā ñāṇa is also important (Believe in kamma and result). Because of this you met the Buddha Sāsana and good teacher. Taking satisfaction in itself is satisfied with life. Then sassata view comes in. Also don't let go of the kammassakatā ñāṇa (Some yogis even think that only practice meditation is enough and no need to make merits. So they don't want to help others when it's necessary.

There was a saying by the Buddha in the Dhammapada; "Cease to do evil, cultivate that which is good, purify the heart. This is the way of the awakened ones." We can't practice for 24 hours every day. So, wholesome kamma and practice are inseparable.)

Which duty is heavier, looking after one's khandha or the khandhas of sons and daughters? The responsibility on them is still limited. But we have to look after our khandhas all the time. So, the Buddha mentioned it as vipāka vaṭṭa khandha (resultant khandha of the round of existence).



# To Know Yourself

20<sup>th</sup> March 1961

We must think about us ourselves: where did we come from? The answer will be—we don't know. And after death where we'll go? The answer is also we don't know.

Not only in this life, but also it was the same in past life. It was like the story of the waver girl (DhA. verse. 174 or DhA.iii.170f, 7. Pesakāradhītāvatthu); everyone knows as one has to die, but he doesn't know when it is; not knowing the time of death, and leaving the answer of not knowing where we came from.

But we can do decide where we'll go after death. This is very important. (And then Sayadaw gave the story of Citta upāsaka as an example, SN.41.10 Gilānadassanasuttam). So, there is the way. If you don't do the way to know it and the answer will be negative. We should always reflect that I shall die for sure, only a period of time!

A period of time refers to near death. You all are in near death but concern about for the distant deaths (A lot of elderly people in the audience. Most Asian elderly people concern about their children, instead of concerning their practice).

This is a kind of stupidity. A person is drowning and even his mouth near the water level. But he is still shouting in worry for the children on the bank. It's too crazy. Is it more important to struggle for our own concern? Taṇhā is as a lawyer defends on your behalf.

Taṇhā is a good preacher. I can preach you only once a day. He is teaching you all the time, so you'll follow with him. Taṇhā is very cunning. (continued the Kiṃsukopama Sutta, SN.35.245 Kiṃsukopamasuttaṃ)

Today I'll talk about the right dhamma. According to the Satipaṭṭhāna Sutta, there are five khandhas. You'll get the right view if you discern the impermanence of one of them. You have to observe one of them if I ask you to observe the five khandhas. A person who discerns impermanence can see Nibbāna because the ending of impermanence is Nibbāna. So, I urge you strongly to turn your knowledge towards the khandha. I want you to die with smile on your face. If you don't get the right view and don't know where to go after death. Discerning impermanence is right view. And you don't see man and woman.

If you don't get the right view of impermanence before and can't get the right view of the ending of impermanence. This is Nibbāna. You are saying that we are practicing quite a long time now. But still don't see impermanence yet.

There are piles of impermanence there. For example, you want to drink water. This mind arises and disappears. Did you drink it? (No, Ven. Sir). Anicca not exists or you only don't know. (We don't know it, Ven. Sir). Not knowing (i.e., ignorance) is more difficult than the not existing (i.e., anicca). The not existing is closed to you but you don't know is quite difficult.

So don't let this to effect my reputation (as a teacher). Do the practice to see the not existing and the knowing accordingly (i.e.,

seeing anicca). Don't let it become not existing and not knowing (i.e., not seeing anicca). So don't let this happen and effect the Buddha's reputation because he knew it himself and taught to us.

You can get a bed bug even in the dark. But you can't catch the anicca here which is very clear to you. Whatever mind arises, contemplate to know as it's not there.

# Formation and Impermanence

21<sup>st</sup> March 1961

[This talk explained about formations and impermanence (Saṅkhāra and anicca). Sayadaw took the famous verse from the Mahā-Parinibbāna (total unbinding) Sutta, Dīgha Nikāya to explain them.

Anicca vata saṅkhāra—Formations are surely indeed impermanent

Uppada-vaya dhammino—Their nature to arise and pass away

Uppajjitavā nirujjhanti—They disband as they are arising

Tesaṃ vupasamo sukho—Their total stillness is bliss

From this verse and other teachings in the suttas referred to the important of saṅkhāra and anicca in practice of the Dhamma of the Buddha. ]

The worldling monk not appreciated the answers from the four arahants was not understanding of the saṅkhāra dhamma (conditioned phenomena). If he understood saṅkhāra dhamma were impermanent and this problem would not arise to him. (This episode was in the Kiṃsukopama Sutta, SN.35.245 Kiṃsukopamasuttam)

To understand saṅkhāra dhamma is important. All mind and body are saṅkhāra dhamma. They all are ending at passing away.

Arising by conditioning is saṅkhāra dhamma. The results of arising phenomena caused by conditions are saṅkhāra dhamma.

For example, the smell of food, because of the smell of food smelling consciousness arises. The smell of food is the cause and knowing the smell (consciousness) is the result. Insight practice is contemplating the resultant phenomena. If you don't discern the passing away of the arising phenomena can never expect the freedom from the saṃsāric dukkha. Arise by condition is the nature of arising.

By contemplation and not existing is the nature of passing away. If you can catch up with the not existing of the arising dhamma and this is the real insight. By seeing the arising and passing away of phenomena develop the insight knowledge.

If you don't know the arising phenomenon, then can't know the passing away phenomenon. This point is important and analyzing it carefully. You know the arising and passing away by reflection. If you know the arising will ready to know the passing away. Except the nature of arising and passing away what still they have? If you don't know the way of contemplation of insight and it'll become quite difficult.

If you are searching for it will not find it. By knowing the beginning of the arising will know the passing away. The worldling monk didn't know these things and became confusion. Another example is that the object of touch contacts with the body and itching consciousness arises. This is saṅkhāra dhamma. Where it will

end up? It will end up in passing away. Therefore never forget that the arising phenomenon will pass away.

Form dhamma (rūpa) arises by the conditions of kamma, mind (citta), temperature (utu) and foods (āhāra). So, form is saṅkhāra dhamma and must end up in passing away. Mind and mental factors (cetasikas) are also conditioning by form dhamma.

So, it's saṅkhāra dhammas. It must end up in passing away. Therefore whatever mind and body you have must end up in passing away. Don't ask or beg for them with prayers (e.g., later Buddhists).

If you do it, wherever life you are getting in will be with an evil death. Your khandhas do exist only with the support of others. Later, out of support and have to die. (Human beings become old, their kammic energy also become weaker. The body becomes more and more in degeneration. At last, citta, utu and āhāra can't do anything for the body. So, kammic energy is the most important one for support.)

Anicca vata saṅkhāra—Formations are surely indeed impermanent. Saṅkhāra is your mind and body. Where will it end up? End up in anicca. Vata—means surely indeed (Emphasize the nature of anicca). It's real indeed and not lying at you. These verses are should not recite only (for practice).

If you do something again for the passing away dhamma and it'll go the same way again. So, do the practice for the not passing away Dhamma (i.e., Nibbāna). Asaṅkhata dhamma (unconditioned

dhamma) is not passing away (i.e., Nibbāna). We are in tears for asking the passing away phenomena (family members).

We love the formations and falling in tears for it. Is it good luck for you? We are moving around in the forest of formation and impermanence but don't see it. So it's sure that your eyes are covering up with thick clouds. Even before born, you were blind in the womb and also stayed inside the darkness of your mother's womb. Now, I am treating you with maggan water (holy water of the paths for the blindness).

How many words are you speaking every day? It's uncountable even though you are still not seeing anicca. Are you not sure every word is passing away after spoken? If I am telling people that everyone was blind from the womb, nobody will believe it. Do you believe it now?

Every time when you speak following behind as it's passing away, passing away, etc. ... If the two of the arising and passing way are ending, then it's Nibbāna. You have to follow by making the impermanence as a background. Follow it accordingly and must see the ending of it if you see saṅkhāra. If you don't see the beginning road to May Myo City (a city with a cool climate in upper Burma) can't arrive there.

In the same way by seeing the beginning of saṅkhāra will see the ending of it, i.e., Nibbāna. It's now clear for you as why you are not reaching to Nibbāna because you don't see saṅkhāra. Saṅkhāra dhamma are surely indeed impermanent (Anicca vata saṅkhāra). Asaṅkhata dhamma is surely permanent (i.e., Nibbāna). You are

ending up at what others say and appreciate the saṅkhāra dhamma (e.g., later Buddhists).

No mindfulness and people are moving without a proper direction. An earth worm is not seeing and moving accordingly to its desire. Now, you are sure will see the ending of the phenomena by seeing the beginning of them.

Uppada-vaya dhammino—These dhammas (saṅkhāra) are arising and passing away. Saṅkhāra dhammas are arising and passing away. No man nor woman, neither a person nor a being exists. Uppajjitavā nirujjhanti—Arising in oneself and ceasing in oneself. Mind and body are never permanent is very clear. Tesam vupmasamo sukkho—Their total stillness is peaceful Nibbāna. Inside you without the impermanence of both (mind/body) and will realize Nibbāna.



# Dying with Smile

30<sup>th</sup> March 1961

[Jāṇussoṇi brahman said to the Buddha that in his view everyone is afraid of death. The Buddha answered that it was not right. There were four kinds of persons afraid of death, whereas the other four kinds of persons not afraid of death. (AN.4.184 Abhayasuttam)]

Four kinds of persons afraid of death are:

① Someone attaches to the family members and wealth and when he comes near to death, he's afraid of dying. Sorrow, lamentation, pain and grief follow because he has to part from these things. He doesn't understand that family members and wealth are truth of dukkha. He dies with attachment, pain and agony. The rebirth will be peta.

② Attachment to one's own body also will die with fear of death.

③ Someone having done a lot of unwholesome things in his life becomes remorseful and fearful during dying.

④ Someone not understanding D. A. process and having doubt on future rebirth fear of death coming in because of ignorance.

The other four kinds of persons not fearing of death are the opposite. These are: No attachment to the family members and wealth; No attachment to the body; Doing wholesome deeds and Having No doubt.

For these four points to be succeeded:

1. One should practice insight (vipassanā) and understand the true nature of anicca, dukkha and anatta of these things.
2. Practice insight to understand one's own nature.
3. Practice as much as possible in daily life.
4. Contemplate vedanā near death.

In these ways a yogi will face death fearlessly. Even can realize Nibbāna near death, or sure for good rebirth and realize Nibbāna in next life. It was mentioned by the Buddha in the Aṅguttara Nikāya. One can know the rebirth which is good or bad by looking at the face of the dead body. The bodily posture is also an indication. For example, the head is turning to the right side. ]

Today talk is concerning to everyone. We are going towards death from our births. From sitting, sleeping, eating and drinking, etc. one second to one second is going towards death. This is the surest things and other things are not sure.

We are vaṭṭa persons (persons in the round of existence). Therefore are always running on the same path. All are in grumbling with we are old and will die. Just only in grumble but never find the way out. I am giving this talk for finding the way out and become fearless at near death.

You must make the decision of becoming one of the four kinds of persons fearless to death. How it can be a good rebirth for you while going towards death with fear! It is not only for good rebirth going to die without fear but also it will end dukkha.

① Painful feeling will arise near death. You don't want to be separated with family members and wealth so you become fearful with displeasure, sorrow, lamentation, pain and grief. This is because not knowing that death is the truth of dukkha—*maraṇaṃ pi dukkha saccaṃ*. One becomes attachment due to not knowing and can't let go of wives, children and wealth. Mind with fear leads to sorrow, lamentation, pain and displeasure.

② One taking one's own khandha as self (*atta*) becomes fearful near death.

③ Fear comes from the unwholesome actions (*akusala kamma*s) which had been done by him himself before; thinking about things one had wasted time with it.

④ One doesn't know the beginning and the ending of D. A. process (i.e., ignorance → volitional formation and birth → aging and death). One doesn't know such as both "Where did I come from?" and "Where will I go?". One doesn't have faith in the Buddha, Dhamma and Saṅgha. Doubt will come in near his death for all this kind of person.

You all understand the D. A. process. Contact (*phassa*) conditions feelings (*vedanā*), after contact ceases and feeling also

ceases—in this way contemplate the impermanence of feeling. With the Path Knowledge arises birth aging and death can't arise. So, you die with no doubt.

The four fearless persons are the result of vipassanā practice, with the contemplation of impermanence, dukkha and not-self. They are sure to good rebirths and for ending dukkha. I urge you all to die with the practice. Also encourage your parents, family members and friends to do it. With this in the next life will finish the practice.

These were taught by the Buddha. So have faith in it. Never let go of vipassanā practice. A person died with smile, the head turned to the right side, and the complexion was clear and had a pleasant look. These were the causes of seeing the good rebirth and the power of Nibbāna. Die with an ugly face can be born in one's home as lizard, cockroach and dog.

From now on you have to practice for the overcoming of feelings. At near death these feelings will come. When you see the cessation of feelings, as feeling ceases so too craving also ceases (Vedanā nirodha → taṇhā nirodho), and then the Path knowledge appears.

Running in circle is the ugly death. Smiling death is cutting off the circle. Near death don't let yourself in shame for others to see your situation. The corpse itself is showing the sign of it. Even in your life you had done good merits such as building monastery, lake and shrine (ceti).

But in near death you can't remember them, if the painful feelings are becoming very strong. Vedanā is sticking to the khandha. You have to insert knowledge between feelings (i.e., between each feeling). Feeling is passing away. The inserting knowledge is the path factors (magga). Vedanā and ñāṇa have to go in this way. Feelings do never exist in continuity. Only exist as rise and fall.

So you will see the passing away. Is it still in pain, numbness and aches? After seeing them a lot become disenchantment. Without them will be cool. Then ñāṇa making a decision as it's only the truth of dukkha. And then feeling comes to an end. Vedanā and khandha end together at the place, and Nibbāna appears. This is a person dies with the freedom from the round of existence.

So, he has to smile. All of you have listened to my talks and at the time of death will know what happen. If you die with an ugly face what a shame! So, try hard not to become like this.

# Watching and Observing

31<sup>st</sup> March 1961

This teaching was leading the preacher and all the listeners becoming arahants (referred to the Khemaka Sutta, SN.22.89 Khemakasuttam). I remind you as the ears listen to the talk and ñāṇa pay attention to the body. This reference came from this kind of story (There were many in the Nikāya). The body will show you what it has to show.

Anicca exists and shows anicca. Dukkha and anatta exist and shows dukkhas and anatta. Ears and ñāṇa are going around in turn. It is not the main point whether you like it or not because you have the three mistakes of saññā; citta, and diṭṭhi vipallāsas are with you.

[Vipallāsa is inversion. There are twelve of them; inversions of perception, knowing and view. These three are concerning with four things. Take impermanence as permanence, dukkha as happiness, not-self as self and loathsomeness as beauty. So totally there are twelve inversions].

You have to follow what the Buddha taught and what the khandha telling you as a confirmation. Don't follow your own desire. You are crazy, so don't like it. But the nature of the Dhamma is true. For example, the majority of people don't like the teachings of loathsomeness and not-self. You'll not like all of them if the three mistakes are gone. It's the same as a sick man; not liking

whatever medicine you give him. He doesn't like it because of the illness.

(Sayadaw continued to give instruction on practice based on the teachings from Ven. Sāriputta and the Buddha). For the practice: (Then he recited the verses by Ven. Sāriputta) “Kāyaṃ imaṃ sammasatha, pari jānātha punappunaṃ; Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā.”.

Watching the body and observe it. How long have to be observed? You watch at it with a normal breathing. Sāriputta said that had to be watched and observed it again and again. Then the khandha will tell its nature. I'll tell you the nature of impermanence, dukkha, not-self and loathsomeness.

What the Buddha taught and what the khandha told you were the same thing. Whatever arising and disappearing are impermanent. Khandha arising and khandha disappearing are neither a person nor a being. It's paining here and disappearing here. Hearing is at here and it disappears at here. Smelling is at here and disappears at here. You can make the decision with practice as it's true and it becomes right view. It's not the dhamma for using the rosary beads.

The dhamma is for watching and observing. This is a practical dhamma. Sāriputta said that if we saw this and dukkha would end. It's not according with your view and disappears there.

The person with watching and observing will see it. Whatever is arising and following after with knowing is watching. I am explaining to you clearly because I am worrying about your mistaken

idea in the letters. My worry is you are taking the watching with the five path factors (5 maggan) and anicca appears after. The reality is anicca appears first and ñāṇa follows behind or after.

For an example, gaccamitova gaccamiti paccanati—if going just knowing it as going; in this phrase, going is before and knowing is after. What the preceding dhamma shows you and know it behind with the watching. Persistent with mindfulness and observe with paññā (virīya, sati, paññā/the same as samādhi and paññā).

The first point may be difficult to catch. If you can catch up with one of them and become easier. What the Buddha taught and the khandha shows you are in accordingly and becomes right view. It is not alone but together with the other four factors. This is vipassanā knowledge. The khandha is always telling you. But the difficulty is we don't listen to it.

(Note: The four verses of practice by the Buddha were:

1. Sabbe saṅkhāra aniccati—All conditioned phenomena are impermanent.

2. Yada paññāya passati—When it shows its impermanence and then observe with paññā.

3. Attha nibbindati dukkhe—By understanding dukkha and become disenchantment with it.

4. Esa maggo visudhiya—After disenchantment and dukkha will end. This is the way to the purification or Nibbāna.)

(Sayadaw recited the first and second verses) “Sabbe saṅkhāra aniccati—Yada paññāya passati” These are in practice equal to the



object of insight and the contemplative mind. For insight practice these Pali verses are very good. First, you watch the in breath and out breath. When the khandha shows you leave the breath and observe whatever arises. If nothing arises do the ānāpāna (watching the breath).

The body will show you anicca. If nothing is clear just do the ānāpāna. By watching the breath, the body may be itching here and aching there or the mind is running away. These are the khandha calling at you. At that time, yada paññāya passati—contemplate with paññā.

You need to ask as; “How long I have to follow it?” If you become disenchantment with it, is enough. First you discern impermanence with the five path factors (maggāṅga). After that become disenchantment with the five path factors. At the time when you don’t want it and the Path Knowledge arises with the eight path factors.

At the time you don’t want it and what will you see? This khandha will disappear. The five khandhas disappear and Nibbāna arises. Esa maggo visudhiya—you get the purification or Nibbāna.

# For Practice or Reciting

1<sup>st</sup> to 2<sup>nd</sup> May 1961

[Sayadaw was using the qualities of Dhamma to give these talks. Most Buddhists are using it for chanting at pūjas, even may be they do not know the meanings very clear. The Buddha-Dhamma is very systematic and practical. It needs to be study, reflect, contemplate and put into practice. The results are remarkable. The mind becomes intelligent, wise and penetrative].

T1

Ask you to do vipassanā is to see it for yourself—sandiṭṭhiko. The khandha has the truth of dukkha, but you don't see it, or never have seen it before. You see only what does not exist, such as this is a man, a person, beautiful, ugly, etc.; only seeing the outer forms. You were wasting your time in saṃsāra with the danger of aging, sickness and death. In the whole saṃsāra you had not seen what was good to see.

In the same way you had seen what was not good to see and suffered a lot before. Today what do you need is very clear. You need sandiṭṭhiko (see the Salāyatana Saṃyutta, a teaching the Buddha gave to Ven. Upavāṇa; SN.35.70 Upavāṇasandiṭṭhikasuttaṃ ).

Ven. Upavāṇa asked the Buddha: “What is sandiṭṭhiko? I want to know it” The Buddha answered: “You have to know it if lobha arises in you. So do dosa, moha, etc.”

Is this what others say or knowing by oneself? This becomes knowing the truth. Only by practice you can know it. In the Aṅguttara Nikāya a brahman asked about sandiṭṭhiko (AN.6.48 Dutiyasandiṭṭhikasuttaṃ). Today you’ll see it clearly with your own knowledge. For example, you see a form. In the seeing, the mind with affection will come to you (i.e., depending on the types of objects). The affectionate mind arises after the seeing consciousness.

You have to examine it with sandiṭṭhiko. What is the nature of the affectionate mind? You see it as not existing by examining with knowledge. The rise and fall of dukkha sacca becomes apparent in the mind because the mind of affection arises and passes away. This, you see it by yourself. You see it as it’s arising for dying and its death. Whatever arising, examine it as it exists or not. You’ll find it as not exists. You are examining your own death.

First, you are alive with the arising mind. Second you are alive with the examining mind. Only after the first mind is passing away and the examining mind can arise. This is a person seeing his own death. Craving for becoming not arises. The four Noble Truths are happening at the time of seeing one’s own death.

One’s own death is the truth of dukkha (dukkha sacca). The seeing is the truth of the path (magga sacca). Taṇhā, upādāna and kamma not arise is the truth of the cause (samudaya sacca). Next

khandha not continues to arise is the truth of cessation (nirodha sacca). The power of direct seeing is indeed not small.

Every contemplation enters the four Noble Truths. This is the mundane truth. At the time enter Nibbāna also the four Noble Truths. It's a kāliko—non-temporal or giving the result without delay. By seeing impermanence tanhā, upādāna and kamma not follow behind. This is non-temporal.

Worldling mind is changing. (Sayadaw told the funny story of Ven. Sāriputta and an upāsaka) An upāsaka went a journey with Ven. Sāriputta. He had a plan of offering robes for him. On the journey, Sāriputta crossed the first small stream by jumping over it. The upāsaka saw that and lost respect and decided to reduce one robe for offering.

After sometime they encountered again a second stream and Sāriputta crossed it again by jumping over it. The upāsaka reduced another robe. Later they encountered a third stream, but instead of jumping Sāriputta went down and walking through it. The upāsaka asked him why he walked through it. Sāriputta answered was he didn't want his mind to be disturbed and became unwholesome.

Without penetration of the four Noble Truths faith never becomes stable. No sandiṭṭhiko arises and akāliko never happens. Without the getting of sandiṭṭhiko, faith and rebirth are never in a stable stage. (He gave some stories of them.)

The Buddha took some monks to a very high steep mountain cliff. A monk looked down and exclaimed with a fright. The Buddha said that fall into the steep cliff only died once. There was something more terrible than that. It was not to know the Noble Truths. Without knowing and doing things out of desire will not free from birth. These doing things are only for the truth of dukkha.

How to know the truth? You have to know impermanence. By doing vipassanā will discern impermanence. For example, the mind of wanting to sleep arises. Contemplate it as exist or not exist. You'll see it as not exist. It's born and dies because it is arising and disappearing.

Is there any dukkha bigger than that? Even you can't find any pieces of it left behind. You get the saccanulomika ñāṇa—knowledge of knowing the truth. With a lot of contemplation is knowing the truth. Without the practice you are surviving with the two truths of the cause and the suffering (result) (i.e., samudaya and dukkha saccas).

By doing vipassanā get the two truths of freedom from the existence; i.e., cessation and the path (nirodha and magga saccas). Not contemplate the mind of wanting to sleep and continue to taṇhā, upādāna and kamma. This kamma passes away but not its energy. It was stored by lobha / taṇhā. The kammic energy will not die away if taṇhā does not dies.

This point is very important. So don't be afraid of kamma, but instead must be afraid of the cause (samudaya). Therefore the Buddha taught that Samudaya was the cause of dukkha (here taṇhā) (continued the qualities of Dhamma) Ehi passiko—Come and contemplate. Ehi is the object and passiko is the contemplation. This is vipassanā. The dhamma is calling you but you go with taṇhā.

Example, in the dark bitten by mosquito and you go and slap it with the hand. This is going to the planes of misery. People are going to the planes of misery in a straight line, but to Nibbāna in a curved line. We must go there with knowledge. At first, the truth of dukkha is calling at you a lot. At the end the truth of cessation will call you.

(Here, Sayadaw used the two words straight line and curved line as followed. Human beings are easy and willing to do unwholesome things straight away—straight line. But for ending dukkha give many reasons, not easy and willing to do the practice. Even doing the practice, usually not straight forward—i.e., curved line.)

# Khandha Fuel with Kilesa Fire

13<sup>th</sup> May 1961

A person discerning impermanence is near to Nibbāna. It doesn't take very long if the causes are conducive. This point came from the Udana Pali. Worldlings are happy with taking pleasure in the khandhas which they desire for it. For the noble ones (ariyans), these are getting the fuels and fire. Eleven types of fire are burning all the time.

Therefore listening dhamma talks is to fix the deluded eyes with the ariyan eyes. The 31 realms of existence are big piles of fire. It is only for the fuels with prayer for asking any khandha.

It is Nibbāna while khandha fuels burnt out and kilesa fire gone out. The five khandhas are fuels. The eleven types of kilesa is fire (e.g., lobha, dosa, moha, soka, etc.). They can't be separated.

Fuels are vipāka vaṭṭa—the result of the round of existence. Fire is kilesa vaṭṭa—the defilement of the round of existence. Two vaṭṭas are going together. You actually are taking in pleasure to burn yourself if you are happy with both of them. Vipassanā practice is battling with the kilesas latent in the khandha.

You have to extinguish the kilesa fire in the khandha. Must use the holy water of the path to extinguish it. There must also exist the extinguishing of fire if there are fuels and fire existing.

This is not a fable (i.e., just like other faiths and belief systems). This was known by the Buddha directly before and taught to the living beings. Nibbāna really exists as the fuels and fires have been extinguished.

At first, before talking about Nibbāna, I have to mention about the evil and terrible things. Those who simply want to like the good things might not know the bad things. During the time of each one of the past Buddhas, many had enlightened. Is there anyone of them coming back?

(This is an important point for Buddhists to contemplate because some people have the idea that in the cosmos there are permanent places for permanent beings. This is an eternalist view and bhava taṇhā. It's a kind of defilements.)

Without knowing to get the khandha is getting the fuels and fire. This is ignorance. After getting and taking pleasure in it is craving/taṇhā. Now, you have caught the culprit. I'll show you the way out of it.

We have to take the examples of people who were going out from it before. They had left from saṅkhata. The five khandhas are saṅkhata dhamma. They become disenchantment with it by seeing saṅkhata dhamma. And with the cessation of it, they will reach asaṅkhata. Saṅkhata and saṅkhāra are the same (i.e., conditioned phenomena).

Form arises due to action, mind, temperature and foods (kamma, citta, utu and āhāra). Mind arises due to ārammaṇa and



dvāra (sense objects and sense doors). Therefore mind/body arises due to the conditioning of other. Sabbe saṅkhāra anicca—All conditioned phenomena were impermanent as said by the Buddha. So you'll find out the beginning of the path if you discern impermanence.

You are ready to get out from it if you become disenchantment with it. Mind/body (saṅkhāra) will disappear if you want to be free from saṅkhāra. In the practicing knowledge, fuels and fire are extinguished.

You'll reach toward Nibbāna which is nobody can make it arising or disappearing. Seeing impermanence, becoming disenchantment and not wanting of it; you will surely reach toward Nibbāna. Remember these three points.

# From Hell to Eternity

14<sup>th</sup> May 1961

Living beings are floating and sinking in the four planes of misery. Human world is a place for temporary visit for them. The four planes of misery are their permanent homes.

[These things are very important for reflection. In the 31 realms of existence human world is a very significant and the most important place among them. A Buddha only appears to this world. Beings can create all sorts of karmas in this place.

Combine together only four types: positive kamma (wholesome), negative kamma (unwholesome) mixed kamma (wholesome and unwholesome mixed up) and neither positive nor negative kamma (vipassanā kamma). Therefore from here human beings take rebirths elsewhere. It's like the sun in the centre of the planetary system.

As the sun light spreads out to everywhere. For the other planes of existence, the four planes of misery are only for suffering and no chances to create wholesome kamma. The other realms are planes of bliss and pleasure; only for enjoyment. So, mostly no chances for create wholesome karmas.

Therefore human beings are not here for power, wealth, fame and seeking for sensual pleasure and enjoyments; but to create

wholesome kamma as much as possible, to study and practice for the teaching of the Buddha].

The Buddha was using his knowledge and observed as what was the root cause of all these misery. And he found out that it was diṭṭhi—wrong views. Whatever merits (such as building monastery, etc.), wholesome kamma is one thing and the seed of hell is another thing.

They are different. Diṭṭhi as latent defilement is going with the merits. After the power of wholesome kamma is finished it pulls the being down to the plane of misery. The seed of the hell is identity view (sakkāya diṭṭhi). There is no dukkha greater than hell.

You get this suffering because of diṭṭhi, not knowing the truth. Dispelling diṭṭhi first and do the wholesome kamma later. Without diṭṭhi falling away, kamma becomes vaṭṭa kamma (action for the round of existence). So you can't free from the round of existence. Diṭṭhi and lobha are together.

Therefore kamma leads by wrong view can take rebirth in the plane of misery. Every birth is truth of dukkha. So, it makes things becoming worse. Diṭṭhi comes from the five khandhas and has unwise attention to it. For example, on the body is an itchy sensation arises. But instead of ñāṇa paying attention on the feeling, and it becomes I am itchy. Between the feeling and attention I or self arises.

This I or self is the seed of hell. It's terrible. Therefore the Buddha said that it was more important than the head was on fire

and the chest was piercing with a spear. Whoever falls into the hell is wrong view. Perception becomes I perceive. To the mind is also my mind.

With wrong attention to the khandha, many of the "I" or "self" arise. "I" or "self" is identity view. It's the cause for beings falling into hell. The stream enterer doesn't go there is already destroyed it. Nothing is more terrible than wrong attention because the seed of hell arises from there.

(Here Sayadaw gave a simile for wrong view. A long thread in the kite roller is like diṭṭhi. The kite is the khandha. The wind current is like merits. Living beings are suffered by the arrangement of diṭṭhi and kamma without their wishes. After the dispelling of diṭṭhi it becomes vi-vaṭṭa kamma (Kamma without the round of existence).

It becomes right view with wise attention. Unwise attention is like people looking into the mirror, taking the shadow in the mirror as, he, she, etc.; and then taṇhā, mana, diṭṭhi (craving, conceit and wrong view) come in. Here the mirror is the khandha and shadow is wrong view. It's like a very small child who has never seen a mirror before.

He becomes frighten and running towards the mother after seeing his own shadow. You'll just go back to the wok (i.e., hell cauldron) if you have unwise attention. You will be tortured by the shadow with unwise attention. Correct yourself with wise attention. In the middle of you and the mirror anicca, dukkha and anatta shadows appear. With the right seeing and right view arises.

I ask you to contemplate the impermanence of the five khandhas for the right view. Then sammā-diṭṭhi arises and micchā-diṭṭhi dies away. And the seed of hell disappears. Some people think, if you understand the nature of mind/body and diṭṭhi will fall away. It's not yet, you have to discern impermanence.

Without the help of a teacher right view can't arise. Every wise attention is including the five path factors. Kamma also dies if diṭṭhi dies and so do taṇhā, upādāna because they are led by diṭṭhi. Therefore you don't get the painful khandha belong to the planes of misery. The stream enterer never falls into the planes of misery again.

The path factors (magga) have functions. For example, a boat is carrying a load and crossing to the other shore of a river. Boat is the path factors, load is yogi, this side of the river is dukkha sacca, the other shore is Nibbāna (nirodha sacca) and the river is diṭṭhi and taṇhā (samudaya sacca).

# Part 6

## The Mind at Dying

29<sup>th</sup> May 1961

Dying is no inbreathing comes in after the out-breathing goes out and then it is death. The Buddha said that all living beings without seeing the next rebirths at the dying moment would never die. They are seeing it with the five dying mind moments. Death consciousness arises (cuticitta) after these minds come. This mind is the last mind of this life. After that comes the rebirth consciousness.

The five dying mind must be anyone of the wholesome or unwholesome dhammas. These are arising continuously and passing away one by one for five times. What are these five minds are seeing? For example for the unwholesome mind, it sees the lying and cheating of others; or remembering them, seeing the unwholesome kamma one's had done before. For the wholesome mind, it is by seeing having made offering things to the monks.

For the practising yogi, he sees the impermanence of phenomena whereas for a stream enterer (sotāpanna), the impermanence of phenomena reappears. Therefore beings are seeing what they are used to do it (This point is very important to everyone in his daily life or whole life.

We should develop wholesome mind and kamma all the times and these become a habit.) So everyone seeing his or her actions has done before and dies. Some see huge black dogs, hell cauldrons (woks).

They become frightened and tears flow down from their eyes. We had lived our lives in wrong ways and arrive to the wrong places. They know these by themselves. The Buddha had spoken about these things. Some see celestial nymphs, celestial mansions and chariots of the heaven. A person who sees forest, hills and steep cliff will be born as a ghost.

Family member and others are surrounding and talk to him but he doesn't hear it. Some are crying out with fright. Family members are near but they can't help him. After the five mind moments and will die. There is no time to make correction. Therefore we have to make preparations earlier before death.

In 100,000 incidents with these kinds of situations, only one case could be made the correction. (Don't know where Sayadaw got this information. It seems to be from the sutta and a story from Sri Lanka. An old novice was helped by his son who was a monk. In these kinds of situations, it's very difficult to help the dying person.)

It was very few indeed. Someone who sees the womb of an animal will be born as animal. Some fell into hell directly even did not have the chances of questioning by King Yama because their karmas were very heavy (Such as the five heavy karmas) (King Yama was like a judge in hell. A good-hearted being that helped the

hell beings to remember some of their goodness by questioning them.)

How to correct it? The Buddha warned us—Practice vipassanā. Don't be headless! Someone, with the knowledge of impermanence, sees it as anicca khandha and dies. After death, he instantly arrives to the good destination (sugati), or he can enter the stream before death (according to the Aṅguttara Nikāya).

The Buddha lived for 45 years (as an enlightened Buddha) and warned the Bhikkhus for 1792 times of the above warnings (Practice vipassanā. Don't be heedless!) Everyone without the practice of vipassanā, the Teachings of the Buddha is extinct for him. Therefore we should often practice vipassanā and it becomes a habitual kamma by without stopping it (Sayadaw continued the Mahānāma's story to give the example of the benefit of the practice).

This task is no need to spend money. Only to sit down and observing the impermanence of the khandha. It is not a burden at all (Human beings are sometime very stupid. They can spend a lot of money and times doing foolish things; even giving up their lives for this stupidity). If you are afraid of dying and death that only get the knowledge of sense of urgency (saṁvega).

If you do the practice will free from dukkha. By knowing these things clearly, and the desire for the practice will arise. You already have the perfections (pāramī) for yourselves. Because you meet the Buddha's Teachings, encounter a teacher who can teach the sacca dhamma (teachings on truth) and possess the ears for listening



them. (The last point may seem insignificant. Most people taking interest and pleasure to listen gossips and frivolous talks on sensual pleasure. Just examine the nowadays media.)

(Sayadaw continued on the contemplation of feelings—vedanā). Every itching, pain and aching etc. ... arise, and with the contemplation will see their arising and passing away. From the three feelings (pleasant, unpleasant and neutral) one of them will always arise. With mindfulness, persistent effort and observe with wisdom (paññā).

Whatever arising in the khandha everything is impermanent. By showing their impermanence, we just following with, that's right, that's right. This is right seeing and even before death getting the path factors (maggaṅga). Nibbāna is covering up by conditioned phenomena. It is covering up with permanence.

King Milinda asked Ven. Nāgasena; "Does Nibbāna always exist or not?" Nibbāna is not connecting with everyone. Only the practicing yogi can see it. Today talk has three points. I talk about the good and unpleasant deaths. Nibbāna is covering up by conditioned phenomena.

In referring with the feeling, all three types of feeling are covering up Nibbāna. In referring to the mind, all minds are covering up Nibbāna. Therefore I urge you all for the practice.

# Perversions

17<sup>th</sup>, 18<sup>th</sup>, 20<sup>th</sup> and 21<sup>st</sup> June 1961

T1

We have to correct our mistakes on the khandha with our own knowledge. There are twelve inversions (vipallāsa). All living beings in daily life are reflecting on the five khandhas with the twelve mistakes (These are: perceive things as permanence, happiness, self and beautiful; knowing things as permanence, happy, self and beautiful; viewing things as permanence, happy, self and beautiful.).

Therefore these are twelve inversions always surrounding the five khandhas. We were in many lives in such situations. It has been like surrounded by walls. The inner part is the khandhas and 31 realms are the outer walls. According to the truth these are dukkha and samudaya (the cause).

Fuels and fire are together. So beings are becoming fire ghosts. In the awaken times, people are always burning with the kilesa fire. In the sleeping times they are always burning with the life of aging. It was like burning all the times with fire in the security prison.

It was surrounded by the twelve walls of ignorance. If we don't know our worst situations will never find the way out. These mistakes come from the khandha. By clearing away the khandha and it will disappear.

T2

To understand the inversions are very important. Don't think that these dhammas are only relates to the living khandha. It also has connection to lifeless objects. Human beings are born inside the inversions. They are happy and joyful with aging, sickness and death.

The matter of knowing these dhamma is not an ordinary thing. The Buddha himself had to know them for the correction of living beings. He had to fulfill the pāramīs (perfections) for the four incalculable aeons (asaṅkheyya kappa) and hundred thousand aeons (kappa).

To expand the five khandhas it becomes the four satipaṭṭhāna and by condensing, it becomes only impermanence (i.e., rise and fall).

In the 31 realms of existence, there are only saṅkhāra and anicca. The twelve inversions have to be destroyed with their own path knowledge accordingly. By seeing impermanent wrong perceptions and views are gone.

Therefore should not take the khandha as a reliable thing. With impermanence the inversion of view falls away. After discerning of impermanence and die even without seeing the ending of it will become a sotāpanna after death. Why does that happen? Because by discerning impermanence has no wrong view.

You might ask why he becomes sotāpanna quickly arising in the heaven; it's because a heavenly being doesn't have mucus and dirty matters in the body which can cover up the knowledge (ñāṇa). (You know how dirty and foul human bodies are. Heavenly devatas never come down to earth for this reason. They can't bear this smell.)

Ñāṇa becomes clear and has the power of penetration. Heavenly beings can see far distances with their eyes are also this point. The importance of impermanence is more than that. After becomes a sotāpanna; of the twelve walls of inversions, eight of them are broken down and destroyed.

(The eight inversions sotāpanna eradicated are: ① The views of permanence, happiness, beauty and self ② the perceptions of permanence and self ③ The knowing of permanence and self).

If reborn again as a human being, never become a leper, blind and deaf etc. (physical disability); never be born in a family with wrong views and in a place where the teachings of the Buddha is out of reach. Become only as higher class human being and heavenly being. For the higher Path knowledge, also start again from impermanence.

T3

The majority of people blame the problems on kammās (either good or bad). In reality the inversion of dhammas control over kammās. Therefore crazy kammās are under the control of a crazy dictator. So, nothing is good. Due to wrong views → become

attachment to views → create kmmas under the control of wrong views.

Without wrong views fall away every kamma creates is crazy kamma. Because of wrong views kmmas become unstable kmmas. Therefore beings create kmmas out of desire. So, beings are falling down randomly, in the round of existence. Don't be afraid of kmmas. You have to fear of diṭṭhi and taṇhā.

After destroy diṭṭhi has a stable rebirth (Never fall into the planes of misery; can't interfere by negative kamma). By examining the different types of characters of living beings can know crazy kamma or not. For example, Queen Mallikā fell into hell for short period was the cause of crazy kamma.

For worldlings all their kmmas are crazy kmmas. Not knowing the truth people become crazy. For good kamma, first have to cure our craziness. How can it be good kamma because the twelve lunatics are controlling over kamma? By seeing the khandha rightly craziness will be cured. Condense the five khandhas become three universal characteristics—anicca, dukkha and anatta.

Condense it again, anicca vata saṅkhāra—all conditioned phenomena are truly impermanence. Know the truth of dukkha by seeing impermanence. The khandha always has this only. Know it by yourself—sandiṭṭhika. Know the truth more and more by continuous practicing. At the time, you can make a firm decision as it's real dukkha and then craziness will gone.

We take kamma as father and mother before. (i.e., rely on them as a small child relies on his parents. Most Buddhists rely on good kammās. But Sayadaw usually said it was wrong. We should rely on knowledge; ñāṇa father and ñāṇa mother instead of kam father and kam mother. Here kam is the Burmese word for kamma.)

T4

It will send you to Nibbāna if you know how to use the khandha. Without it the distorted dhammas arise and send you to old age, sickness and death. (Sayadaw explained on this point, gave the simile used by Ven. Nāgasena the simile of a boat).

The boat was the five khandhas. Boat man was the practising yogi. The other shore was Nibbāna. The khandha was like the boat; without it and the vipassanā knowledge, you couldn't reach toward Nibbāna. If you know how to look at the khandha, it will send you to Nibbāna. Don't know how to look at it will send you to old age, sickness and death.

You have to look at it like a boat man. He always look after the boat with mindfulness. Have to observe the khandha continuously. Don't let oneself becomes over tired. Over tired is an extreme (atta-kilamatha). Feelings are arising and disappearing.

This is their nature. The reason we don't realize Nibbāna is our knowledge not reaching into the nature of khandha. Also inversions grow out and our knowledge can't penetrate them. The

task of the yogi is looking for a quiet place and not losing the track of the knowledge.

The Buddha asked to look for bodily seclusion—kāyaviveka. With it and then becomes mind seclusion—cittaviveka. And then the mind becomes in calmness. With this, the cessation of the khandha-upadhi-viveka comes. To make his simile clear Ven. Nāgasena used Ven. Sāriputta's verses of instruction on practice, i.e., Kāyaṃ imaṃ Gāthā.

It wants to get rid of inversions for today's talk, so that showing you the practice. Listening to talk is changing to ariyan eyes—noble eyes; so that you know how to look at it with the ariyan's disciple eyes and knowing the truth. You thought as this khandha was nice to have it before. Now you know it as the real dukkha.

[Note on saṃvega: Ajahn Thanissaro wrote on this Pali word in his essay—"Affirming the Truths of the Heart". "saṃvega was what the young Prince Siddhartha felt on his first exposure to aging, illness, and death. It's a hard word to translate because it covers such a complex range—at least three clusters of feelings at once: the oppressive sense of shock, dismay, and alienation that come with realizing the futility and meaninglessness of life as it's normally lived; a chastening sense of our own complacency and foolishness in having let ourselves live so blindly; and an anxious sense of urgency in trying to find a way out of the meaningless cycle."

The Pali word saṃvega became a Burmese word like anicca, dukkha and anatta, but usually used as saṃvega nyan (nyan is for the Pali word of ñāṇa). So it is a kind of knowledge which is very

important for Buddhists to develop. This needs study or listening of Dhamma and frequent contemplation. For some people whose sense of saṁvega is so strong that they want to abandon any worldly matters and even give up their lives for the path to the end of dukkha. People will live a meaningful life for themselves and others if they have the sense of saṁvega. "So the Buddhist attitude toward life cultivates saṁvega—a clear acceptance of the meaninglessness of the cycle of birth, aging, and death—and develops it into pasāda: a confident path to the Deathless."]



# The Nature of Vipassanā

22<sup>nd</sup> June 1961

I urge you to try hard in vipassanā practice. Why? You should do it if you have compassion to yourself. Tigers used to get their prey by hiding themselves. It can succeed only by hiding and catching. The tiger can't catch the prey by chasing it. The nature of the khandha is changing.

You can't see it normally. Only by watching and observing you'll see it. For example, you don't know that a mosquito is biting at you if you are talking. You know it only after the bite and it becomes itching. It's because the mind is floating around somewhere.

If you contemplate on feeling just on feeling, and on mind just on mind by watching and catching of them. They are arising by the contact of sense objects and sense doors. The arising phenomenon is the object of vipassanā contemplation. You have to aim at them with sati, samādhi and paññā.

Khandha will tell its nature: arising and disappearing, anicca and magga—impermanence and knowing accordingly. You didn't know before because of not watching and observing them. After sometime you don't need to watch. Because the khandha is showing its nature again and again, at that time let go of the watching and observing only at the mature stage.

Feeling arises and by watching and catching it, not becomes *vedanā paccaya taṇhā* (feeling conditions craving). Instead it becomes *vedanā nirodha* (with the cessation of feeling) and *taṇhā nirodho* (craving also ceases). Here *taṇhā* ceases by not arising at all. In the mind only path factors exist (*magga*).

By seeing impermanence, you do not find the feeling and craving. But only find out the feeling disappears and the path factors arise. With the substitution of the path factors and craving can't arise. Therefore *vipassanā* contemplating yogi truly becomes *vedanā nirodha*—*taṇhā nirodho* (with the cessation of feeling and craving also ceases).

In the practice if you are still seeing feeling is not right yet. These words are very important. Feeling arises and ceases but craving ceases by not arising. These are: the cessation of the arising and the cessation of non-arising (*upādā nirodho* and *anupādā nirodho*).

The main thing in *vipassanā* is to know impermanence (*anicca*). Which one vanishing is not the main point (e.g., *vedanā* or mind etc. ). Knowing about death is the main one. If you practise without any doubt, then if you practise in the morning, you will realize the Dhamma in the evening; if you practise in the evening, you will realize the Dhamma in the morning. It's very quick if you get the *Yathābhūta Ñāṇa* (The knowledge of things as it really are, i.e., *anicca*).

Looking for it in contemplation is thinking—*vitakka* (Like a tiger is chasing its prey). Knowledge and thinking are not the same.

Following with chasing is vitakka. By knowing that it's not there is right view. It's knowing nirodha (Temporary cessation, so sometimes using as tādīṅga nibbāna).

By seeing the feeling arises and then you are alive with the feeling (at that moment). By seeing as it's not there and then you are alive with magga (at that moment with the path factors). These are quite different. Vedanā nirodha, taṇhā nirodho—Feeling ceases, so do craving ceases.

Therefore taṇhā can't arise. It will connect to taṇhā if the future causes are not dying away, and then it will get a new khandha. It's a great fault because it's dukkha (Taught by the Buddha in the Majjhima Nikāya). By seeing impermanence, there is no solid and stable happiness. Perversions fall away is freedom. (Sayadaw continued to Channovāda Sutta, MN.144 Channovādasuttaṃ, recounting the story of Ven. Channa who killed himself).

Ven. Sāriputta asked to Channa on his experience of the practice. He answered that seeing the cessation of feelings and didn't have taṇhā, māna and diṭṭhi (claimed as an arahant). This was one of the evidence that seeing nirodha is on the right track.

Therefore vipassanā contemplation is watching and observing of the cessation of phenomena. I want to tell you to see the cessation of all the saṅkhāra dhammas. In a Dhammapada verse the Buddha taught to the 1500 monk as—sabbe saṅkhāra aniccati—All conditioned phenomena are impermanent. Here, he didn't make any division on the khandha. Taṇhā has to cease without arising. If after arising and ceasing, then becomes kamma. (Continue to talk

vipassanā on unpleasant and neutral feelings) In the Cha-chakka Sutta (Majjhima Nikāya, MN.148 Chachakkasuttaṃ), The Buddha said that after the feeling without the cessation of lobha, dosa and moha, dukkha would never end.

This was another evidence. Seeing the arising and ceasing moment to moment is seeing one's own death. It is Yathābhūta Ñāṇa. After a long time and become disenchantment with it. It is Nibbidā Ñāṇa. Later making one's own decision about it as the truth of dukkha and nothing is desirable.

The khandha vanishes with the contemplation of impermanence. Ñāṇa turns towards the state which is without arising and ceasing. This is seeing Nibbāna. During alive the khandha still exists (This seeing Nibbāna came from the Ven. Nāgasena's answer to King Milinda).

# The Right Association

22<sup>nd</sup> June 1961

Living in the society by selling and buying and sometimes greed (lobha) and hatred (dosa) arise. These are unwholesome minds and it can make us worry. And also we are afraid of becoming unwholesome with them.

I will help you to distinguish between them, which one leading to painful existence and the one not leading to it. I will explain it according to the Buddha's teaching.

Not every unwholesome dhamma is leading to painful rebirth. Every Buddhist is afraid of it. There are greed falling into the planes of misery and some are not. Do not take it as every wholesome dhamma is good. Some wholesome dhammas are leading to dukkha and some free from dukkha.

There are wholesome dhammas reaching to Nibbāna and not arriving there. Normally people are not easy to distinguish them. Therefore carefully take note of it. Not knowing the way, we do not afraid of it. Do not be with the wrong association. I am not talking about association with people but on the association with wholesome and unwholesome dhammas.

Firstly, association with faith (saddhā); here means not the faith of generosity but in the attributes of the Buddha, the Dhamma and the Saṅgha. Have to believe in the all knowing power knowledge

(omniscience) of the Buddha (Sabbaññuta Ñāṇa). Have to believe in the teaching of the Buddha which can give the three kinds of happiness (Sayadaw did not mention it specifically).

These are the matters of saddhā. If you have unshakable faith in the Buddha, the Dhamma and the Saṅgha will not fall into the planes of misery. But still have lobha which can't send you there. Secondly, associate with wisdom (paññā).

Therefore make companions with saddhā and paññā. Believe in what the Buddha had said that in the khandha only anicca existed. Saddhā can't see it unless after one's observing with paññā. In this way, one will be free from the planes of misery and all dukkha. You have to know your own D. A. process.

For example, the greedy mind arises, you must observe with sati and paññā (mindfulness and wisdom). It can't send you to the planes of misery; instead it will send you to Nibbāna by seeing the impermanence of the greedy mind. The enemy becomes friend. These were according to the Sutta Nipāta. I am warning you of don't let greed on its own way (i.e., should contemplate its impermanence).

Treat it in this way if dosa arises. That is association with paññā. It becomes a problem if you are in association with clinging and action (upādāna and kamma). Associate with knowledge and wisdom (ñāṇa/ paññā). This is not a strange dhamma. It was also coming from the contemplation of mind in the satipaṭṭhāna sutta. Such as greedy mind, angry mind, etc. arise and know them.

If you have faith will know the arising. With the association of paññā and know the vanishing. Without destroy it with the Path knowledge the unwholesome mind will arise by conditioning. Wrong view and greed are always together.

By contemplating the impermanence of the arising greedy mind and wrong view can't send to the planes of misery. Greedy mind also can't send you to the planes of ghost. Whatever kinds of unwholesome mind arise and associate paññā no need to fear it. It becomes insight right view (vipassanā sammā diṭṭhi)

In the beginning of the practice saddhā is an ordinary one. It becomes the faculty of faith (saddhā indriya) after it's mature. Then after more mature, it becomes the strength of faith (saddhā bala). Finally, after the most mature stage, it becomes the unshakable faith (saddhā maggan). It will develop in stages with a lot of contemplation.

Ordinary faith starts seeing impermanence. With the faculty of faith, the enemy of defilement can't close too much. With the strength of faith can't close in. With saddhā maggan, kilesa is destroyed. During the practice if you don't see Nibbāna means, it need more contemplation. It's not mature yet.

# Did the Buddha Help Everyone?

23<sup>rd</sup> June 1961

There are two right views: insight knowledge and the path knowledge; the view of seeing impermanence but not Nibbāna, and seeing Nibbāna and not impermanence. It's not seeing feeling, mind etc. after with a lot of contemplation, instead only seeing impermanent of conditioned dukkha (saṅkhāra dukkha).

This view only existed in the teachings of the Buddha. These are conditioned arising by others, so it is saṅkhāra. Khandha is the truth of dukkha. So, it is the truth of conditioned dukkha. If you see saṅkhāra dukkha the debts of all the round of existence and this life done by foolishness will be freed.

This is called the forerunner knowledge. For example, wanting to eat something arises in the mind. It arises by the objects of food and saṅkhāra. The mind is the aggregate of consciousness (viññāṇakkhandha) and dukkha sacca (truth of dukkha). Combine together and becomes saṅkhata dukkha sacca (The truth of conditioned dukkha).

If you die with this view is not going to the planes of misery. After reaching to the blissful plane (i.e., heaven) Path Knowledge arises. This view is saccanulomika ñāṇa—forerunner view of the Path knowledge. Do not take it as an insignificant view. This view cut off the round of existence, and the view of the insight knowledge.



The view is cutting of the D. A. process. These are the different names given to it, but all are the same. In the suttas the Buddha went to help some beings for enlightenment were had this view before in their past lives. Even how much difficulties it were and he went to help them.

(There are some misconceptions and ideas on the Buddha, arahant disciples and the teachings. Even the Buddha became like a God and making people confuse about some of his teachings. Sometime the Buddha teaching becomes for thought games instead of put into practice to end dukkha).

This view was what the Buddha would help people. You will be free from the existence if you yourself have this experience (For this, Sayadaw recounted the story of Cūḷa-Panthaka as an example). The Buddha would not go to someone if he did not have this knowledge. He could not penetrate the Dhamma even he met the Buddha.

Some among you have this view already. People who do not have it yet should work hard, and do not give it up. If you do not have this view please do not die yet. Therefore to see saṅkhāra dukkha is very important.

Some people make vows and prayers to meet the future Buddha Metteyya. You actually cannot be free from dukkha even meeting him if you do not have this view beforehand. (In some of the Pali Nikāya, there were many persons who were closed to him or met him did not have any realization; e.g., King Pasenadi Kosala and

Queen Mallikā, Saccaka the Debater, etc. ) Instead of discerning few of them a lot is better (i.e., anicca). You have to follow it to the end. You will see the asaṅkhata sukha if you called it impermanence or saṅkhāra dukkha or whatever. Nibbāna is near if you see saṅkhāra dukkha. If you see a lot of saṅkhāra dukkha, then hitting your both arms with joy (A Burmese expression of the sense of joy).

You'll become a sotāpanna in this life. In the past, these dhammas were not taught to people and it's as very far away from us to talk about Nibbāna. (e.g., In Ven. Ñāṇavīra Thera's "Clearing the Path", he was mentioned that in Sri Lanka, i.e. around 1960, most people even thought that sotāpanna couldn't exist.)

It's very far away for them because they don't know how to go there. The leaders are saying it as far away and the followers become lazy about that. Practice yourself and find it out. Your knowledge will tell you as it's near. May be you'll say my knowledge is weak. Don't you know it's itchy or painful? Think about it.

After itching and painful, it's vanishing. Happy or sad even children know about it. But the bad thing is not following with knowledge. Happy exists or not exists have to follow from behind it. You will find the saṅkhāra of happy ends up with dukkha. It's not difficult.

(Sayadaw continued his talk by quoting a Pali verse from a commentary explained the process of vipassanā to Nibbāna) There is nothing to be in low spirit. I am only in worry that you don't practice. At the ending of saṅkhāra dukkha and magga sammā diṭṭhi arises (right view of the path).

This saying is in theory. With experience at the end of impermanence, Nibbāna arises. Before that without the help of a teacher is impossible. Later the dhamma will lead itself onwards. (explained on Nibbāna) Disappearance of khandha means it's free from the existence of the khandha (khandha vaṭṭa).

I am now, free from the dukkha of painful rebirths. With this feeling the mind becomes cool and peaceful. The whole process is coming first the forerunner of right view (seeing impermanence) and at last follow by Nibbāna right view (seeing Nibbāna).

# What is the Most Important Thing in Life?

25<sup>th</sup> June 1961

To know the truth is the most important thing. The Buddha didn't say the truth of giving (dāna sacca), the truth of virtue (sīla sacca) and the truth of serenity (samatha sacca). For insight practice (vipassanā) he used it as truth.

You don't know Nibbāna and not seeing Nibbāna if you don't know the truth. Truth is connecting with the khandha. Therefore Nibbāna is connecting with the khandha. Khandha is truth of dukkha. So, Nibbāna is also connecting with dukkha (From the Kathāvatthu).

After you find the khandha and you will find Nibbāna. Knowing the truth is more important than worshipping the Buddha. This was the reason why the Buddha dispelled Ven. Vakkali away, out of concerning for his knowing the truth (AA. i. 140f).

The Buddha compared the benefit of knowing the truth to the fault of not knowing it. He gave a simile of a lake with the length, width and depth of one yojana (13 miles) each, it's compared filling with full of water to the seven droplets of water.

(Here in this simile, the suffering created for oneself due to not knowing the truth is similar to the volume of water in the whole lake. On the other hand, the suffering which is still left for the sotāpanna is only like the seven droplets of water).

(Sayadaw continued to talk about the state of the mind of people in daily life according to the D. A. process. And then he compared it with people doing goodness. The numbers of goodness are incomparable to the numbers of unwholesome mental states. So not knowing the truth is quite terrible.)

Of the five khandhas, knowing anyone of them very well is knowing the truth. The way you all are knowing it is; for example, the body is itchy. You know it with displeasure (*domanassa*), such as why so itchy! In the khandha all the arising dhammas are the process of *dukkha sacca* and continuously happen.

The Buddha was only pointing to it. They are happening all the times in the khandha. *Dukkha sacca* are arising and we do not know it. There are numerous of truths in the khandha. Not following with the knowledge that it becomes worthless. The *dukkha* we know before are bitten by dog, hungry for food etc.

These are unpleasant mind (*dosa*), displeasure mind (*domanassa*). These are not knowledge mind. You know the foulness (*asubha*) of a dead body. The *asubha* have to spend money on it (funeral). But you do not know the born and die *asubha* in the khandha (impermanent *asubha*).

These are *asubha* and also *dukkha*. It becomes *dukkha nirodho hoti*—the cessation of *dukkha* if craving, clinging and action are not following behind. This is knowing impermanent *dukkha*. Whatever arising in the khandha and knowing it as *dukkha sacca*, it becomes contemplation on dhamma (*dhammānupassanā*).

The thing to save you all is the knowledge of knowing the truth. The knowledge of knowing the truth of impermanent dukkha protecting you from the present action (kamma) arising. So, future khandha cannot arise. Not getting the future khandha, the kammass we had done a lot in our past lives cannot follow anymore.

Only you have the khandha they can follow you. Therefore the Buddha gave the example of a lake. The water in the lake dries up is like the past kammass. Also not filling the lake with water again and it dries up. This like not create kamma in the present. Therefore if you want to end dukkha have to work for knowing the truth.

Knowing the truth becomes knowledge (vijjā). People are worrying about the past unwholesome kammass, and also the unwholesome kammass of present life. They can give the results to us at any time. If you don't want to be like this have to be worked very hard to know the truth.

# Polishing the Mind

27<sup>th</sup> June 1961

[ At Sāvattthi, Jeta's Grove, Anāthapiṇḍika's monastery, Ven. Sāriputta, Mahā Moggallāna and many monks were there. They requested Sāriputta to give a teaching. He delivered the following teaching. (From the Majjhima Nikāya, Anaṅgaṇa Sutta, MN.5 Anaṅgaṇasuttaṃ)

There were four types of persons in the world:

1. Someone had a lot of defilements and didn't know about it. He was an inferior person.

2. Someone had a lot of defilements and knew about it. He was a superior person.

3. Someone had few of defilements didn't know about it. He was an inferior person.

4. Someone had few of defilements and knew about it. He was a superior person

(Sayadaw gave this talk for the yogis to make corrections for themselves) Sariputta gave the similes for these four persons.

A man bought a dirty bronze bowl from a market place and let it at home near a dirty conner and never cleaned it. And it became dirtier everyday.

A man bought a dirty bronze bowl and at home looked after it very well. He polished it every day and became brighter and brighter.

A man bought a clean bronze bowl and at home threw it near a dirty corner. And every day it became dirtier.

A man bought a clean bronze bowl and at home he looked after it very well and polished it every day and became shining.

The meanings of the similes are as follow:

The first man is born with a lot of defilements and doesn't know about it. So he associates with bad companions and goes to unsuitable and improper places and done many bad things. His mind becomes more and more defiled.

The second man is also born with a lot of defilements and knows about it. And he associates with good friends, restrains him himself, does good things and cultivates mind development. So his mind becomes purer.

The third man born with fewer defilements and doesn't know about it and associates with bad companions, goes to unsuitable places and done many bad things. His mind becomes defiled.

The fourth man born with fewer defilements and knows about it, associates with good companions, restrains himself, does good things and cultivates mind development. So his mind becomes easily pure. Combine the first and the third persons and end up in the same ways and results.

The second and the fourth are also end up with the same results and can realize Nibbāna in this life or next life. Everyone should check himself with the four persons; correct mistakes and



look after them themselves, and practice diligently in this life to end dukkha. ]

A person without knowing himself has defilements and the desire will never arise in his mind to clean it. And continue to do things connections with greed, hatred and delusion. He has defilements and making it more and more defiled. He will become more and more foolish without practice vipassanā, being born in the planes of misery after death. In this world there are too many people of this type. The second person knows he himself has defilements and practises vipassanā. He'll be born in the planes of bliss and realize Nibbāna after death.

The third person was born with less defilement and without knowing it and wandering amongst the forest of sensual objects. His defilements are rising up and increasing. With wrong companions and going amongst the five strands of sensual pleasures (kāmaguṇa).

A person, even with pāramīs, has bad companions and going to the bad places, done bad things and his defilements becomes thicker and thicker (A very good example was Prince Ajātasattu associated with Devadatta and the outcome was very grave.)

The fourth person sometimes he is unavoidable has to go amongst the sensual pleasure but very careful to stay away from them and moving around with vipassanā knowledge.

# Searching for the Right Things

28<sup>th</sup> June 1961

A person doesn't know the truth is only turning towards dukkha. Men are searching for women and women are searching for men. They are searching for the wrong thing. The real searching is for the truth. The truth still exists in the world but people are searching for dāna, sīla and samatha practices.

(Sayadaw gave the simile of a blind turtle in the ocean for the rarity of getting the human existence. After that, he continued to talk about the Bodhisatta's two former teachers, Āḷāra Kālāma and Uddaka Rāmaputta. They were arūpajhāna attainers but did not have the chance for enlightenment. Sayadaw wanted to emphasize the difficulty of having the opportunity to practice the truth).

These examples are describing your power of the good kamma. And therefore do not be lazy. Even the Bodhisatta without knowing the truth sometimes born as animals (For example, Bhuridatta, the Serpent King or King of Nāga). This point is very important. Any being without destroying the seed of the identity view—sakkāya diṭṭhi can be fallen into the four planes of misery in the round of existence.

Even the real Bodhisattas were no exception and no need to say about the unreal ones. There were 550 Jataka Stories of the Buddha's past lives as Bodhisatta, and he was born as animals for

many times. In one life as the prince Temiya, even had mentioned once in hell before (also Temiya; J. vi, 3, the Mūgapakkha Jātaka).

But there are some misconceptions about Bodhisattas always living in Heaven and other things). In the world there is no greater fault than not knowing the truth. (Sayadaw explained the three knowledge as mentioned in the First Discourse of the Buddha.

These are; Sacca Ñāṇa, Kicca Ñāṇa and Kata Ñāṇa. May be these are able to be translated as theoretical knowledge, practical knowledge and resultant knowledge). Sacca Ñāṇa is the lower knowledge. Kicca Ñāṇa is the middle knowledge. Kata Ñāṇa is the higher knowledge. Listening to what I am saying and paying attention to the khandha.

Whatever arising in the khandha and knowing as dukkha sacca is Sacca Ñāṇa (Exception of lobha). It's not including anicca yet. At the moment of arising and knowing is Sacca Ñāṇa. Wanting something or wanting to do something is Samudaya Sacca (only lobha). Samudaya ceases is Nirodha Sacca.

To know whatever arising is Magga Sacca. All these are ordinary knowing. This is with the help of a teacher. These are the way of knowing in details (Not a combined knowing).

Every time dhamma arises in the khandha by knowing these four points with the analytical knowledge is Sacca Ñāṇa. Even this lower knowledge is not everyone knowing it. Knowing these things is coming from the help of a teacher's explanation. Even Ālara Kālāma and Uddaka Rāmaputta didn't know this knowledge.

This way of knowing was listening to the dhamma by the group of five monks. (Pañca-vaggiya bhikkus, the first five disciples of the Buddha). How can someone know the arising dhamma if he never heard about these dhammas? Every time with the truth of arising and knowing of it is Sacca Ñāṇa. Kicca Ñāṇa—whatever arises in the khandha is rising and passing away. Knowing thoroughly as impermanence is dukkha sacca.

Knowing thoroughly as it is dukkha arising and dukkha vanishing. This is fully understanding of dukkha sacca (pariññāya). There is nothing existing except of Dukkha Sacca. Kicca is one thing and Ñāṇa is another thing (The object is kicca and contemplative mind is ñāṇa). Kicca Ñāṇa is the practice (contemplation). You'll become a disadvantaged person if you don't have this knowledge. Penetrative knowing is knowing thoroughly. Sacca Ñāṇa is ordinary knowing. Contemplation is doing the Kicca Ñāṇa. What I am worrying about you is Ñāṇa not turning towards the Khandha's Kicca (Function of the Khandha). Khandha is always telling us its function. Ñāṇa not turning towards it that cannot get the Kicca Ñāṇa.

# Practical Knowledge of Dukkha

29<sup>th</sup> and  
30<sup>th</sup> June (morning and evening) 1961,  
1st July 1961

[Sayadaw gave four talks on Kicca Ñāṇa connection to the four functions of Dukkha Sacca; Piṭṭha (oppressive), Saṅkhatatha (conditioning), Santāpatha (burning) and vipariṇāmatha (changing)]

T1

[Sayadaw said; Kicca Ñāṇa was vipassanā ñāṇa so you had to develop for many times (bhāvetabba). By seeing anicca at the same time and discern the four truths. Seeing the Khandha (anyone of the five Khandhas) arises is dukkha arising, seeing impermanence is magga ñāṇa, taṇhā not arising is samudaya, and not creating another khandha is nirodha. ]

A person not knowing the truth is like a blind man moving around, walking around with two of the wholesome and unwholesome legs. That is avijjā paccaya saṅkhāra—ignorance conditions volitional formation. (Here the blind man is ignorance, moving around with two legs are positive and negative actions).

Can not every dāna (giving) realize Nibbāna? If, it is led by ignorance (including taṇhā itself), then you will not get it (Nibbāna is without them). Therefore these two legs (wholesome and unwholesome) are moving towards dukkha in the whole round of existence (saṃsāra).

It is like a blind man moving around. Blind man walking around and falling down is dukkha sacca (jāti) because of avijjā and saṅkhāra receiving birth (jāti) khandhas. After falling down and what happen to him? He gets injuries. Get it back again the sores of dukkha. Viññāṇaṃ paccaya nāma-rūpaṃ—rebirth consciousness conditions mind/body.

From nāma-rūpaṃ paccaya saḷāyatanaṃ—mind/body conditions six sense-bases. Six sense-bases are like infested wounds with pus and blood oozing out. These are happening in the six sense-bases. Phassa paccaya vedanā—contact conditions feeling. Contact here means making your way in the thorny forest (Do not forget about the blind man is ignorance).

So, it is like a cane falling down on the wounds. And the feelings are arising. After knowing these things and the khandha's nature you do not desire it again. Ignorance becomes knowledge (avijjā to vijjā). The mind becomes clean and pure. During listening to the talk, I am showing you the fault of the D. A. process. And you don't have pleasure and enjoyment in it. Become not desiring this khandha and not wishing a new khandha. At that time have to analyze the truth. In the mind, knowledge of non-greed arises. In Sacca Ñāṇa have to know Dukkha and Samudaya arise. And to know

their cessation (i.e., Nirodha). Knowing them is magga sacca. Every arising phenomenon has to know these four points.

Today I'll talk about Kicca Ñāṇa; Dukkha, Samudaya, Nirodha and Magga, all four of them. You have to ask; "What are their function?" To know about them is Kicca Ñāṇa. This knowledge is more important than Sacca Ñāṇa. This is a very rare opportunity to hear about it. During listening don't let other mind states come in.

This is an important time (Recounted the story of layman Peya during the time of Kassapa Buddha) At that time his mind was clean and pure. And then the Buddha was in ready to talk about sacca dhamma. But at that moment he had some business and got up and left the place.

Because of that he missed the chance for realization (He had to wait for another chance to come quite a very long time. This was at the time of Gautama Buddha) It's the time of turning your mind on the khandha for practice. So, turn your mind on it. Now, you have already listening to the talk for 45 minutes. Feelings are arising in the khandha. These feelings are oppressing the body/mind.

This khandha has the power of oppression—Dukkhasa Piḷanaṭṭho: it has the nature of oppression. This feeling arising is for the oppression of other khandhas. Whatever arises in the khandha and know it as oppressive. Knowing it thoroughly as except has the oppressive function and no other matters.

At that time of knowing, samudaya not arises and dies away This is called cessation by not arising—Anupada Nirodho. The

function of knowing (Magga Sacca) is also doing the expelling function (of samudaya taṇhā). This is taṇhā nirodha (cessation of craving). Observing the oppression again and again is bhāvetabba.

It is bhāvetabba by contemplation with magga sacca for many times on the oppression of dukkha. Kilesa also ceases for many times. At the same time is performing the four truths. Kilesa ceases by not arising is nirodha. Taṇhā nirodho Nibbānaṃ—Taṇhā extinguished is Nibbāna. You will finish your task by practice and not by pāramīs if you contemplate in this way.

## **T2 (morning talk)**

In Sacca Dhamma; Sacca is truth and Dhamma also is truth. There is nothing truer than that. Other dhammas can be said as not truth. It will give you the result sometime if you have done dāna (giving). But if other unwholesome dhamma comes in and destruct, it will not give the result.

Practice sīla (virtues) for long life but it becomes short life if other unwholesome kammās come in. (All these things are important for reflection. The functioning of law of kamma is not very simple. Only the Buddha fully comprehended it. If not we can be in misunderstanding and lost faith in it. The situations can be changed if some conditions come in.)

Samatha dhammas are also the same. (Sayadaw recounted back to the blind man simile in the first talk.) The blind man is looking



for medicines after he is getting the different kinds of feeling but it will not be a good one.

Vedanā paccaya taṇhā—Feeling conditions craving. This is looking for medicines. Taking the wrong medicine and even the old wound is not cured, instead getting a new wound. Kamma paccaya jāti—Action conditions birth. This is a new wound. Your situation is like a monkey, gets a wound on the body. The wound is not cured and even becomes worse by scratching.

If you can't find or get a good teacher, then it is developing of wounds and nothing. (Majority of people are thinking that indulgence in sensual pleasure is development. So they find ways to indulgence for sensual pleasures. This is the outcome of modern science and technology, with inventions for sensual pleasure).

In this 31 realms of existence and having different kinds of birth are blind people moving around there. It is not easy to teach people on truth because they had been blinded for a long time, for many lives, now. It will be quite difficult to cure them. Now you are coming here for listening talk is looking for the medicine.

This time is the best. You have to take the chance for treatment. If you do not, then next time will be not easy. Maybe you will not find a good teacher. Even have a good teacher, maybe you will not live for long enough.

(Sayadaw continued to explain the truth by using Cittānupassanā)

For example, seeing consciousness arises. Seeing consciousness is the wound with pus. This is dukkha sacca. Different kinds of mind arise and know them as dukkha sacca. It is Kicca Ñāṇa thoroughly to know them as diseases (rogato); as arising by the conditions of ignorance and craving of past life. The Kamma of past life made the arrangement to be here. Saṅkhatatho—this is the dukkha sacca of condition by taṇhā. The impermanence of minds are dukkha and conditions by taṇhā. Discerning impermanence every time is Kicca Ñāṇa. It's also conditioning by kamma. The eyes are becoming not clear (ageing) and become damaged, etc. The khandha is talking about its function (Kicca). Knowing is Ñāṇa, therefore Kicca Ñāṇa.

Do you still desire these kinds of eyes? Taṇhā, upādāna and kamma not arise. The four truths are including in the Kicca Ñāṇa. So, just contemplate impermanence. Even you don't know about them and all four truths are including in it.

### **T3 (evening talk)**

The Buddha said that he was realizing enlightenment by knowing the causes of the arising of living beings and the cessation of them. It's the arising of ignorance and the cessation of it. Today I'll talk about the Kicca Ñāṇa of Santāpatha—Burning with kilesa fire. Dukkha Sacca of the khandha is always burning with kilesa. Beings are always burning with the kilesa fire (see the Fire Discourse to the Kassapa's brothers of fire worshipping ascetics, SN.35.28 Ādittasuttam).

Mind/body are burning with fire. This khandha is burning with 11 kinds of fire (lust—raga, hatred—dosa, delusion—moha, birth—jāti, ageing—jarā, death—maraṇa, sorrow—soka, lamentation—parideva, pain—dukkha, grief—domanassa, despair—upāyāsa).

So, it is dukkha sacca. It has the function of always burning with kilesa fire. Every phenomenon of arising and falling away has to be contemplated in this way. Prince Ajātasattu was burned by kilesa fire of greed and hatred, and killed his father. So his perfection of becoming a sotāpanna was also burned down by it. His good kammās were nullified (became ahoṣikkamma).

Is there any dhamma not vanishing in the khandha? Contemplate every arising and vanishing phenomenon as burning with fire and disappearing. Then you get the Santapattā Kicca Ñāṇa. You see the mind and body dhammas as after burning and vanishing is Kicca Ñāṇa.

After that you don't see any function of the burning process. The function of burning with fire is gone. This is seeing Nibbāna, the fuels (khandhas) are consumed and fire (kilesas) extinguished. It's Kata Ñāṇa.

Mind and body are not arising as before is the fuels are consumed. Craving and clinging are not following after is the fire extinguished. Kicca Ñāṇa is seeing the fuels and fire are burning. In the Saṃyutta Nikāya the Buddha said; "If someone gets Kicca Ñāṇa and Nibbāna is near to him."

## T4

Arriving to the hell and the hell fire there is so strong that it nearly blinds the eyes. By hearing the crying of the hell beings and ears are nearly deaf. The smell there is also so terrible that the nose nearly falling off. The hell foods and drinks go into the mouth are burning the small and large intestines and falling out at the bottom. The clothes in the hell are touching the body also burn it down.

Even thoughts are burning in the hell. Nothing is good there. It is called Mahā Pariḷāha Hell—The Hell of Great Burning. Even though the hell beings will still have the chances to be free from there. But not knowing the truth is more terrible than that. Why is that? It's because not knowing—ignorance (avijjā) is establishing these hells. These do not naturally appear. These are the works (kammās) of people who do not know the truths. The things in Hell and fall into it are creating by one's own unwholesome kamma (not created by God). Wanting to go to Hell is very easy and also easy to cut it off.

Everything of arising must know as dukkha sacca. You have to be afraid of not knowing to cut off your own D. A. process. Do not be afraid of the Hell. The doors to the planes of misery are closed by knowing the truths. Kammas are opening the doors and Ñāṇa closing it. Kammas opened the doors did not mean it normally opened by itself.

Taking it as one's own kammas is making ready for it. (This is one of the important points that we can change our kammas. For example, Subrahmā devata and his 500 celestial nymphs' kammas

were making ready for them to go there after death. They were listening to the Buddha's teaching and nullified its result. In the same way by wholesome merits celestial mansions were appeared in the heaven, e.g., Nandiya upāsaka (Dhp 219~220; DhA. iii. 290ff, Vv. PTS:#862).

One's dukkha is establishing by one's D. A. process. It can't do anything by kamma alone. Kamma do the jobs with the arrangement of kilesas. Do not be afraid of kamma but to kilesas. For example, the arrow and the shooter, arrow is like kamma and the shooter is kilesas. Between them, you have to be afraid of the shooter and not for the arrow.

The Buddha never taught not to think about things but just thought about the truths (for Nibbāna) if you wanted. Thinking with greed, hatred and harmfulness, then craving, conceit and wrong view (taṇhā, māna, diṭṭhi) will arise.

Today I will talk about change (vipariṇāma) in Dukkha Sacca. Change exists is Dukkha Sacca and not exists is Nirodha Sacca. Arising and vanishing are called vipariṇāma—changing or discarding one's nature. If you can observe the change becomes Kicca Ñāṇa.

The arising and vanishing are the functions (Kicca) of the mind/body process. The knowing is Ñāṇa. Changing and destruction are not happening without causes. It happens by aging and death (jarā and maraṇa) in itself.

# The Art of Thinking

1<sup>st</sup> August 1961

During the contemplation of one's khandha; mind and body only exist as rise and fall. Khandha only has impermanence. Observe them and only see impermanence. And then your both eyes have light. With the traditional eyes of the parents we take it as this is my son, my daughter, etc.

If dying in this way we are born and die as blind people and end up in the coffins. It's a great lost. Therefore the Buddha said about us as we were blind and crazy worldlings. What does it look like? Earth worms have no eyes by birth. They are moving blindly here and there and encounter deaths.

(It's interesting to observe earth worms. They come out during the winter season and have a lot of difficult times. It has a difficult life. Poor things!).

You all will be born as animals, living as animals and die as animals if without seeing impermanence and dying. I urge you to work hard for this right view. And die in this way and not born in the planes of misery. Try hard for what the khandha has in itself and knowing it accordingly.

This becomes the eyes of right view (sammā-diṭṭhi eyes) which know rightly. With this view and following it to the end will die with smile. If die with blindness, at near death will see mountain,

hills and forest, hell fire, etc. Crying with fright, fear and struggle, in this kind of situation will die badly.

Dying with fright and fear is an ugly death with grimace. You'll reach toward Nibbāna if you die with the four Path Knowledge (i.e., as an arahant). If not (reaching toward Nibbāna), at least, you will reach toward good destinations (sugati). The Buddha was reminding the monks to do the practice for 1792 times in his life.

Now you find these sense objects (sensual pleasure) and don't take it highly. These are not the salvation dhamma. They are big enemies (referred to the sense objects of family members and wealth). If you take care of them more than its need will die badly.

A monk asked the Buddha about the life span of a hell being. "How long does it take time to be suffered in hell, Ven. Bhante?" "I can't tell you." The Buddha knew it, but it took so long that couldn't talk about it. If you really sick even have millions of dollars can't cure it or make it better (referred to near death illness).

Observe the khandha to see its rise and fall asubha. And then continue to observe until you don't desire it. You'll see the disappearance of the khandha, which is Nibbāna. People don't desire Nibbāna because there is no khandha. In true the bad thing disappears and the good one appears. In the Saṃyutta Nikāya, the Buddha taught us as if we wanted to think, thought about sacca dhamma not on children and business.

But you all are thinking about going to the planes of misery. Thinking about the truths is vipassanā contemplation. The arising

dhamma is dukkha sacca and knowing is magga sacca. Think in this way if you want to think.

But you do not think about closing the door of misery, instead the opening of it. You have to reduce all these things. The doors of misery are opening by our craving (samudaya sacca). If you want to close them, only ñāṇa (magga sacca) will do it. From here you are constructing the hell wok (cauldron).

And also from here you can extinguish the hell fire. For example, like an electric button can swift on and swift off from here. (Sayadaw recounted the upāsaka Nandiya's story). Even before you are going there the woks are boiling and waiting for you. These are establishing from the human world.

From the human world you can also make the hell woks and celestial mansions to disappear. You all are following and developing the cauldron line (like a factory making woks). Therefore human world is very precious (Most human beings from the human plane are creating all sorts of kamma and going to the other planes as an international air-port). Every time not knowing the arising dhamma, it becomes—avijjā paccaya saṅkhāra—ignorance conditions volitional formation → jāti (birth). You will go to the miserable planes if you do not know how to think. And know how to think, will go to Nibbāna. Knowing of how to think is right thought (sammā-saṅkappa). With right thought and seeing is right view (sammā-diṭṭhi).

Good thoughts are right thought. With good thought and knowing rightly is right view. Do not think about sensual thoughts



(kāma vitakka), thought of ill will (vyāpāda vitakka) and thought of harming (vihimsā vitakka). Instead think about renunciation (nekkhamma vitakka), without ill will or with love (avyāpāda) and harmlessness (avihimsā). In accordance with our parent tradition people have big thoughts. It comes a Big Wok with a big thought. Do you want to compete with each other which one's wok is Bigger? You will get magga if you contemplate whatever arising as dukkha sacca. In this way kilesa becomes thinner and thinner. At last it ceases and will reach Nibbāna.

Do you know how to think it in beds? (These words referred to majority but he had many upper class disciples sitting in front of him. Nowadays many politicians, industrialists and economists are thinking the Biggest Woks in beds.) Right thought is an important dhamma to Nibbāna.

# Twelve Perversions

3<sup>rd</sup> and 4<sup>th</sup> August 1961

[There are twelve inversions (vipallāsas): i.e., three wrong attitudes to the four subjects (3 x 4=12); three wrong attitudes are: wrong perception, wrong knowing and wrong viewing. The four subjects are: Taking impermanence (anicca) as to be permanence (nicca), suffering (dukkha) as happiness (sukha), not-self (anatta) as self (atta), and foulness (asubha) as beauty (subha).]

Without knowing the mistakes we are constructing perverse walls again and again and it become taller and darker. The Buddha gave an example of throwing a pebble upwardly to the sky and it stays a moment in the mid air and then falls down again.

In the same way living beings come to this human world for a short moment like the pebble in the mid air. But falling into the planes of misery is longer like the pebble staying on the ground. Your business and wealth are becoming useless after you die.

Every day you have to make adjustment to the khandha and request for long life, using foods, medicines and other things, etc. We get the khandha for making these three mistakes. You'll become an arahant if you transcend them all. You'll get the first Nibbāna if you can eradicate the third mistake. (i.e., diṭṭhi vipallāsa). You will become sakadāgāmin and anāgāmin if you can overcome the first mistake (i.e., saññā vipallāsa); becoming an arahant if overcoming the second mistake (i.e., citta vipallāsa). The first Path Knowledge

eradicated eight factors of inversion (i.e., view of permanence, view of happiness, view of beauty, view of self, perception of permanence, knowing of permanence, perception of self and knowing of self).

The second and third Path Knowledge eradicated two factors and the fourth Path Knowledge eradicated two factors. One can't get the first Nibbāna without eradicated wrong view. One can't get the second and third Nibbāna without eradicated wrong perception. One can't realize the fourth Nibbāna without eradicated beauty and happiness (subha and sukha) (according to the *Anguttara Nikāya*).

I'll explain about the practice. In your khandha originally exists is impermanence, suffering, not-self and foulness. To these four subjects multiply with wrong perception, wrong knowing and wrong viewing factors and become twelve inversions.

These dhammas are happening uncountable in everyday life. Kamma can't send you to Nibbāna but Ñāṇa can. There is no good kamma directly to Nibbāna, but with good ñāṇa will get it. There were many Buddhas had arisen uncountable in the world. But living beings were for many lives surrounded themselves with many walls of inversions that Buddhas couldn't enter to them. And light of Dhamma couldn't enter through them.

Jhānas, Path and Fruition Knowledge can't be attained by practicing with dāna, sīla and prayer; they only can be attained with direct practice of samatha and vipassanā. If you still can't get Nibbāna even with direct practice, then your kilesas are thick.

Do not express it to people. If you do it, then there is no shame about it. So, just only try harder. And do not complain of wrong view. So, I will talk about it first. By talking before about inversions of perception and knowing, it misses the target.

(Recounted the story of Subrahmā Devata) 500 celestial nymphs were died instantly and fell into the hell. This was because of without eradicated wrong view and the seeds of hell were with them in the heaven. Destructive kamma (upaghātaka kamma) came in and struck them and fell into hell, even their life spans were not finished yet.

(This point is interesting because most of us may think; it can live for its life span as a devata. They did not have chances for developing good kamma there and only for enjoyments.

So saṃsāra is not good and very dangerous.)The Buddha could not save them directly but instead could stop it by giving the way of practice (To the other 500 celestial nymphs and Subrahmā Devata).

# The End of the World

4<sup>th</sup> August 1961

A person who knows dukkha can appreciate Nibbāna more than others. You have to observe the khandha intensely if you want to know dukkha. The khandha will tell you that it has no happiness at all. That this kind of dukkha has gone is Nibbāna. It will take long to look for Nibbāna at the wrong place.

In the Saṃyutta Nikāya, the Buddha said that Nibbāna was not far away, and near us. The yogis know about this. By practice and knowing that it is true and near us. You have to follow to the end of impermanence. At the end you will see it.

Contemplate any one of the vipassanā you like (i.e., the four satipaṭṭhāna): By contemplation of feeling and will see it after the end of feeling. By contemplation of mind and will see it after the end of mind. By contemplation of form and will see it after the end of form.

It is close to this body. This end here and that is the beginning (dukkha end and Nibbāna begin). The Buddha taught about it. And I also tell you about this. You can do the experiment with care. There were some who had done it before and had the experiences.

At the end of saṅkhāra dukkha, Nibbāna exists. Saṅkhāra are mind, feeling, form, dhamma and they arise and disappear. And after sometime they are totally cease, and not arise anymore, and you

will see Nibbāna. At the end of the conditioned dukkha (saṅkhāra), unconditioned sukha (asaṅkhata) exists.

At the end of your contemplation of impermanence and will see it. Nibbāna appears as sun and moon at this place (Here Sayadaw used it as a metaphorical term). The five dhammas; wrong view, doubt, greed, hatred, wrong practices in sīla are ceased. Without latent defilements khandha becomes light. The khandha is heavy because of kilesas.

(With the lightness of body, in one of his talks Sayadaw mentioned an interesting story. One time a practiced monk travelled alone in a forest and had an accident. He couldn't walk and sit there. Sometime later a man came by and carried him on his back. The monk continued the practice on his back and became an arahant.

The layman felt his body lightness. He told the monk, "Ven. Sir, in the beginning your body is too heavy for me. Now, it seems very light." Instead of telling the truth directly his answer was: "May be it's not the same body as before.")

Heavy elements of kilesa are disappeared. (A documentary film of a Chinese woman who had a lot of hatred and anger to her husband and in-laws very often that later developed illness. Later to see in a hospital and had an operation. The surgeon took out a few pebble size stones changed from the chemical elements from her body).

If you see the ending of impermanence once become a sotāpanna. A person sees the ending of saṅkhāra dukkha and the

seed of hell is destroyed. If you still have the seed of hell, don't be feel proud and enjoyment in pleasure. After you have done it away and can be in pleasure If not like taking pleasure with death sentence in jail.

Other people are seeking in pleasure but no need to imitate them. Noble beings (ariyans) have saṁvega (sense of urgency) by seeing others in seeking pleasure. They feel pity on them. But are also happy for themselves because of free from the worse misfortune (fall into the planes of misery, especially in hells).

However long the road may be always has the end. Here the end is the end of dukkha. Even it's close to us can't go there with other dhammas. It can be only with the chariot of Noble Eightfold Path. In some of the suttas the Buddha taught us to search Nibbāna in the two armed-lengths khandha.

First, the insight knowledge discover saṅkhāra dukkha and later supramundane knowledge discovers nirodha Nibbāna. (Sayadaw continued the Ānanda's story)

[ There are three worlds (loka). These are: space (ākāsa loka), living beings (satta loka) and conditioned world (saṅkhāra loka). One time the Buddha mentioned these worlds to the monks and said that couldn't go to the end of the world on foot or by vehicles.

Without the ending of saṅkhāra loka could not reach Nibbāna. After these words the Buddha went away. The monks did not understand the meaning and asked Ven. Ānanda for the answer. He

said the five khandhas were saṅkhāra loka and the six senses bases also.

Only by following the Noble Eightfold Path, the world would be ended. Observing the five khandhas which arise from the 6sense doors is on the way to the end of the world. In the D. A. of cause and effect process, the effects are saṅkhāra. Seeing the khandha arises is seeing saṅkhāra.

Observing anicca is seeing dukkha. With saṅkhāra ends and dukkha also ends. The end of dukkha is Nibbāna. Without saṅkhāra loka the other lokas not exist (i.e., space and beings). They can only exist together. ]

Do not mix up Nibbāna with the wholesome kamma, with only wholesome kamma can't realize Nibbāna. It connects with dukkha (i.e., kamma).

Maggan (path factors) cut off dukkha. They are different things. You can't find Nibbāna in the satta and ākāsa and only in saṅkhāra loka. (This is the main reason except a Buddha no other beings can teach the way to Nibbāna). It exists at the end of saṅkhāra loka. I will talk about saṅkhāra loka. Every resultant dhamma is saṅkhāra (arising by conditioning). This itself also will condition other dhammas (In the Buddha's Teaching no original cause or the first cause, so the Buddha rejected the Creator.)

For example, according to the D. A. process: Ignorance (the cause) → volitional formation (result/cause) → viññāṇam (result/cause).....etc. The 6sense doors (eye, ear, nose, tongue,



body and mind) are called loka. People have wrong view taking them as loka. At the end of sense bases (saḷāyatana) Nibbāna exists.

People taking my eyes, my ears, etc. and perceive them as loka. In short take the mind and body as loka. Contemplate one of the six senses bases. You cut off saṅkhāra and satta lokas if you can contemplate them to the end. Nibbāna exists at the end of the khandha or āyatana.

Contemplate the arising mind in oneself. Contemplate the preceding mind with the following mind (i.e. ñāṇa). If someone is not an ariyan and no ariyan mind states arise. Minds are not many (What sayadaw meant here was for practice by a worldling. According to the Abhidhamma there were 89 types of mind. But Sayadaw made it simple and condensed into 13 kinds of mind for vipassanā practice).

You can find the mind at any time. If no other mind arises, then contemplate the in-breath and out-breath minds. By contemplating the impermanent of the minds, their disenchantment and ending, and then saṅkhāra dukkha will end.

That is your khandha ends. Therefore sometime I ask you; “Do your khandha disappear?” The ending of khandha is Nibbāna. (This may be quite frightening for most people because eternalists are the majority in the world). Knowing the ending is Path Knowledge. At the ending of sense bases Nibbāna exists.

# Kammic Energy

5<sup>th</sup> August 1961

The root of the dangers of ageing, sickness and death are the twelve inversions. These arise by not knowing the true nature of the khandha. Where are the inversions coming from? These come from perceiving, knowing and viewing wrongly of the khandha.

These arise to a worldling who doesn't has any knowledge about them (assutavā puthujjana). A disciple of a noble one has knowledge about them and doesn't has it (sutavā ariya sāvaka). Therefore approaching the virtuous and wise people is very important.

You must have a good living if you want a good death and then you have to fix with the ariyan eyes in order to have a good living. Perception is the sharpest one among the inversions (vipallāsas): perception (saññā) knowing (citta) and view (diṭṭhi). It's followed by citta and diṭṭhi after.

Someone without clothes is taken as a crazy person; but you don't know yourself as a crazy person with clothes. The differences between them are a naked lunatic and a well clothed lunatic only. Nibbāna does not accept the crazy people.

There are 62 types of wrong view (During the Buddha's time). All wrong views are cleared away if free from sassata and uccheda views. After death consciousness and arises birth consciousness.

Does the kamma not cease and become birth consciousness? If the kamma is not ceasing and not dies and doing the job, then become the view of eternalism (sassata).

The Buddha had two ways of teaching, direct and indirect ways. He does it so he receives it. This is indirect way (e.g., kamma follows like a shadow). It seems the kamma is not vanishing and going directly and doing the function. You all have this view. (Most Buddhists have this view on kamma). With this view in your mind and practice can't realize Nibbāna.

It hinders by the view of eternalism. The Buddha taught by examples and the listeners took it directly. During the kamma functioning, kamma is volition (cetanā) or mind and like a foreman, whereas the body is like a worker. The mind gives order and the body acts. After function together and mind/body cease (i.e., vanishing)

Then why the Buddha taught kamma paccaya jāti?—Action conditions birth. Here the cause is continuing. Even though the mind/body cease and the kammic energy left behind (Modern Science knows this). This kammic energy functions it.

If you take the kamma (volition) as impermanence and can't follow to somewhere and you are free from the view of eternalism. In the whole country, majority of people takes kamma as eternal. The Buddha said that only cause and effect connection and not the connection of entity (or identity).

The view of changing life to life (reincarnation), the soul or life (jīva) goes out (i.e., a being dies) are views of eternalism. Most Buddhists have these views. (The mistaken ideas and views arise by not knowing the Sutta teachings and no teacher explains properly. And also later Buddhists develop it by thought games).

# Weapon of Mass Destruction

10<sup>th</sup> August 1961

Inversion of wrong view, identity view, self view and wrong view (diṭṭhi vipallāsa, sakkāya diṭṭhi, atta diṭṭhi, and micchā diṭṭhi) are the same. These are different in names only. All are taking the five khandhas as self. In the Aṅguttara Nikāya, the Buddha mentioned that, if wrong view fell away and doubt also fell away.

It is not sure about the destination (rebirth) of a deceased person that we invite monks and make offerings for him. The most frightful thing is falling into the planes of misery after death. The five khandhas are sakkāya which really exist. Wrong view is taking sakkāya as I, he, she, etc. which do not really exist.

So the duty of the Buddha and me is to explain to you clearly that the five khandhas are "not me" or "not him" but only arising and vanishing phenomena. And then you know clearly, discern it and identity view is falling away. You will free from the planes of misery after death. It has no need to make merits for the dead.

You have to contemplate a lot and will know it's not me/not him. It is only passing away of phenomena. It becomes right view with the five path factors if you see that way. The family members and relatives should not doubt about it. (Because the deceased person had this kind of experience before). Also you should not doubt yourself (The listeners have their experience).

So try hard in the practice to make wrong views fall away. You can hear these things only in the Buddha's Teachings. To have the chances to encounter a good teacher, can have the ears of listening sacca dhamma (most people only interest in vulgarity) and to have human existences are difficult indeed.

It is more difficult than a needle falls from the Brahma world has to hit a needle in the human world (This point the Buddha warned us not to waste our precious births and times with vulgarity). You have to practice quickly to know impermanence.

In the whole world everybody wants the gold and silver mines to be mine. Therefore we can see many problems and wars. It happens by the encouragement of the identity view. You win it or lose it all have to go to the planes of misery (It is not difficult to justify human beings next rebirths if we understand the nature of the mind and cause and effect. Nowadays many human beings on earth live like animals, hungry ghosts and hell beings).

These are nothing to do with our concern. What we are concern is sakkāya diṭṭhi has to be fallen away. It is easy for sakkāya diṭṭhi to fall off. That is for someone can find a teacher who can teach and able to listen it. People arriving to the planes of misery are sent by the latent identity view.

The reason behind is being sent off by the latent identity view of unjust and unwholesome actions and searching for wealth. All are coming from for me and others (family members). These are entering from this view and you must know this very clearly.

Therefore the Buddha taught it was the root of hell. Beings can do any kind of unwholesome things, such as the five heavy kammās with this view in the heart. (Nowadays human beings are becoming more and more violent and cruel. There were a lot of news of killing parents and beating them seriously).

The Buddha taught us for practice to possess right view. In the Mirror of Dhamma Discourse, Ven. Ānanda asked the Buddha very often about the destinations of people who had died. Among the five khandhas, contemplate one of them. And will discern impermanence, its disenchantment, and its ending will never fall into the planes of misery.

This is the Dhamma mirror. Then you can make a definite decision that I'll never fall again into the miserable planes. Don't ask people for your destination. Without the practice and will not arrive there (i.e. Nibbāna). And then you can't get the Dhamma mirror.

You don't need to try hard for good living standard and using a lot of money for your funeral. Instead it is more important to close the doors of hell. (Sayadaw mentioned some of the terrible sufferings in hell). The mirrors in your homes are using for your physical purposes (i.e., for kilesa).

(Sayadaw continued about practice) Teaching knowledge benefits the contemplation (practice). In the same way contemplation benefits the realization. You'll dispel wrong view by the teaching knowledge if you know sakkāya and the five khandhas together. And it becomes right view. In this way identity view can't arise temporarily.

It comes back again (without mindfulness) if you don't know. This way of dispelling diṭṭhi is not safe. The second way is contemplating the every arising of one of the five khandhas and discerning their impermanence. Everything you have to see impermanence with the contemplative mind.

In the Saḷāyatana Saṃyutta, a monk asked the Buddha how to cut off sakkāya diṭṭhi. Knowing feeling as impermanence, discerning its impermanence (whatever arising) and sakkāya diṭṭhi falls away. This is falling away by contemplation. It comes back again and is still not safe enough if you don't contemplate. It can become safe only by destroying the root.

Contemplate impermanence; arising is dukkha and the vanishing is dukkha are becoming clear. The teacher said about it before and you knew it as dukkha sacca. This was anubodha ñāṇa (secondary knowledge). Knowing thoroughly by contemplation is pativedha ñāṇa (Penetrative knowledge). As soon as knowing thoroughly as dukkha sacca and impermanent dukkha ceases.

This way of cutting off identity view is never come back again. It becomes totally safe. In the heart the seed of hell never exists anymore. It's like a saintly cat even seeing a rat never chasing it again. The uncountable kammās which will send you to the planes of misery are gone with wrong view forever.



# Vipassanā is Ñāṇa or Kamma?

16<sup>th</sup> August 1961

Do not mix up these two right views. These are right views on kamma and insight (kammassakatā sammādiṭṭhi and vipassanā sammādiṭṭhi). Right view on kamma can't dispel wrong view and insight right view can dispel it. The right view of believing in the results of kamma and the right view of seeing the true nature of khandha are not the same.

We know the differences only by comparing their ability to dispel wrong view or not. Right view of the Path Knowledge (magga sammādiṭṭhi) can root out wrong view in a moment. The majority of Buddhists die only with one knowledge. You only know ① and ② types of kamma. Your intelligence can't reach toward the other ③ and ④ types of kamma.

(Sayadaw continued to explain the four types of kamma. This talk was based on the Majjhima Nikāya, the Dog Ascetic Discourse (MN.57 Kukkuravatikasuttaṃ). The Buddha explained four types of kamma to a Dog Ascetic and Cow Ascetic, who were practicing the ways of dog and cow. The four types of kamma were: ① wholesome kamma, ② unwholesome kamma, ③ mixed kamma, i.e., wholesome and unwholesome mix together, ④ neither wholesome nor unwholesome kamma).

Is Nibbāna the result of vipassanā (path factors) or the way to arrive there? You have to take it as the path to arrive there. Other

phenomena (dhamma) are arising by causes and the result of causes. Path factors are the way to Nibbāna and not the causes of it. It connects with the other three types of kamma that take it as kamma. In reality it is led by knowledge (ñāṇa).

There are no dhamma for the causes of Nibbāna. And if it exists, then after causes are vanishing and it must also vanish. The kammas to hell finished and the hell vanished. Hells appear by the causes of unwholesome kammas. These are causes and effects.

So, we can take Nibbāna as a place to arrive there by the way (i.e., path factors). (Here saydaw explained Nibbāna as causeless Dhamma. A place to arrive by the way was just explaining with concept and should not take it as literally).

By reading book you can't get these things. Talking with kamma together and we take it as kamma. Among the four types of kamma, ①, ② and ③ are the causes for something to arise. The ④ is the cause of the way to arrive there. It is not becoming but to send you there. (Here Sayadaw was using the two Burmese words (phit) for the arising and (yauk) for the arriving.

The arising is for conditioned phenomena and the arriving is for unconditioned Nibbāna. Something can be arisen only by causes. Nibbāna is something already existing and no need for the causes to make it arise, so unconditioned. There were some talks on Nibbāna by him and mentioned that it was covering up by two dhammas, i.e., kilesa and dukkha. First have to uncover kilesa and dukkha appears. And then continue to uncover dukkha and Nibbāna appears. So, we need to walk the Noble Eightfold Path and will arrive there. This is

my understanding of it). It's really not easy to explain it. Next important thing to note is ①, ② and ③ kammās can be changed or destroyed by the coming in other kammās because of their impermanent nature.

Other kammās can't come in to stop or destroy the ④ kamma. Sammatta niyata dhamma—It's stable and without changing phenomenon. If someone was sure for the realization, and even before the attainment of Nibbāna nothing could destroy it. For example, fire couldn't burn or kill novice Sankicca (ThagA. i. 533). He was sure for the arahantship that Dhamma protected him from danger. How much powerful the Dhamma is quite evident.

Queen Mallikā had done the great white kamma but near her death the black kamma came in and she fell into hell. A sotāpanna is stable in the five precepts. Path factors are leading to Nibbāna and cutting off ①, ② and ③ kammās. So the always reliable thing is maggaṅga dhamma.

It's the permanent thing for us. It's terminating kammās and leading to Nibbāna without change. Remember this point with care. It's the thing we should not be without it. We should try hard for this dhamma as the truly reliable thing. Even jhāna and Nibbāna are very different in nature.

Jhāna can be perishable whereas Nibbāna as after seeing once (at Path Knowledge) is never perishable. You can always enter into the fruition state. We should also perform white kammās for the ending of dukkha (For supporting Nibbāna and not for enjoyment of the result).

But don't let it stop at ordinary merits. Let's make some observations whether Path factors cutting off kamma are true or not (Sayadaw mentioned a few of them. The Bodhisatta's good kammass were immeasurable. After enlightenment and became a Buddha all his good kammass were ended and for no more future birth. The great bandit Aṅgulimāla had many black kammass by killing a lot of people. There is no more future birth after he became an arahant. Ālavaka the fearful spirit had mixed kamma. There are no more than seven future births after he became a sotāpanna).

We still have time; let us fulfill the path factors. Let us cut off our kammass. We have to start from insight knowledge, i.e., udayabbaya ñāṇa—knowledge of rise and fall. But you may also ask me what about the lower knowledge of mind and matter now. I am talking to people who already know these things, therefore no need for you to start from them.

You have already differentiated mind/body. Also already understand the connection of cause and effect. (Sayadaw continued the instruction of cittānupassanā). Here, not including non-delusion mind. This is the contemplative path factors (maggaṅga). It's not the object of insight, and also wisdom (paññā).

Contemplate impermanence at the arising place. Follow with the non-delusion mind. Seeing impermanence does know the not existing of the object. You must know the not existing of the objects. In that way you are free from becoming a blind crazy worldling.

Because you know the not existing as not existing and know what is existing as existing (The same meaning as yathābhūta ñāṇa—knowledge of the way as it really is). This is knowing impermanence; before you are wasting your time as a blind crazy person.

It is not only for this life but also for many life times before. Between your death and other death which one is more disenchanted for you? Surely it is your death because it can't separate with you. Therefore you become disenchanted with it. Then you know the truth of dukkha.

After thoroughly penetrate the truth of dukkha and the contemplative mind changes from the existing of dukkha to non-existing of dukkha. Ñāṇa is changing. Your duty is have to contemplate from impermanence to disenchantment and from disenchantment to until not wanting of them.

# Appreciation of Nibbāna

18<sup>th</sup> and 19<sup>th</sup> August 1961

A lot of people are talking and wanting Nibbāna. In reality not many appreciate it. They like it by hearing from others. Not appreciation of Nibbāna becomes view of annihilation (uccheda diṭṭhi). The reason is talking as nothing exists.

After death nothing is happening and so people do not like it. Some know that it is happiness. But they do not know what happiness is like. Therefore their appreciation is speculation and without reason and not reach toward the point. Saying with nothing happening, then there is no connection of cause and effect. I am solving the problem for you.

People do not know about it is ignorance. After death nothing happen is uccheda. You will not want it if you do not know about it. You do not want to do it if nothing happening. You will see Nibbāna after uncovering wrong view and ignorance. Diṭṭhi niradho nibbānaṃ vijjā udapati—cessation of wrong view is Nibbāna-Knowledge arises.

The five khandha are like fuels and the ten defilements are like fire. These are together with the worldlings. Our processes are becoming clear. Dukkha and Samudaya are going together. We are taking the fuels and fire together as the good results for our human life. Some mentioned American millionaires and wanted to be like

them. (Here Sayadaw mentioned American millionaire Rockefeller of his time).

It is burning with cold fire to get fortunes and become happy with it. (Sayadaw compared the two fire elements, cold and hot, to the two opposite hells, i.e., cold hell—lokantarika and hot hell—lohakumbhī. Both of them have the tormented results). Getting the life of a devata is the corpse of a devata (asubha).

So do not think it as good. Their forms are like smokes and easy to burn down. (So devata dies and instantly disappears.)

With a good demonstration about them and people become no desire for it. The Buddha and Ven. Sāriputta talked with examples and similes. The khandha is always burning with fire. So Nibbāna is khandha fuels finished and kilesa fire extinguished. Therefore Nibbāna is pure happiness.

All 31 realms of existence are fuels and fire going together. Nibbāna exits, it is true that fuels and fire are extinct there. You appreciate Nibbāna because you know the khandha as dukkha. If not you'll not like Nibbāna. People take kilesa as sukha. Take the fire as happiness. It's like the insects taking the fire as gold and approaching it. People are truly like the crazy worldlings.

Some burning with the sorrow of fire and become without any clothes (e.g., see the story of Theri Patācārā, DhA. ii. 260ff). The heart is too hot and has to drink water. Some commit suicide. You can't live without any heat. So you have it. For example, you take out a worm from the toilet with a stick and clean it with water.

It wants to go back into the toilet. You all are also the same. Without them and it's boring for you. It is the fire of dosa (displeasure). By knowing the extinction of fuels and fire, ignorance ceases. Ucccheda falls away by knowing Nibbāna exists . You have to practice after with the intellectual knowing.

Wrong view is the most fearful dhamma. Before you perform and practice dāna and sīla, first have to clear away your mind of the three wrong views (i.e., sakkāya, sassata and ucccheda views). As a Buddhist you have wrong view but thinking yourself as you don't have it. And this is very bad indeed. You go and ask practitioners, "What is Nibbāna?" If they answer we don't know. Then ignorance is influencing on them.

Even people have general knowledge about it and answer you that after the mind/body cease and nothing exists. This is answering with ucccheda view. It doesn't matter if you don't know normally about it. But knowing with ucccheda view is terrible. Most of you came from hells (Don't forget what the Buddha said that our permanent homes were the four planes of misery).

When you were suffering in hells, made the resolution of after freeing from the hells and came to human world must do the works of ending dukkha. And after arriving here, you are deceiving by the surroundings and doing a lot of harm to yourselves. Nibbāna has the characteristic of peacefulness.

The khandhas fuels and kilesa fire are extinct from it. In talking about Nibbāna, we can only appreciate it by thoroughly



understanding the truth of dukkha. It is not appreciation of dukkha that without any appreciation of Nibbāna.

(Sayadaw continued to explain the vipassanā process) At the time of discerning anicca yogi knows that fuels and fires are going together. It's going on until the knowledge of disenchantment. After the ending of anicca dukkha sacca and experiences the peaceful place.

Nibbāna really exists that yogis are knowing the existence of peacefulness. This is the extinction of khandhas fuels and kilesa fire. That khandhas continued arising is the continuous arising of vipāka vaṭṭa khandhas. (Khandhas are the result of kamma for the round of existence.

Fuels (khandhas) and fire (kilesa) are burning and disappearing, burning and disappearing etc. These are anicca khandhas continuously arising and vanishing phenomena. By knowing these dhammas the doors to the planes of misery are closed for next life. (This is discerning anicca only).

# How to Use Desire and Conceit?

30<sup>th</sup> August 1961

[At one time, Ānanda was staying at Kosambī. A certain bhikkhunī fell in love for him and sent a man to inform him that she was sick. So he visited her. As soon as she saw him from a distance, lay down on a bed and covered her head with a blanket.

Ven. Ānanda came near to her and knew her real intention. And then he gave the following instruction to her. He said to her, this body supported by foods and should use it for Nibbāna. This body created by craving and should use it to destroy māna (conceit).

Sayadaw said it needs to comment on this instruction. This body is conditioning by four factors, i.e., kamma, mind (citta), temperature (utu) and foods (āhāra). It's born by kamma, so like a mother. It is developed by foods, so like a nurse. We want to eat foods, so we eat. In this case we should observe our desire or the taste during consuming.

In this way we use foods for the realization of Nibbāna. It can be also used foods with wrong view. As some ascetics eat little or abstaining from foods for some periods. The right way for consuming foods is contemplating desire or the taste during eating. ]

[Not every of desire and conceit are unwholesome, there are also wholesome desire and conceit. Use these wholesome taṇhā and māna to develop the practice. For an example, some yogi's discern

anicca, some reach toward the state of disenchantment (nibbidā) and some realize the end of dukkha (i.e., Nibbāna).

If they can achieve these things, I also want to succeed. This is wholesome desire. With these kinds of desire try hard in the practice and can destroy taṇhā. These kinds of taṇhā destroy taṇhā. Māna also can be used in the same way. Why should I not since some yogi can do it? In this way, push you yourself for practice. All these wholesome kinds of taṇhā and māna can cut off D. A. process and should develop it.

By ending this talk Sayadaw said that there were three ways can develop one's practice. By saṁvega (sense of urgency), taṇhā and māna; three of them cannot do the practice at the same time. Saṁvega is the best of them. There were many stories of realizing Nibbāna with saṁvega during the time of the Buddha and up to this present day. (For example, the Bodhisatta himself and Ven. Yasa). This talk was based on a discourse in the Catukka Aṅguttara Nikāya.  
]

Human and celestial worlds are good because we are looking at these things with the eye of taṇhā. And then create kammās with the arrangements of taṇhā and receive the khandhas with the dangers of ageing, sickness and death. Now, can you separate yourselves from the khandhas with dukkha sacca? Ignorance → craving → kamma → khandhas with the danger of ageing, sickness and death.

You have to know that khandhas are under the influence of kamma and kamma is under the influence of taṇhā. (Sayadaw continued the story of Ven. Ānanda and a bhikkhunī) This body is

sustained by foods, so use it to reach toward Nibbāna. This body comes into being through craving, so kill craving to reach toward Nibbāna. This body comes into being through conceit, so use it to abandon conceit.

It's not clear instantly. So I'll explain it. This body exists by kamma, citta, utu and āhāra. Kamma had already finished its job. Now we are alive by āhāra. Kamma likes a mother and āhāra is a nurse. We want to eat foods and so we eat. We have to contemplate the impermanence of taṇhā with the eating. We can reach toward Nibbāna with eating. Contemplate the vanishing of the knowing mind of eating with the eating. Contemplate taṇhā if taṇhā comes in between them. Eating little and abstaining from foods, these are the practice of people with wrong view. It is the practice of torturing oneself. They can't contemplate the good or bad mind states so that they fall into the planes of misery. If you can't contemplate on feeling, then contemplate the impermanence of the delighting mind (i.e., taṇhā).

What have to contemplate, the foods or the mind state arises from it? Contemplate our reaction to foods. There are also good taṇhā and māna in vipassanā contemplation. Contemplate the cause of taṇhā, and taṇhā dies. You may ask; "Is taṇhā not unwholesome mind?" The answer of the commentary was it was not giving the result of birth. This kind of taṇhā cut off becoming.

In practice we need these kinds of taṇhā and māna. Most of your taṇhā and māna are arising at the wrong place. We can also use saṃvega (sense of urgency) in our practice. Therefore there are

three ways of realization. You never realize the Dhamma if you don't use any one of them. You can't use all of these. They can't arise together, only one of them is always in strength (bala). If saṁvega arises, taṇhā and māna do not arise. The other two are also in this way. Among three of them, if you use one of it and practice hard, you will realize the Dhamma in this life.

[ Note on saṁvega: Ajahn Thanissaro wrote on this Pali word in his essay—"Affirming the Truths of the Heart". "saṁvega was what the young Prince Siddhartha felt on his first exposure to aging, illness, and death. It's a hard word to translate because it covers such a complex range—at least three clusters of feelings at once: the oppressive sense of shock, dismay, and alienation that come with realizing the futility and meaninglessness of life as it's normally lived; a chastening sense of our own complacency and foolishness in having let ourselves live so blindly; and an anxious sense of urgency in trying to find a way out of the meaningless cycle."

The Pali word saṁvega became a Burmese word like anicca, dukkha and anatta, but usually used as saṁvega nyan (nyan is for the Pali word of ñāṇa). So it is a kind of knowledge which is very important for Buddhists to develop. This needs study or listening of Dhamma and frequent contemplation. For some people whose sense of saṁvega is so strong that they want to abandon any worldly matters and even give up their lives for the path to the end of dukkha. People will live a meaningful life for themselves and others if they have the sense of saṁvega. "So the Buddhist attitude toward life cultivates saṁvega—a clear acceptance of the meaninglessness of the cycle of birth, aging, and death—and develops it into paśāda: a confident path to the Deathless." ]

# The Beginning and the Ending

2<sup>nd</sup> September 1961

You all knew the verses recited by Sakka after the Buddha passed away (He was king of the Tāvātimsa Heaven). It expressed the beginning and the ending of the practice. Aniccā vata saṅkhārā, uppādavayadhammino; Uppajjitvā nirujjhanti, tesam vūpasamo sukho. These verses are expressing the knowledge of insight and the Path Knowledge.

You will reach toward the goal if you practice according to these verses. Anicca vata saṅkhāra—telling the truth whatever arises in the khandha has to pass away. (Sayadaw sometime quoted the Pali words in the suttas or commentary for his teachings. But he never translated them as a scholar. Instead he explained it only and not exact translations).

It is important for you to watch and observe whatever arises with knowledge. Where the arising dhamma will end? After arises has to pass away. Vipassanā practice is watching and observing with knowledge. Just observe feeling (vedanā) if you observe feeling; just mind if mind. Just observe the arising and vanishing.

When he was still alive taught only that. We are talking about the Parinibbāna of the Buddha. In reality only formations (saṅkhāra) ceased. Nobody falls from the sky. Everything arises by conditions. The first parts were describing vipassanā and the latter part Nibbāna.

In the beginning, see saṅkhāra and anicca (i.e., arising and passing away). For example, with your finger nail scratch your arm. Feeling will arise. With the conditions of arm and finger nail, feeling of saṅkhāra arises. The main cause is finger nail. Whatever arising of itch, pain etc. are saṅkhāra dhamma. These are an assemblage of saṅkhāra dhamma. Man and woman are only in speech. Nothing exists in the khandha except an assemblage of saṅkhāra.

I am speaking clearly for you that originally there is no existence of a person, a living being, a man and a woman. Man and woman are concepts (saññā). The existences of paramattha dhamma (ultimate phenomena) are saṅkhāra (formations). This is referring to our khandhas. You do not see the mind and matter. Only seeing their arising and passing away.

This was not parinibbāna of the Buddha. Instead saṅkhāra dhamma were ending at anicca. The desire for becoming a human or a celestial being is wanting to die. Therefore I am warning you do not want to become anything. No desire for becoming and has no perishing. Do you understand that? Do not desire for saṅkhata (conditioned, i.e., khandha). But try to get the asaṅkhata (unconditioned, i.e., Nibbāna).

Someone only shows you the beginning and not the ending. And you get it by making merits and prayers. It means you want for sickness and death. It's like the example of a razor blade with honey on it. It is sweet but will cut your tongue. You do not see it.

Another example is that no separation and sorrow will arise if you live a bachelor life. For the desire of wanting for dukkha or saṅkhāra, people have families. At last, with the separation from son, daughter and wife, and you'll encounter suffering. Becoming a saṁsāric traveler is the result of craving for saṅkhāra. The oppression of saṅkhāra is clear to you now. You must listen with the ear of knowledge. You are shedding tears by the oppression of saṅkhāra.

The reason behind is the appreciation for the new arising. It becomes closer to shed tears and far from Nibbāna. Saṅkhāra becomes bigger and the oppression heavier. For example, you lost 100 dollars or 100,000 dollars, which dukkha is bigger? You have many children and more dukkha. I'll show you the practice. Follow with knowledge whatever saṅkhāra shows up. Contemplate the impermanence.

Uppāda and vaya—only rising and falling exist. There is neither person nor being in it. Identity view is falling away. Uppajjitvā nirujjhanti—after arises and ceases. The Buddha was continuing to talk impermanence. Aniccā = uppāda-vaya = uppajitvā nirujjhanti; (These three Pali words referred to impermanence) he was continuing to talk three times, because it was important. Tesaṁ vūpasamo sukho—These two of ending or cessation (i.e., rise and fall) is the supreme happiness. Following to the end of impermanence was coming from this verse. The Buddha here taught only two knowledge: first seeing impermanence, their disenchantment and ending. It is at insight knowledge if you still only discern impermanence.



After the impermanence ends will see the permanent Nibbāna. Saṅkhata ends and asaṅkhata arises. And you see asaṅkhata Nibbāna. Without seeing impermanence and will never see Nibbāna, Therefore it is nothing to do with about the prayers.

# Four Types of Yogi

4<sup>th</sup> September 1961

The Buddha taught the ways to develop our practice without giving up. Before our practice, we need to contemplate that ageing and sickness are near to us. The danger of death is also not far away. (Actually sickness and death can happen to anyone at anytime.)

They are the cause of *taṇhā*. Only path factors can overcome it. Therefore we have to try hard to develop the path factors. There are four persons can get the path knowledge. They are; ① Difficult practice and slow realization, ② Difficult practice and quick realization ③ Easy practice and slow realization. ④ Easy practice and quick realization (From *Anguttara Nikāya*).

All of them can get to the Path Knowledge. But their ways of practice are different. You have to decide by yourself in which group you are in. There is nothing to be in low spirit. All of them get the Path and Fruit Knowledge. The differences are only in slow and quick realizations. Why has the first person difficulty in practice? In contemplation of impermanence *kilesas* come in between them. It takes times to move them out. With thick *kilesa* and the practice is difficult.

Faith (*saddhā*) is not sharp, effort (*virīya*) is not strong, mindfulness (*sati*) is not sharp, *samādhi* is not concentrate enough on the objects and wisdom is weak. If the spiritual faculties are weak

have difficulties in the practice (The five spiritual faculties are just mentioned above). And also become slow in the realization.

In short to say, vipassanā wisdom is not sharp. Regard to the first person the Buddha said that he had a lot of kilesa and faculties were weak. The reason kilesa comes in is during the contemplations of impermanence, the mind moves to home or to somewhere else, etc.

It takes time to dispel the kilesa and difficulty in the practice. The way of correction is contemplating the impermanence of whatever kilesa comes in. In this way difficulty goes away and knowledge becomes sharp. Ehi passiko—Every dhamma invites you to come and contemplate.

It does become the fourth person from the first. Knowledge is becoming closer if you can contemplate kilesa. The reason knowledge (ñāṇa) not sharp is there is a big gap between the knowledge. When ñāṇa is closer to each other, then faculties become mature. Vipassanā knowledge are becoming closer and closer. With more contemplations and ñāṇa becomes sharper. (So a lot of contemplations and practices are important). The first person becomes the fourth person.

The second person has more kilesa and his knowledge is sharp. So if he contemplates the impermanence of all kilesas come in, will become the fourth person. If overcome kilesa always has the quick result. Without a teacher's corrections, blame on the pāramīs and giving up is a big mistake.

For example, Ven. Sāriputta's disciple, the goldsmith was with the Buddha's instruction and had a quick realization. The ways of instruction also made the differences. Encountering a good teacher means you have pāramīs. Can contemplate whatever comes in is not led to suffering.

With kilesa coming in between the practice is for the continuation of D. A. process. With contemplation and not continue the process. (Sayadaw mentioned that the goldsmith was Buddha's disciple, only achieved realization with his help, and not by Ven. Sāriputta).

A process cut off is Nibbāna. Every time it arises and can contemplate is closer to Nibbāna because tanhā, upādāna and kamma extinct in Nibbāna. The third person has lesser kilesa. Therefore he is not difficult in practice. His slow realization is the knowledge are arising slowly. Seeing impermanence is far enough. This slowness comes with the relaxation in his effort. He must increase the effort.

Not difficult means practice in a relaxed way (This point is very important). With strong effort, you have to contemplate the impermanence of whatever arises. If death comes earlier it will be a great loss. Reflect in this way put great effort in your practice. It will come in even to the people who still have less kilesa.

Our life span is short. Only has the life span of each inhalation and each exhalation. You all prefer the fourth person. Your pāramīs are including respectively in all these four persons (Has connections with one of them). But with the help of a teacher becomes the fourth. There were more fourth persons during the

time of the Buddha. Nowadays there are more first persons. Don't forget the teaching until your death.

## Two Views on Insight

12<sup>th</sup> September 1961

[ In this talk Sayadaw explained the two views on vipassanā. These two views are; ① Vipassanā observe by oneself ② Vipassanā show by the khandhas. It becomes arguments among yogis. He said both are right. The mind always turn inwards the khandha becomes vipassanā. The mind knows or sees the khandha process. Without turns inwards and observes can't discern the khandha process.

The dhamma shows its nature and becomes vipassanā. The mind observes and becomes vipassanā. These two combine together become vipassanā ñāṇa. The dhamma is always showing its nature. Vipariṇāma lakkaṇaṃ dukkha saccaṃ—changing and unstable nature are truth of dukkha.

Is vipassanā extinct then dhamma extinct? Or does the mind not turn inwards and observe? In these two questions; no vipassanā means there is without any observation. Don't forget “ehi-passiko”. (There are six attributes of Dhamma. Ehi passiko is one of them). The dhamma are inviting us, come and contemplate or observe. Ehi and passiko combining together becomes vipassanā.

The arising dhamma combines with the observing mind become vipassanā. Why are we so long in saṃsāra? Because ehi—the dhamma invites us all the times but we don't follow with their invitation and rejecting it all the times. So, don't separate ehi and

passiko. If separate just wandering in saṃsāra. It will end suffering with not separating them. ]

In the Majjhima Nikāya, the Buddha said, you had to put down the khandha here. But to get another new khandha was the greatest fault. It was the most fearful thing for the Buddha. It was dukkha sacca and the Buddha disgusted about it. Your wisdom eyes are covering up with kilesa dusts.

So you all are making prayers for the next khandhas. If you are asking for life will be sunk in deeper. Craving for becoming (bhava taṇhā) is comforting you with pleasure and never find out for liberation. It's like I may miss every Buddha to come if you are praying for existence. Some pray for liberation at the time of the future Metteyya Buddha. This is a kind of terrible thing to do.

Because in the Satipaṭṭhāna Sutta, The Buddha gave the guarantee for a mature mind could realize the dhamma within seven days. This is a kind of disrespectful to the Gautama Buddha. It is unnecessary to do this kind of thing.

Even Gautama Buddha could not give you Nibbāna. Have to practice yourself for it. Metteyya Buddha also can't give it to you in the future. You must practice for yourself. Each Nibbāna is not different from others Nibbāna. This is attachment to the personality. So you have wrong view. In saṃsāra it is one day long dukkha if you survive for one more day. Do not want a long suffering life. You have to follow the quicker way to Nibbāna.

We must do the vipassanā practice. What is vipassanā? There are two views on vipassanā. ① One's own contemplation is vipassanā. ② There is also vipassanā shown by the dhamma and seeing it. ① is seeing with one's own contemplation. ② is the dhamma showing it and you see it. (In the beginning ① is more prominent; then it becomes mature with the practice and ② is more prominent).

This is never taught before. There are a lot of arguments. I will explain these two views as not wrong. The khandhas do its work as rise and fall even you don't contemplate. If you do not contemplate, does it become vipassanā? Stay away from the five cords of sensual pleasure and turning the mind towards it and become vipassanā. Turn your mind towards the khandha. The mind sees the khandha process.

This is seeing by contemplation. No contemplation is no seeing. Contemplative mind is vipassanā ñāṇa. This is from the point of knowledge. The dhamma also has to show it. So the dhamma shows and the mind contemplates, and contemplation becomes vipassanā with both. Extinctions of the Dhamma can be measured with this point.

The mind not turning towards it that Dhamma become in extinction. Ehi and passiko together become insight. Saṁsāra is long because ehi and passiko are not together. Therefore we are in trouble. You will reach towards Nibbāna with them together. You may think it is the cause of taṇhā and avijjā. In truth, saṁsāra is long on not combining ehi and passiko together.



No contemplation is heedless. Heedlessness is ignorance. Ignorance conditions volitional formation (avijjā paccaya saṅkhāra)..., and D. A. continues. But you follow ehi with greed, hatred and delusion that saṁsāra is long. For example, mosquito bites you. You slap it with your hand. You have to go there with knowledge (ñāṇa).

Then you will see anicca, before that all of you were going to the four planes of misery. Now! You do know how to go Nibbāna. So Nibbāna is not come to you by prayers.

# Two Kinds of Disenchantment

16<sup>th</sup> September 1961

Someone becomes the disciple of a noble one (sutavā ariya sāvaka) then his wrong view falls away. After becoming a sotāpanna, he still has taṇhā, but he doesn't have the coarser one. The coarser taṇhā and māna (craving and conceit) which can let him fall into the planes of misery are gone with wrong view together.

Connection with wrong view the Buddha often mentioned with the ariya sāvaka in the suttas. You have to listen to Dhamma with the wisdom ear and not an ordinary one. The kind of ear in every day what we hear are no values. Hearing things with the wisdom ear, learning and practicing the ariya Dhamma is called sutavā ariya sāvaka.

It's important to listen to sacca dhamma with the wisdom ear. I take this duty for you. And you have to learn it and practice. For the Path Knowledge of a sotāpanna is not difficult. It's important to fulfill these two points (i.e., listening sacca dhamma and practice). You also know that you have the seed of hell in your heart. Only with dāna, sīla and samatha practices can't abandon the seed of hell.

Wrong view is also a latent defilement (anusaya). Anusaya not arises from outside. It arises by conditions and like a blip. It arises until abandon with the Path Knowledge. But we think it as it's not there. It will be latent in the heart as an indifferent nature if it has

no conditions. It's called anusaya because it arises by conditions and suitable causes.

One will become sutavā ariya sāvaka by listening with the wisdom ear and practice with wisdom. In the Anatta Lakkhaṇa Sutta (SN.22.59 Anattalakkhaṇasuttaṃ), one may become disenchanted by contemplation of feeling. There may be two ways for disenchantment: with saṁvega (sense of urgency) and vipassanā. Disenchantment with saṁvega is seeing the oppression of feeling and knowing that khandha is fearful, and then one becomes disenchanted.

It is nothing to do with the Path Knowledge. Disenchantment with vipassanā is not this kind. You can't control it not to arise and pass away when feeling arises. Its nature is arising and passing away. It is not disenchanted with pain. One becomes disenchanted by seeing this rising and falling. It's vipassanā nibbidā ñāṇa. It is saṁvega that suffering with painful feeling becomes displeasure.

Without knowing this and take it as insight knowledge which is sharp. It doesn't. Not only human being even animal knows it (i.e., painful feeling, not by contemplation). Saṁvega is only frightful knowledge (some intelligent in it). Vipassanā nibbidā ñāṇa is valuable. Can't control the feeling not to be rise and fall, and then become disenchanted is vipassanā ñāṇa.

Saṁvega only supports vipassanā. It encourages yogi to practice vipassanā. It is vipassanā ñāṇa which really sends yogi to Nibbāna. It's the decisive support condition (upanissaya paccayo).

Becoming of disenchantment is supporting the Path Knowledge. Pain, aches are not the main factor. The main factor is becoming disenchantment by can't control impermanence. This is vipassanā ñāṇa.

By knowing that this khandha is not the governing atta and become disenchantment. Only hear these things before and clear about it. I have practiced vipassanā quite a long time now. And it does not happen anything yet. Do not complain about it. Wrong view of defilement is eroding slowly if you really do it.

Just continue to do it. After long enough it becomes thin out. With every practice erodes it. Do not let doubt come in, and giving up. It is like the right view hand erodes the wrong view handle of an adze. (The Buddha gave this simile for the practice eroded kilesa slowly). I am not encouraging you. The Buddha himself taught it.

Every seeing of the impermanence of anatta erodes the self view (atta diṭṭhi). Do not let doubt and laziness come in. It will push you down into the planes of misery if diṭṭhi or taṇhā comes. Don't separate anatta and ñāṇa (i.e., impermanence and ñāṇa).

Feeling aggregate arises depending on the other four aggregates. Going into the sun dukkha vedanā arises. And into the shade sukha vedanā arises. Vedanā vanishes on the spot of arising. It is like a flash of lightening in the cloud. Khandha arises on the khandha (i.e., feeling arises in the body).

You have to note on this point. Not knowing the guest khandha and vipassanā can't come in. Vedanā is guest khandha. The

others also guests. Today I am talking about vedanā and it is guest. The other four are hosts. Not knowing it as guest and talking it as me and mine.

This house and that house are in quarrel because not knowing it as guest (i.e., anatta). Vedanā life span is only ① and ②. Even counting of it takes time. Its impermanence is quicker than that counting. If you know every time the guest visits will realize Nibbāna. It does not matter if you can't catch on the arising, but you must catch on the vanishing because the contemplative mind can't come in during the arising.

Only knowing of the guest is not there and knowledge arises (i.e., knowing the vanishing). Not knowing the guest comes and dies is a great fault. Because not knowing is ignorance. It continues the D. A. process (avijjā → saṅkhāra.....). You have to practice to know the guest comes in at any time.

# Searching for the Truth

2<sup>nd</sup> October 1961

Make the confirmation of what the khandha tells you. In saṁsāra, we were ending at what others said and swimming in the sea of dukkha. The khandha is changing in many ways and showing it to you. It will appear as nothing good in it. It is vanishing and replacing, vanishing and replacing on and on.

Khandha is always in this way. By seeing this is getting the knowledge of knowing things as it really are (Yathābhūta Ñāṇa). Listen to the dhamma and turn the mind to the khandha. And the khandha will tell you that it has the characteristic of changing dukkha (vipariṇāma lakkhaṇaṁ, dukkha saccaṁ).

You have to follow it and know the changing and vanishing phenomena. After discern the beginning and will see its continuous process.

Except dukkha sacca, it has nothing. Isn't someone telling you or seeing with one's own knowledge? The Buddha said it as “Diṭṭha Dhammo”—dhamma seeing by oneself. He preferred the direct seeing (i.e., not like other faiths just believe).

Before in the texts, it had said like this and that. Do you see it yourself? The text books had said these were ending at what others had said. You can't reach Nibbāna with the text books and hearing from others. The real dukkha sacca is in the khandha. Man and

woman are talking by people, but what you really see is impermanence. And then wrong view is falling away.

Don't fear dangers (i.e., all dangers including man-made and natural disasters). Khandha exists that dangers come in. Without khandha and it will not come. Without believe in what others say and turn the mind into the khandha. And will see the changing and vanishing. It only exists of the arising dukkha and vanishing dukkha. Only find out disgusting and useless dukkha sacca by turning towards the khandha.

In this way concept and wrong view are disappeared. Taking notes of what others said is concept. It becomes wrong view believing in what they had said. It is clearer with the D. A.. Perceiving them by growing is wrong views. It becomes attachment to views (diṭṭhupādāna). And then it becomes actions which are led by wrong view. And it continues to rebirth in the planes of misery.

The body concept of self disappears at that moment by seeing anicca. (Sayadaw gave an example of a glass of water. He said holding a glass of water vertically, then incline it to a certain angle, then go back to the vertical position, then incline it again. You'll forget about the glass of water if you do this for many times; instead vertical and inclined positions are becoming clearer in the mind. Here, the glass of water is the body concept, the vertical and inclined positions are impermanence arising and vanishing).

What the khandha has and ñāṇa knowing become fit in together (i.e., khandha is impermanent, so you see impermanence). All dukkha is extinct because of the right seeing. (Sayadaw

continued to talk about the importance and value of anicca as mentioned by the Buddha in the Aṅguttara Nikāya). From the right seeing and continue to develop the ending of right seeing. Changing is non-stopping and ñāṇa also observing.

It becomes the Nibbidā Ñāṇa after knowing of its extreme situations. It becomes the Path Knowledge from the disenchantment to develop not wanting it. It arises by cooling the heart. If you contemplate up to the point of not wanting it and the khandha disappears.

Here the heart becomes cool is like putting down the very heavy burden load. Can contemplate whatever dhamma you prefer. And only seeing its changing and vanishing. Even the Buddha not exists anymore, but the main important thing is turning your mind to the object of contemplation (It doesn't come by prayers and vows or meet the Buddha only).



# Dealing with Wrong View and Doubt

3<sup>rd</sup> October 1961

[This was a very simple talk to deal with wrong views and doubt for beginner. The listeners were two well known business men came from a far for practice]

You must dispelling three wrong views before doing vipassanā. You only get merits and not the Path Knowledge without doing it. This is not giving an ordinary talk. This is giving the way for your practice. I have to give the intellectual knowledge first. We missed many Buddhas in the past, and had lived with the khandha of painful births.

It was very clear that we were forbidden by these three wrong views. After clearing away wrong views and also for doubt later, I have to illustrate impermanence in the khandha. However it can't realize the Dhamma even practicing hard if wrong views reside in the five khandhas.

The Buddha also mentioned this point. So, vipassanā comes later and clearing away doubt is before. The stages of practice are: ① Dispelling wrong view, ② Clearing away doubt, ③ Vipassanā practice. This is the right way of practice (For this point Sayadaw gave the story of Ven. Anurādhā) Another story was regarding with Ven. Sāriputta and he cleared away Yamaka's wrong view.

This is very important. Doing Samādhi before with knowing the in-breath and out-breath are only controlling the mind. Wholesome state of mind is one thing and Path and Fruition knowledge are another thing. You must strip of wrong view with the khandha process. For example, if you are turning towards a clock and seeing the clock arises. This mind not exists beforehand (i.e., seeing). Also it not arises by watching.

It is like a shadow appears by the body contacts with the mirror. Seeing is just mind and not man or woman. It is just the seeing nature. After the seeing and the wanting arises. Are the seeing and the wanting the same? It ceases after the seeing. And then wanting arises by substitute. Before is just seeing and not wanting. Now is wanting and not seeing also. These two minds are different. The nature of them is not the same. Seeing arises in the eye and ceases at the same place.

After that, wanting arises in the heart by substitute. This is showing the cause and effect connection. There are two kinds of wanting. Ordinary wanting (i.e., craving—*taṇhā*) and strong wanting arises. This small wanting mind ceases and big wanting mind arises. And then the big wanting ceases and the buying thing (here, a clock) of bodily action and verbal action arise.

So, the whole process is seeing, wanting, clinging and action. They are arising one after another with the ceasing of one after another. The seeing mind conditions the wanting mind. It's alive with the wanting mind after the seeing ceases. It substitutes with action after the wanting ceases. The seeing mind is just only the seeing mind. Is it a person or a being? This is stripping off the

identity view (sakkāya diṭṭhi). The life span of the seeing mind is ① and ②. ① is arising and ② is ceasing. It substitutes with the wanting mind after it ceases. It's also not a person or a being. You may ask, "Does it arise by no cause?" It doesn't. The seeing mind conditions it as a substitute. Natthi paccayo—It's the absence condition. (conditions it without together).

Then this mind (Here is wanting) arises by not automatic, but with causes. Because of the seeing mind and the result of the wanting mind arises. By the cause and the result appears. It is cause and effect connection. With the substitute and you are alive. Without the mind and you'll die. Someone may think, after the seeing mind ceases and nothing arises.

This is the view of annihilation (uccheda diṭṭhi). It's not cutting off. Still continues as cause and effect will free from uccheda diṭṭhi. Now, you are free from sakkāya and uccheda diṭṭhis. Wanting mind conditions the clinging mind. Wanting mind ceases and substitutes with the clinging mind. ① is arising and ② is ceasing.

Is the wanting mind permanent or impermanent? It is impermanent. You will be free from sassata diṭṭhi (view of eternalism) if you know it as impermanence. Now, you are free from the three wrong views: sakkāya, sassata and uccheda diṭṭhis.

# Controlling the Mind

10<sup>th</sup> October 1961

[Sayadaw based his talk from the Telapatta Sutta (oil bowl), Mahāvagga Saṃyutta (SN.47.20 Janapadakalyāṇīsuttam). In the original sutta, it was simpler than here. We can see his creative mind of wisdom. The Buddha stayed at Sedaka Town in Sambha (Sumbha) Province. He gave instruction on mindfulness to the monks. A criminal was ordered by the king to carry a bowl full of oil and followed behind by the five executioners with swords in their hands.

If a drop of oil fell and he would be executed instantly on the spot. On the way he had to pass two places: a bar with drunkards and a dancing place performed by a very beautiful girl, with five qualities. In this simile, the criminal was yogi. The bowl full of oil was meditation objects (i.e., the five khandhas or the four Satipaṭṭhāna).

The five executioners were D. A. process (craving → clinging → action → birth → ageing and death). If he spilled one drop of oil would be killed by them or unmindful of the objects and khandha process continued. Bar and dancing girl were yathābhūta ñāṇa and nibbidā ñāṇa respectively. If he had passed these two places and freed from death (yogi realizes Nibbāna).

Sayadaw was using this simile for instruction on the practice. Observe it if any hindrance comes in. Here like the criminal

sometimes with the lacking of full awareness, and the bowl would slant a little. And he had to instantly straighten it back again. ]

Vipassanā practice appears only within the Buddha Dispensation (sāsana). We are also encountering it. Now, we meet a good teacher. So continue to practice hard and surely you will be succeeded. Do not believe in the pāramī (perfections) have to be fulfilled slowly.

The Buddha also gave you guarantee for success as within seven years, seven months and seven days. I want to remind you that do not waste this period of your life with son, daughter, family and business matters. It would be like losing the most precious thing. The Buddha was reminding of the important of ñāṇa must go straight in the practice. You have to catch it up quickly with ñāṇa when a phenomenon arises.

The Buddha said that impermanence and ñāṇa were not separating could finish the practice within seven days. Complete with prayer and practice (with pāramī) in the morning and will realize the Dhamma in the evening. Why do not we get it? May be ñāṇa is not going straight towards impermanence. Anicca and magga are not in straight line. In connection with this point the Buddha taught the Telapatta Sutta. (Here Sayadaw was using cittānupassanā to explain the Sutta).

Thirteen types of mind are representing the oil bowl. [According to Sayadaw's method, the 13 types of mind are: seeing, hearing, smelling, tasting and bodily consciousness (5 external

minds); Greed, anger, delusion, non-greed, non-anger and thinking (6 internal minds); Breathing in and out minds (2 primary minds)].

Contemplate the impermanence of whatever arises from the six senses doors. Do not let the mind go away to other place. If it is going towards outside objects or to the five cords of sensual pleasure and craving, clinging and action (taṇhā, upādāna and kamma) will kill you.

So, the mind goes out is very bad indeed. If you contemplate feeling and the three types of feeling are the oil bowl. If you do not separate impermanence and magga; “Is there any kilesa to come in between them?” Going outside of the satipaṭṭhāna objects will encounter aging, sickness and death. The mind not going out is a victory. It is quite important. It means the oil does not spill if D. A. process does not continue. I am not talking it for at other times. It is just for the period of vipassanā practice.

In the beginning of sitting just do the breathing in and breathing out. Knowing the breath comes in and goes out. Contemplate it if a mind arises. Go back to the in and out breaths if nothing arises. Contemplation of feeling is also in the same way. The object of contemplation is like the oil bowl. The complete mind (ñāṇa) is like the criminal. D. A. process is like the executioner.

This practice has to be done for a long period of time? It is not. Have to pass through these two groups of people (i.e., the bar with drunkards and spectators watching the dancing girl). You have to pass through the seeing of impermanence and its

disenchantment. After pass through them and arrive at the Path Knowledge. If the mind is turning towards other sense

objects and have to contemplate their impermanence. This was straightening back the oil bowl when slanting. It came from the Saṃyutta Nikāya. I have to talk again from the Aṅguttara Nikāya. Don't let kilesa come in during the contemplation of impermanence.

The main point is the same. Do not let the oil spill or not let kilesa come in. Make a determination of not letting kilesa come in for 15 or 30 minutes during the sitting mediation. After that, increase gradually the sitting period of time.

# Ñāṇa Eye and Normal Eye

14<sup>th</sup> October 1961

It is form that you can touch with the hand. Its nature is hot and cold, rise and fall and with tension happening in many different ways. It's changing and perishing. If know these things directly is seeing. It's the aggregates of form (rūpa) or rūpakkhandha. Feeling aggregates are nāma dhamma—mind dhamma.

Sometime it's itching and vanishing. Sometime the mind is happy and then disappears. Whatever arises in the mind and follow their impermanence. Know them as arising and passing away. Knowing this is ñāṇa view. Feeling aggregates tell about them and disappear. You have to watch and observe them.

Sitting on the bank of a stream, look at the water flowing by. Don't look at the upper and lower parts of the water flowing in and flowing down, but only look at one point. Observing the water is passing through this point. And you know it as not the water before is enough. Knowing it as not the form before, not the mind before etc. is vipassanā ñāṇa.

Now, listen carefully to what I say. For example, you make a number five marked post in the water. Don't look anywhere, only look at the water of number five marked post. Don't look at the water above flowing in and the water below flowing down. It is enough only knowing at the number five water as not the water before. Don't mix up the ñāṇa seeing with the eye seeing. The eye



seeing is—a fire burns and dies out. It's only seeing the light and darkness.

This is the eye seeing. Ñāṇa eye finds out this dhamma not exists. The eye is seeing the differences (i.e., darkness and light). It doesn't reach toward Nibbāna. Ñāṇa seeing is knowing them are not there (arise and disappear at the same spot). You must note down the differences.

Ñāṇa seeing is the dhamma before is not exist. And it's another type of dhamma (i.e., emptiness). (This is the real emptiness. Not a concept of nothingness) For example, on the arm there is an itch and later not exist. Knowing the same thing not there (the same thing as there and not there). This is ñāṇa seeing. Knowing different things is not ñāṇa seeing (These are the worldly knowing). Ñāṇa view and the views of eye, ear, and nose are different.

Their views are not reaching toward Nibbāna. Ñāṇa view/mana view (mana=mind) is the right one. The Buddha had said pajānāti must know with knowledge. If you see a man is eye seeing. Seeing the arising and passing away of the khandha is ñāṇa seeing. For example, scratching your arm with a finger nail. Feeling arises and disappears. But the arm is still there. This is ñāṇa view.

Right view is ñāṇa seeing. Right thought (sammā-saṅkappa) is exposing to see it (in one of his talk Sayadaw gave similes for right view and right thought: the eye for right view and glasses for right thought, so that the eye can see clearer). Right mindfulness is reminding to be mindful. Right concentration is pointing at here

(The object to be contemplated). Right effort is encouraging to develop ñāṇa seeing.

Four of them are helpers (except right view). The eye can't see the arm in pain and its disappearance. Only ñāṇa sees it. It is the penetration of things that reach towards Nibbāna. The Buddha said; cakkhuṃ udapādi—eye seeing arises. This is not saying of the normal eye seeing. Therefore he continued to say; ñāṇaṃ udapādi—knowledge arises. All are the same. It is ñāṇa seeing. Every mind arises and know it as not exist is ñāṇa knowing.

So with ñāṇa observes the khandha. Moliya Sīvalī asked the Buddha, “Ven. Sir, I want to know the ñāṇa view.” The Buddha said to him; “Greed arises in your mind. Can you talk about its colour and size? It is arising but you can't tell it. After that, greedy mind does not exist. Can you know it or not? This is ñāṇa view.” In the Satipaṭṭhāna Sutta, it was said that whatever mind arises had to know it (pajānāti).

Knowing is ñāṇa. Knowledge knows impermanence. It is other people seeing or your own seeing. It is sandiṭṭhiko—visible here and now. It knows the arising and falling. Why? The mind knows it after arising and falling. The arising and falling are before and the knowing is after. With listening Dhamma and you also have to practice. Practice to know it yourself—sandiṭṭhiko.

It becomes samatha practice if you use the attributes of Dhamma for prayers. It is vipassanā using it for knowing by you yourself. What are the differences between samatha and vipassanā? For example, a greedy mind of hungry for food arises. After it arises

and passes away. Is it still existing? You know its arising and passing away (sandit̥thiko). It is becoming vipassanā. The greed of I want to eat so much not arise (i.e., clinging).

Bodily and verbal actions are not arising either. It kills taṇhā, upādāna and kamma. Vipassanā is cutting of the D. A. process. Samatha suppresses kilesa temporary only. It is akāliko—giving the result without delay. If you possess sandit̥thiko and everything is finished.

So do not go and ask others. Mahasi yogis are doing kāyanupassanā—Contemplation of the body, such as lifting, putting down (on walking etc.). After doing for a long time and the paramattha dhamma (ultimate reality of the phenomena) become apparent. Here is a mind wanting to eat arise. You contemplate and know it as not exists.

What do you know? You know the vanishing mind. It's the paramattha dhamma contemplates the paramattha dhamma. Mind is paramattha dhamma and ñāṇa also. It's not resisting by concepts. The Buddha said; it was easy to contemplate without the resistance of bodily concepts. Every contemplation becomes akāliko because it cut off the D. A. process.

No khandha process arises. It's not a good khandha (i.e., D. A. process khandha or khandha continues). You are alive with the magga khandha (Path factors khandha). It's a good khandha. The Buddha and arahants were alive with the magga. It becomes the akāliko only with the sandit̥thiko. Taṇhā and upādāna cease, it is

Nibbāna. So next khandha does not arise. You have to work with sandiṭṭhiko (i.e., seeing impermanence).

# Insight Knowledge and Path Knowledge

15<sup>th</sup> October 1961

After the insight knowledge and the Path Knowledge will arise. Do the practice and you will see it by yourself. Seeing the mind arises and vanishes is insight knowledge. ① is observing by ②, and you'll find its arising and vanishing (Here ① is phenomenon arises and, ② is the observing mind). The task to be carefully done is vipassanā practice.

After the insight knowledge and the Path Knowledge will arise. Do you have to expect for it? It happens to you without delay; *anantara paccayo*—proximity condition. The insight knowledge ceases and the Path Knowledge arises. If you ask in practice what have to be relied on? Don't think anything. If you have insight knowledge is enough.

If you get it and Path Knowledge arises by itself (Just continue to develop the insight knowledge). Getting the Path Knowledge is reaching to Nibbāna. The important thing to be hold on to is insight knowledge. The Path Knowledge will arise by itself if the insight knowledge becomes mature enough. During the practice don't expect for it. Then *taṇhā* includes in it.

The insight knowledge does not come to an end if *taṇhā* comes in, and then it can't see Nibbāna. Your duty is following the impermanence. *Anicca* and *magga*, *anicca* and *magga*, etc. ... and follow like this. What is the benefit for it? Ignorance becomes

thinning out and wrong view disappears. Tanhā also dies. Ignorance, craving and wrong view are ceased.

Insight knowledge is driving away these things. It's eroding craving. Don't ask how many times for doing the vipassanā magga. It depends on your kilesa thickness that vipassanā practice has to make it becomes thinning out. A person with thick kilesa has to take longer for it. One has to wash away one's kilesa thickness with knowledge (ñāṇa).

This is the answer you want. It becomes quicker if your kilesa volume is little. I have to remind you that don't blame it on the perfection (pāramī). It takes longer because of my few pāramī. Don't give that kind of reason for it.

The Buddha also taught that the insight knowledge ended and the Path Knowledge arose. I also taught it. Path knowledge still not arises is because of the kilesa volume not finish yet. Do not have doubt on what is happening. Kilesa not becomes thin out for the Path Knowledge to arise. Do not take it as, I have few pāramī and may be cannot get it in this life.

The pāramī is completed if you are discerning impermanence. It takes a bit longer if your kilesa volume is big. It will take quicker if it is small. You have to make decision in this way. Kilesa becomes thin and anicca becomes apparently clear. After that it abandons the process of the impermanence. You do not see it (i.e., impermanence).

At that time Path Knowledge arises in a flash. In practice, this is making a decision for you. You have to stay with impermanence if Path Knowledge is still not arising. The Path Knowledge can have the chance to arise when all defilements are cleaned up by the insight knowledge. And then you become a sotāpanna.

In Saṃyutta Nikāya, the Buddha only taught two knowledge as, after insight knowledge and Path Knowledge arose. Whatever mind arises, observe and discern it not there. You get the insight knowledge. With ñāṇa discerns impermanence once and it clears up defilement once.

It is doing the job of making kilesa becomes thin. I have to talk about anantarapaccayo—proximity condition. In human world, a human being dies. After that the birth consciousness instantly arises in the heavenly world or hell. Is there any gap between them? This is anantarapaccayo (proximity condition).

Insight knowledge ceases in a flash after kilesa becomes thin out. It substitutes with Nibbāna, and you do not see impermanence, instead you only see Nibbāna. It is our duty to get insight knowledge. I have to show the process of the practice before I am talking about Bhikkhu Sāti. You have to live one more life if you die with insight knowledge (i.e., you will become a stream winner in next life).

The Buddha did not like it because birth is dukkha sacca. What you heard before was Nibbāna was very far away. You take it as will get it slowly. Do not believe in what people say. After insight knowledge is Path Knowledge. Believe in what the Buddha had

taught. If you do it slowly by slowly and ñāṇa becomes blunt. Also kilesa will come in and take a long time.

It becomes on the right track if you know your fault because you have to clean up your kilesa. (He continued to talk about Bhikkhu Sāti's story. See the Mahātaṇhāsaṅkhaya Sutta, Majjima Nikāya, MN.38 Mahātaṇhāsaṅkhasuttaṃ). Tongue consciousness is just eating. Knowing the taste of sweet, sour, bitter, etc. is mind consciousness (mano-viññāṇaṃ).

Eating consciousness arises on the tongue. Knowing consciousness arises in the heart. They arise at their own places. Eating consciousness arises on the tongue and vanishes there. It is not changing the place. Even consciousness arises in the khandha and can't change places. Consciousness or the mind changes from one life to another life is very mistaken idea or view. For example, you put sugar into your ear. Does the ear tell you it is sweet?

Therefore mind arises at its own place and vanishes at the same place. One example the Buddha gave for the insight knowledge was like this. Get up early, and look at the direction of the sun rises, and you'll see the red sky. If you ask, why dawn arises? The answer is because the sun is nearly coming out. Here also, why you see impermanence? The answer is the Path Knowledge nearly arising.

You will see the light arising—āloko udapādi, if you see impermanence. (from Saḷāyatanavagga, Vedanā-saṃyuttaṃ, SN 36.25, Ñāṇasuttaṃ). You had done wrongs before. Such actions are for the painful rebirths. It will be finished by correcting with insight



knowledge. You don't need to fear it. It has to take a longer time for insight knowledge to clean up kilesa.

If you don't see it anymore and its function is finished. With the Path Knowledge arises and you see Nibbāna. You don't see it as like the round objects of sun and moon. You know that dukkha is ceased. This is NIBBĀNA.

## Concept, Reality and Nibbāna (Ver. 2)

17<sup>th</sup> October 1961

[Translator's NOTE: This was already translated in group 2 (part2-10).]

There are four Nibbānas: Sotāpanna's Nibbāna, Sakatagami's Nibbāna, Anagami's Nibbāna and Arahant's Nibbāna. The fifth Nibbāna is after the ending of the khandha with the existence of peace—santi sukha Nibbāna (i.e., the passing away of arahants—parinibbāna). What I want you to know is after the realization of the first Nibbāna, you can live in peace (that is no need to concern about anything).

For the other Nibbānas, you already have the momentum. Even you don't listen to Dhamma; it will attract you and go upwardly for the higher levels of Nibbāna. Therefore to realize that first Nibbāna is more important.

The higher levels of Nibbāna are nothing in special on practice. Just go back to the impermanent process. If you ask; "Why couldn't I get Nibbāna before?" Without knowing, you take the near as far away. You have to strip off three wrong views if you want the first Nibbāna. You will be sure to get it after the explanation. *Ditṭhi nirodho nibbānam*—Cessation of wrong view is Nibbāna.

This refers to the first Nibbāna. Don't pray for any life. Only the earth increases and you'll be suffered. Don't take these words as

insignificance. Anyone is asking for it will suffer. I am correcting you for your strong mistake. You all want to enjoy is the feeling aggregates. Convert them into truth and it becomes dukkha sacca.

Your desires for the repeated enjoyments in the human and heavenly worlds are superficial actions. But it's the same as encountering repeated sufferings in the human and heavenly worlds. Sacca is the truth. Feeling and enjoyment are not the truth. I am explaining clearly your great mistakes. It's very rare indeed to encounter someone to correct our mistaken ideas and views. (What the Sayadaw mentioned here was very true indeed. Even later Buddhists encourage people to increase DUKKHA for repeated births).

You only see the enjoyment of feeling, but not the truth in it. You are dancing by the strings of taṇhā (Here Sayadaw referred to human being like a puppet). Feeling arising means you are in danger. Its vanishing is you are in suffering. Therefore it is dukkha sacca. This kind of prayers is covering up Nibbāna.

(So Buddhists should know clearly what the outcomes of their actions, vows, and aspirations are. Taṇhā, māna and diṭṭhi—craving, conceit and wrong view are under the guise of metta, karuṇā and paññā—kindness, compassion and wisdom).

You are making prayers with diṭṭhi and taṇhā. Not knowing is worse than not having with ignorance and delusion men can do all sorts of things foolishly and stupidly. The dukkha khandha you are praying for is covering up Nibbāna. You are making it as this is me and mine can't penetrate the khandha. You are serving the khandha

like a slave and Nibbāna is hidden. Craving for khandha and wrong view on khandha are covering Nibbāna. So, you cannot reach toward Nibbāna.

[Sayadaw continued to talk on Ven. Yamaka. He had the view of annihilation on Nibbāna. He held the view that after the arahant died and totally extinct. Ven. Sāriputta questioned him which of the five khandhas was arahant? (After he was entering the stream and became a sotāpanna and this question was put to him).

He answered that no arahant in anyone of the five khandhas. In the Yamaka Sutta, Ven. Sāriputta used the question and answering system to strip off Yamaka's wrong view to let him understand concept and reality; and then taught him to observe the nature of the khandha and became a sotāpanna. After he became a sotāpanna, Ven. Sāriputta questioned him, if someone asked him what happened to an arahant after he died.

His answer was the five khandhas were anicca and it was dukkha. Only dukkha arose and dukkha ended. This answer was very important. Because only someone had abandoned wrong view and doubt could answer in this way. Dukkha ends and Sukha exists. The Buddha always emphasized that he only taught dukkha and the ending of dukkha. ]

The view of after an arahant dies and nothing exists is the same as no Nibbāna. The Buddha taught in many different ways that Nibbāna really existed. (For example, in Udāna Pali). In real there is no arahant, just a concept. Only the five khandhas really exist.

Arahanta means, someone who has destroyed kilesa. Puthujjana (worldling) means someone who has a lot of kilesa.

After stripping off the concept and contemplate the paramattha dhamma will develop to Nibbāna. Yamaka had uccheda view. Because of not encountered a teacher to help him for uncovered the concepts and found out the paramattha dhamma.

People are praying for Nibbāna is without knowing about it. There is a place without dukkha. Also it must have to exist. It is Nibbāna which only exists with sukha (This is not the sukha of feeling aggregate). Dukkha covers on Nibbāna that is hidden.

# Spiritual Faculties and Nibbāna

19<sup>th</sup> October 1961

[ In the Saṃyutta Nikāya, the Buddha asked this question to the monks. What is the Dhamma to Nibbāna? He himself answered it as insight meditation (vipassanā). (In the sutta, the Buddha's answer was the Noble Eightfold Path).

Where to do vipassanā? It is on the khandha. Which one of the khandhas? Khandha can be separated into four groups, kāya (body), vedanā (feeling), citta (mind) and dhamma. Concentrating on one group will lead to Nibbāna.

Why are there four groups? Because of the different characters.

① Weak in knowledge and thick in kilesa, should practice on the kāya.

② Sharp in knowledge and thick in kilesa, should practice on the feeling.

③ Weak in knowledge and thick in wrong view, should practice on the citta.

④ Sharp in knowledge and thin in kilesa, should practice on sacca.

(Here Sayadaw used the word sacca—truth, instead of dhamma). Choosing the one suitable to one's character is quicker in progress. How to know which one is suitable for one's character?

For example, observe vedanā and only see its arising and passing away or discern anicca quickly.

In the Satipaṭṭhāna Sutta, the Buddha emphasized on seeing anicca. Seeing anicca is on the right path. Using the form, vedanā, citta and dhamma are to know the objects for contemplation, but in reality only anicca. ]

Knowing the existence to non-existence is anicca, or the knowledge of knowing the characteristic of impermanence (anicca lakkhaṇa). Whoever discerns anicca will see Nibbāna in this life. You have to follow it throughout the practice from starting seeing impermanence. You will see the impermanence in the whole body.

At that moment man, woman and bodily form are disappeared. This is the anicca lakkhaṇa killing diṭṭhi. You will not fall into the planes of misery if you die during the vipassanā practice because it's killing diṭṭhi.

[ Experience by practice in this way, one will never flow and sink in saṃsāric water. It is only moving upstream towards Nibbāna. Sayadaw strongly reminded disciples that upstream was always difficult than downstream. So put more effort in the practice.

Spiritual faculties (indriya) are developing and mature only by practice. Indriya are developing in three stages. For example, ordinary faith (saddhā), faculties of faith (saddhindriya) and the strength of faith (saddhā-bala) (The five faculties are: faith, effort, mindfulness, concentration and wisdom).

Here Sayadaw gave a very important warning for Buddhists who want to see the future Metteyya Buddha and enlightened by him. He said: a Buddha only sees and helps someone whose spiritual faculties are mature. So people who cultivate many good merits want to see him is possible.

But enlightenment is another thing. Even without direct seeing the Buddha, by practice and when faculties are mature will realize Nibbāna in this life. He said that after the Buddha's Parinibbāna many people had realized Nibbāna in King Asoka's time and ancient Ceylon. ]

The Buddha asked the monks question, and no one could answer; so he answered it by himself. We will reach towards Nibbāna directly if we follow it. The way to Nibbāna is no other answer for it except vipassanā. So we have to make a great decision to follow it.

We need to ask, there are five khandhas and which one should we contemplate? There are four groups, but contemplate one of them. Contemplate one group can reach toward Nibbāna. I will give you instruction for how to contemplate and become vipassanā.

There are four types of person, so separating into four groups. Someone comes for practice and can't let him practice instantly. If giving the meditation object not suitable to the character and can it be possible? Even possible, it could take a long time. He will miss the chance if he dies earlier. It is not easy to become a meditation teacher.



After distinguish the character and give the instruction. You must ask, in contemplation how to see is the right seeing. If a dhamma is suitable to one's character and the right seeing will appear quickly. In the contemplation of feeling, you do not see vedanā but their impermanence. In the contemplation of mind also do not see the mind but their impermanence.

If impermanence appears to you, then the dhamma is suitable to your character. These things need to be considered before the practice. (Sayadaw mentioned the story of Ven. Sāriputta's disciple, a gold-smith before his ordination. This story showed the importance of connection between the meditation object and the type of character.)

You all are better than the era of Paccekabuddha (Nobody could teach sacca dhamma at that time, even Paccekabuddha. Therefore we are more fortunate than the people of that time). Therefore I request you not to be lazy. You already completed with the quality.

The important thing is not to be lazy. Laziness is dosa nature, and it arises for the D. A. process. The object is suitable to you if you discern impermanence quickly. Why have I said to see impermanence? Because the Buddha himself mentioned it in the Satipaṭṭhāna Sutta. It will be finished only by seeing samudaya and vaya (arising and vanishing).

If you still seeing feeling, mind, etc., even not totally wrong, ñāṇa is very low. It is still not vipassanā ñāṇa (Sayadaw's view was insight knowledge started from seeing the impermanence).

You must see its vanishing. Feeling, mind, etc. are only labels. The seeing is impermanent. A person discerns impermanence is on the way to Nibbāna. Contemplate whatever is arising and seeing its existence to non-existence will realize Nibbāna in this life. This was what the Buddha said in the sutta. If you start seeing impermanence will continue to see them in the whole body.

If you see them from there in a blip and from here in a blip, just follow them. I am giving you the method now. By following in the whole body, a man, a woman, a person, a being is disappeared because the contemplative insight has killed diṭṭhi. These are the arising and vanishing group of dhamma. Ñāṇa seeing kills the wrong view.

Without the vipassanā contemplation we take the three feelings as me. With the vipassanā contemplation and see all the feelings as impermanence. Dying with vipassanā knowledge and not falling into the planes of misery is due to having no wrong view for falling into it. The active level of wrong view is falling away.

But wrong view is still latent in the heart (anusaya). It doesn't matter. It's becoming clear that discerning impermanence means someone has pāramī. With the extermination of wrong view is becoming a sotāpanna. You can decide that this is my last life; neither a sinker nor a floater anymore in the sea of saṃsāra, and becoming a person on the way upstream. Why? Maggin (path factors) are only going upstream.

But don't become lazy. Going upstream is not easy as downstream. Making your spiritual faculties become mature. Only with more practice it becomes mature. First it's ordinary faith. After that become faculty and strength (Indriya and bala). It's developing with more practice. It becomes strength at the time of seeing Nibbāna.

If you persevere in the practice even don't think about, it's possible or not. Just put more effort in it. With faculties become mature and hindrances can't come near. You could possibly be not free from dukkha even meeting a Buddha if your spiritual faculties are still not mature. Immaturity comes from laziness and weakness.

You can make the decision that with the maturity of faculties will see Nibbāna. The Buddha and teachers only gave instructions. Developing for maturity is your own duty.

# Part 7

## The Creators of Dukkha

21<sup>st</sup> October 1961

The Buddha said clearly that taints (āśava) were the dhamma oppressing living beings. Kāma-taṇhā is desire for sensual pleasure. Bhava-taṇhā is this life not good and desire for next life. Diṭṭhāśava is not knowing the five khandhas and taking it as me and mine. Avijjāśava is not knowing the four Noble truths.

These four murderers are the four āśava and killing living beings to become bones of mountain and flesh of earth. Can it be oppressed to everyone? It can't oppress to someone has the knowledge on the khandha. We should be very thankful for the Buddha's attributes and service. We can't do anything except only deaths with our own desire. Our worshipping of the Buddha are not reaching to the ñāṇa Buddha and instead on the form Buddha.

We don't know the nature of the khandha and oppress by the āśava. We don't let the ñāṇa knowing on the khandha existence that we are suffered up to their treatment. The Buddha said; "Someone who knows (jānāti) and sees (passati) the khandha existence with knowledge (ñāṇa—knowing) will be free from the āśava."

Āśava are making living beings whirling around and sinking in saṃsāra. Ānāśava (no taints) is Nibbāna. Seeing impermanence in

the khandha and taint of ignorance (avijjāsava) becomes knowledge (vijjā). It's not mine that becomes vanishing and taint of wrong view falls off. It has the nature of vanishing that no desire for it. And then taint of sensuality (kā mā sava) falls away.

In this way and the desire for becoming is also useless. Āsava is like a mother. Why the ñāṇa knowing not fits in with the khandha existence together? Because of unwise attention (ayonisomanasikāra) and falls into the province of āsava. With wise attention (yonisomanasikāra) ñāṇa knowing and khandha existence are fit in together. Without practice and āsava is unshakable.

The perception of man and woman disappears and khandha appears, it is the emptiness dhamma (suññatā dhamma). Knowing about the five khandhas is becoming a knowing person (jānāti). Let us contemplate it and becoming a seeing person (passati). It's just knowing and not including seeing yet.

Therefore you have to contemplate at it for the knowing and seeing. Āsava will cease by combining these two practices. For example, seeing a white colour object, knowing the white colour is the aggregate of consciousness (The five aggregates are working together. Here just talk about the knowing which is consciousness).

Contemplate this knowing is passati. Contemplate as, it exists or not exists and you'll not find it. It's existing and not existing dhamma.

So, it's arising and passing away. Note it with jñāti and contemplate with passati, and seeing the characteristics of impermanence, dukkha, anatta, asubha and the truth of dukkha.

Does there any other thing exist? The four āsava cease and no khandha exists. No death exists without the khandha. There are no piles of bone, blood and flesh any more. Therefore with the way of jñāti, passati will be finished the PRACTICE.

## Two Causes for Wrong View

23<sup>rd</sup> October 1961

Due to being afraid of dukkha, people are listening and practicing dhamma. In the Dhammacakka Discourse (the First Discourse, SN 56.11 Dhammacakkappavattanasuttam), the Buddha mentioned some of the dukkhas. But among the many the most frightening to you all are dukkhas in the planes of misery. Dukkha is the resultant dhamma.

What is the cause you need to think about it? Taking the five khandhas as this is mine, this I am, this is myself. Diṭṭhi is the cause of it. If wrong view is abandoned the biggest root of dukkha to the planes of misery is destroyed. Even the Buddha said: Extinguish the head fire later but kill Diṭṭhi quickly. The chest pierced by a spear was also in this way. Piercing with a spear only dies once. You'll die for uncountable time if having wrong view.

(Sayadaw continued the story of Anāthapiṇḍika and the outsiders. They were discussion on dhamma.) Anāthapiṇḍika gave the answer to them on the causes of wrong view. ① Unwise attention (ayonisomanasikāra) ② Listening to the wrong teachings. There are many causes for diṭṭhi to arise.

These two causes are the most important points (There were eight causes, but he answered them used only 2) ① With the first cause, one falls into the planes of misery is by oneself ② With the

second cause, one falls into the planes of misery by others. (In nature, there are two major causes, i.e. internal and external causes.)

The Buddha said; our homes were the four planes of misery. Let us deal with the first one. We'll get the 32 parts of it if we separate the body. Hair of the head, bodily hairs, teeth, bones, etc. And *diṭṭhi* becomes a little bit shaken. The perception of the pretty and beautiful body from the *taṇhā* dies out but *diṭṭhi* does not fall off.

If you ask whose hairs it is, *diṭṭhi* coming in as my hair, my teeth, etc. Then you still can't do it with the 32 parts of the body (contemplation with bodily parts). It's quite terrible. It will still come as my father's bones, my father's grave. Differentiate it into mind and form. We attach to the mind as me. Attach to the voice as me, etc.

This *diṭṭhi* is also very unshakable. Divide the five *khandhas* into the four *satipaṭṭhāna* and see the five *khandhas* as impermanent *dukkha sacca*, and then *diṭṭhi* is fleeing. Until not seeing impermanence *diṭṭhi* is sticking to it, and still not falls apart. It's very difficult for *diṭṭhi* to fall off without the practice of *vipassanā*. (Just look at the Brahma gods. They attain *jhānas* but still have *diṭṭhi*.) *Anicca* (impermanence) and *aniccānupassanā ñāṇa* (knowledge of the contemplation of impermanence) join together only, *diṭṭhi* falls off.

People are looking into the mirrors and *diṭṭhi* arises. Using the mirrors is terrible. There was a story of a lion looking into a mirror and then died. If he showed its teeth, the shadow in the mirror also



showed its teeth. If he was roaring at it, also the shadow there was roaring back.

Taking its shadow as another lion and ended up in death. Here also looking into the mirror wrongly that end up in the planes of misery. (Sayadaw's talk became humorous). The mirror is reflecting on its own but you have the mind of a lion, unable to differentiate the shadow and the person.

Taking the great elements (the four great elements) as me, *diṭṭhi* arises. Don't think that looking into the mirror is easy because of the mirror you will be in sorrow and lamentation. You have to look at the mirror in this way. Is the shadow in the mirror one oneself or other? If you say myself, then the one outside the mirror will be other. If it's other, it should be not look like you.

The mirror has the clearness of the great elements that shadow appears. It's difficult if you don't know how to say about it. The second cause is listening to the wrong teaching. For an example, it was done by the permanent God (The Creator), etc. Also with the Buddhist view of *kammassakatā ñāṇa*,

I do it and I get it (kamma and kammic result), *diṭṭhi* not falls away. It becomes *sassata diṭṭhi* (view of eternalism); believing in the views that there were no wholesome and unwholesome dhammas and a country had been come into ruin. (Referred to a *jātaka* story of the wrong teaching and view which destroyed the country. We may find this kind of incidents in today's world.)

If you can look at the khandha and āyatana as suññatā (void or emptiness) diṭṭhi will fall away. I'll give you the way of knowledge. Still not penetrate at suññatā and diṭṭhi will not fall off. Therefore suññatā dhamma is very important. The five khandhas only have the cause and effect of D. A. process. It only exists as dukkha and samudaya.

Diṭṭhi will fall away only listening to this kind of talks. (Anāthapiṇḍika answered to the outsiders in this way). “My view on the five khandhas is these are saṅkhata dhamma (conditioned phenomena). They have the characteristics of impermanence, dukkha and not-self. Therefore I don't take them as this is 'I', this is 'mine' and this is 'my self'.”

Someone who doesn't practice is not knowing it. Someone discerns impermanence and taking them as this is mine, this I am and this is my self are impossible. You are not listening to wrong teachings, and don't have unwise attention. So, contemplate impermanence with perseverance. It has the power of destroying the root to the planes of misery for you.

You should do this with satisfaction. What the meaning of just for eating and going to the planes of misery is! (This warning was hitting to the heart. Most living beings were born here as human beings and just doing for these. They are using their good kammās just for doing stupid things). Do the main work for the happiness of freeing oneself from the saṃsāric dukkha. Going downstream is not difficult.

Do you only concern for the stomach or want to end saṃsāric dukkha? For not becoming unwise attention you have to contemplate impermanence at any time. Also it is necessary for listening to suññatā dhamma. In this way you will be freed from the four planes of misery.

# The Beginning of Beings

25<sup>th</sup> October 1961

[In Sāvatti, Jetavana Monastery, the Buddha said to the monks. It couldn't be discerned the beginning of a living being but knew the causes of it. Sayadaw said there were a lot of arguments about this problem.

The Buddha was said to be known everything and why didn't he knows that? He quoted the Buddha's saying that if he traced it backwardly, only his life span was finished and would never come to an end.

But he knew the causes of the khandhas. It was ignorance and craving. It was more important to know this and could end dukkha. It's important to distinguish what is essential and what is not. Find out the cause only will solve the problem and not with the result.

The Buddha gave an example; the water in the ocean could be dry up when the time came for the end of the world. But the life of a living being would never end if he couldn't destroy ignorance and craving. This was one of the reasons why a living being couldn't discern directly in the beginning.

He gave two other examples again. Mt. Meru and the earth could be disappeared but without destroyed ignorance and craving dukkha would never end.

Sayadaw using D. A. described the continuation of the khandhas. Ignorance, volitional formation, craving, clinging, action (avijjā, saṅkhāra, taṇhā, upādāna, kamma) → consciousness, name and form, sense bases, contact, feeling (viññāṇaṃ, nāma-rūpaṃ, saḷāyatanaṃ, phassa, vedanā—five khandhas) → ignorance..., etc. Saṃsāra is like this, on and on infinity. (This is very clear why the beginning of a living being is indiscernible.)

It's also like a tree bears fruits. From the fruit a tree grows out, from a tree bear fruits, etc. The Buddha said we should first destroy diṭṭhi and later ignorance and then craving, because ignorance and craving were like the root of a tree. Diṭṭhi was like water supporting the root.

Supported by diṭṭhi, ignorance and craving became stronger and bigger. This is a very important point. After enter the stream and the advanced stages are not difficult anymore. With people experiences, the life of a sotāpanna is changing dramatically.

In this talk we can feel sayadaw's concern and compassion for his two disciples who were leaving the place, after practising for sometimes. They were only at vipassanā ñāṇa, and like a young fruit easy to spoil. They should give their times for regular practice to be matured and reached the goal. Vipassanā ñāṇa is aniyata dhamma (unstable, it still may degenerate) and magga ñāṇa is niyata dhamma (stable, i.e., Nibbāna). ]

The Buddha said to the monks, it couldn't see your own beginning. The beginning of this khandha saṃsāra was unknowable. This referred to the physical body saṃsāra (as living being). But he knew it causes. Even knowing of the body saṃsāra is not beneficial. It can bring saṃvega only and can't lead to liberation. It's beneficial to know the causes of its beginning.

By knowing the causes and has the benefit of stopping it. I will show the example of someone who can't exterminate the beginning of the dhamma (i.e., ignorance and craving.) The third example is the great earth can be disappeared. Be without the ending of ignorance and craving, saṃsāra can't end. It's very fearful indeed.

So, practice hard for the ending of it. Even it's not easy to know these dhamma. There are a lot of people who don't know it. Even it is not easy to have the ability of ear for listening to these kinds of talk; for example, non-Buddhist countries. With knowing and not practicing is like having the medicine and not taking it.

So, it can't cure the illness. Before looking at other's faults; at first you have to know if you are free from it? We can discern the three characteristics only without the darkness of ignorance. This girl is pretty but no morality. Is it good? Here it also, with the knowing but not do the practice. No cessation of ignorance is, because we take the khandha as this is mine, this I am and this is my self. Diṭṭhi is leading and joining with taṇhā and avijjā supporting them by not knowing the true nature. So, we are making it as me and mine. Three of them are together. Ignorance and craving are making the khandha. Again from the khandha, ignorance and craving arise. Again khandha arises; it's on and on never end.

The five causes are: ignorance, volitional formation, craving, clinging, action. The five results are: consciousness, name and form, sense bases, contact, feeling → infinity (without practice). It's similar to a tree: Tree → fruit → tree → fruit, etc.

With round of existence (vaṭṭa): kilesa vaṭṭa → kamma vaṭṭa → vipāka vaṭṭa (defilement → action → khandha) → kilesa vaṭṭa → kamma vaṭṭa → vipāka vaṭṭa, etc. (Something similar to eating → excreting → eating → excreting, etc. on and on. What a mess?! This is saṅkhāra dukkha).

There are two views: atta diṭṭhi (self view) and anatta diṭṭhi (not self view). By seeing not-self view, ignorance and craving are not extinct yet. But you become a stream-enterer (sotāpanna) and are free from the planes of misery. After killing diṭṭhi, continue to kill ignorance and craving. You must do the work of the right path factors (sammā maggaṅga) and look for a spiritual friend (kalyāṇamitta).

The five wrong path factors (micchā maggaṅga) are: ignorance, volitional formation, craving, clinging, action. The right path factors couldn't exist if the Buddha was not arising. The right path factors can't arise without associating with the disciples of the Buddha. The five path factors of insight right view are still young.

If it's young, it could be spoiled like a fruit. Encountering with coarse objects, it becomes spoiled. It is similar to jhanic samādhi. With Path Knowledge (right view of the Path—maggā sammā-diṭṭhi), it becomes stable. (niyata). Are the five path factors and the

eight path factors far from each other? For someone doing the practice is not for enough. Not doing the practice, even the five path factors (i.e., vipassanā ñāṇa) will disappear.

It becomes insight knowledge because of the objects of the five khandhas. If happening like this, it destroys the poison fruits of the five wrong path factors (i.e., avijjā, saṅkhāra, taṇhā, upādāna, kamma). The five path factors become eight factors and future khandha will not arise.



# Ending of the Unwholesome Life

31<sup>st</sup> October 1961

In the D. A. process, paṭiccasamuppāda is the cause of our khandha. And paṭicca-samuppanna is the result of the khandha. In our khandhas only cause and effect exist. Beings are alive with these two phenomena going on and on. There are two kinds of life; wholesome and unwholesome lives.

A being is alive with feeling if feeling arises; so with craving if craving arises. We are alive with one mind. Without the insight contemplation towards whatever mind arises is alive with ignorance. It's unwholesome life. Mind is a life faculty; without mind, it is dead. We were growing up from young until now by wasting the rice and increasing the earth.

Therefore all are alive with the unwholesome mind states, after their death, we don't need to make merits for the dead person. It's only one way to go (to the planes of misery). By contemplation of impermanence of whatever mind arises is living with knowledge and it's a wholesome life. Can't contemplate the impermanence of whatever causes arise and will give the results. Don't pretend to be a moral person.

Differentiate with the wholesome and unwholesome qualities of mind and it becomes clear. Have to differentiate with the types of mind. I'll give you a vipassanā mirror. Knowing whatever

wholesome and unwholesome mind is vipassanā. Don't be afraid of greed and anger arising. You should be afraid of not knowing them when they arise. In the satipaṭṭhāna sutta, the Buddha did not say to not let them arise, instead to know when they arose.

It is impossible not to let them arise. It will arise as a worldling encounters with sense objects. They arise for the D. A. process. The process will not continue if you follow behind with knowing. You have to make friends with enemies (i.e. with contemplation). In this way the path factors send the dhamma of painful rebirths to Nibbāna (Apāya dhamma becomes Nibbānic dhamma.) So, it's unnecessary to talk about you don't have anything to contemplate.

I am always reminding you of paying attention to the dhamma. It means contemplate the arising dhamma from behind. Contemplate the preceding mind with the following mind is dhamma attention. Impermanence and magga are paying attention. It's the same as be mindful and contemplate with paññā. Before is impermanence and follow behind with magga.

If you ask me; "Why the preceding mind is passing away?" Saṅkhāra dhamma has the nature of passing away. If you have doubt why it's vanishing and knowing it as saṅkhāra dhamma. In the five khandhas whatever arises has to be vanished. Therefore you have to cross into the province of asaṅkhata which is free from the province of saṅkhata.

The province of saṅkhata is always connection with others. With relations to others create mental and physical suffering. (It can be with human, animals and natural surroundings). Asaṅkhata

Nibbāna is free from these things and always with happiness. Path factors send to the ending of saṅkhata dhamma.

Form (rūpa) is connection with kamma, mind, temperature and foods. And the mind is with sense objects and sense bases (ārammaṇa and dvāras). Totally being free from these things is without the suffering of mind and body. By seeing the impermanence of the saṅkhata dhamma, its disenchantment and must follow to its ending. And at the time of arriving to the province of asaṅkhata is alive with the asaṅkhata Nibbāna.

If you differentiate yourself as worthy or worthless; following with path factors is worthy and the noble period. And not follow with the path factors is an animal period (moha leads to animal). If you are living with the path factors is an ariyan (noble being).

# The Last Teaching of the Buddha

3<sup>rd</sup> November 1961

According to the Buddha, the best way of worshipping to him was with Dhamma. It was not reciting Dhamma. By practicing Dhamma and the ending of dukkha was the realization of Nibbāna. This was the greatest worship. It's also the same to a teacher.

I am teaching to you with saṅkhāra dhamma. And you are also listening to me with saṅkhāra dhamma. (Sayadaw was using the last words of the Buddha to teach vipassanā). This physical body exists by kamma, mind, temperature and foods. It's conditioned, so end up in ageing, sickness and death. This is referring to the relative truth (sammuti sacca).

According to the ultimate reality, now in the khandha, dhammas are arising by conditions and seeing their impermanences. These are seeing with the five path factors. Vaya-dhammā saṅkhārā appamādena sampādetha—Saṅkhāra dhamma are have the nature of vanishing. Don't be forgetful!

After the Buddha had passed away, the following verses were recited by Sakka (King of the Tāvātimsa Heaven): Anicca vata saṅkhāra uppāda-vaya—dhammino; Uppajjitvā nirujjhanti, Tesam vūpassamo sukho—Saṅkhāra dhamma are impermanent. The ending of them is Nibbāna.

(In most of his talks, Sayadaw never translated the Pali, word by word. He took the main points for teaching. Here Sayadaw made a very important point of the last day of the Buddha. The Buddha reminded the monks on practice and Sakka pointed out the end of the practice, i.e., Nibbāna).

Sakka was already a sotāpanna. So, he talked about followed to the end of the saṅkhāra dhamma. But most of you, after a person dies and say it's saṅkhāra dhamma. So, it's unstable and use it for reflection on death (maraṇānussati).

[This point is true in Thai tradition. Thai monks always chant these verses in funerals.]

The right place to use is in one's own khandha. You have to use it for yourself when still alive. It is not for after death. At the end of saṅkhāra is Nibbāna exists (He explained the saṅkhāra dhamma had the nature of vanishing. By clapping two hands and sound arose and vanished.) In a being whole life and the whole of saṃsāra was with conditioning and vanishing.

We are going like this without beginning and ending. In your daily life just searching and eating, searching and eating etc. and it will never end for the whole life. (It's very important not to forget the true nature of dukkha; i.e., oppressive, conditioning, burning and changing. Need to reflect them very often with our own experiences in life. Then we can easily to let go of attachment.)

It becomes clearer by explaining with the D. A. process. It's not killing the past ignorance and volitional formation. But to kill

what is arising in the present of ignorance and volitional formation which are arising by causes. Because of ignorance and volitional formation the five khandhas of dukkha sacca are arising all the times.

A person contemplates impermanence is doing the work of abandoning avijjā and saṅkhāra. From ignorance and it becomes knowledge. Only ignorance arises that volitional formation comes into being. Vijjā (knowledge) is the contemplative right view of the path factor.

The Buddha said not to be forgetful was reminding us to do vipassanā. Asking you for the practice is to make avijjā and saṅkhāra cease. Only with practice and reach our goals. When the path knowledge is reaching to the khandha and taṇhā also ceases. Without practice is except developing dukkha and no other thing.

If you really look at this khandha, it does neither include any personal being nor an affectionate thing in it. You will only find out the arising and passing away of phenomena. Therefore the ending of impermanence is true happiness.

The reason I am asking you; “Do you see the ending of impermanence?” This is asking you of seeing Nibbāna or not. Don’t ask me what Nibbāna is. It means doesn’t has this khandha. This khandha is dukkha sacca. Therefore you know it as doesn’t has one’s dukkha.

That’s the real happiness. Are you satisfied with Nibbāna existing at the end of impermanence? The Buddha and I myself

taught you to see impermanence, its disenchantment and its ending (i.e., Yathābhūta, Nibbida and Magga Ñāṇas). Dukkha covers up the process that can't see Nirodha.

Consume the five khandhas with the five maggaṅga (path factors). After it becomes the eight path factors and the consuming process is finished. At this place Nibbāna arises. You can't see head, body, hands and feet. The two armed length body does not exist. At the place of two armed length body Nibbāna appears. Therefore dukkha sacca khandha covers up Nibbāna.

Even a person can't see impermanence is covering up with ignorance (i.e., ignorance or kilesa covers up impermanence or dukkha. Again dukkha covers up Nibbāna). Therefore wanting to become a sotāpanna it needs a teacher. I am giving you the way of removing ignorance. By listening the dhamma and know the way of uncovering. This duty is the teacher's duty.

To remove dukkha is your duty (i.e., following to the end of the process). Nibbāna is connecting with the five khandhas (i.e., close to the khandha).

The five khandha disappear and Nibbāna appears. Condense the whole teaching; the Buddha asked for practice to develop insight knowledge (i.e., the last verses of the Buddha). Sakka urged the yogis following it to the ending (i.e., Path knowledge). If you combine the verses of the Buddha and Sakka, they were only vipassanā knowledge and the Path knowledge.

# The Hidden Treasure

16<sup>th</sup> November 1961

Nibbāna is cool and peaceful nature; stable and not perishable. It's without form and shape. You have the view of annihilation (uccheda diṭṭhi) if you don't understand Nibbāna. It is uccheda to take the peacefulness of the arahants as nothing existing.

(Some later Buddhists even taking the arahants as symbol of selfishness, it was totally wrong. They don't know that even the Buddha was an arahant.)

You can't realize Nibbāna with wrong view because it's the dhamma rejected by Nibbāna. People don't like it if nothing exists. But they like the heavenly world and mansions which are arisen by cause and effect relationship. Nibbāna is apaccaya—causeless phenomenon.

It doesn't have any connection with kamma, mind, temperature and foods. If it has connection with them will also perish. There are two causes; the causes of becoming and arriving. So, Nibbāna is the cause of arriving there and not becoming. It's apaccaya and asaṅkhata—free from conditions (from Dhammasaṅgaṇi).

Every day of your contemplation with the knowledge of impermanence is the cause for arriving there. Even the Buddha was



not arising, Nibbāna exists anytime. It's atthi—presence, ajataṃ—undying, abhūtaṃ—unmade, asaṅkhataṃ—uncondition (from Udāna Pali).

A person who wants to get out from the saṅkhata province can arrive to Nibbāna. If not, he will not arrive there. Nibbāna always exists as a natural phenomenon. Then, why could people arrive there only after the Buddha arose in this world? (except the Paccekabuddha).

Only the Buddha could teach the dhamma to arrive there. The Buddha taught about it, so people could practice and arrive there. You have to ride on the maggan train (with the path factors). There are different kinds of train: Trains to good destinations (sugati) and bad destinations (dugati).

Without the Buddha arising, living beings are riding these two trains in turn. Asking you to contemplate saṅkhata dhamma, it does want you to see impermanence, its disenchantment and freedom from it. The reason of wanting you to do vipassanā is to come out from saṅkhata, and the knowledge need to be sharper. I am asking you about the ending of impermanence which is the same as the ending of saṅkhata.

The asaṅkhata is close to the ending of saṅkhata. Therefore the Buddha in the Saṃyutta Nikāya said that Nibbāna was near (Nibbānaseva santike) (Sayadaw gave an example for this point). At first, pictures are arising and disappearing one by one on the movie screen. After the movie ends the white movie screen appears. Why can't we see Nibbāna? Because you can't overcome saṅkhata. Don't

talk about overcoming it. Even very few people are seeing impermanence.

Is it too far that not arriving to Nibbāna? Is it too close and don't know how to find it? You don't know how to find it. You are retreating because of too far. It's too close and you don't look for it. And then you turn towards pāramī—perfection for the reason. In the Pesakopedasa Text (a commentary) it was mentioned as, listening to the sacca dhamma (teachings on truth) and paying attention to sacca dhamma will realize it.

It is too close and it is very bad that you can't reach there. Therefore spiritual friend (kalyāna-mitta) is very important. You must get this maggan train for yourself. In the whole saṃsāra beings were riding the wrong trains and encountered sufferings. Don't ride the downwards train (dugati) and upwards train (sugati). But you have to ride the middle train (i.e., maggan).

The Buddha taught three kinds of dhamma, but you have to take the best one. (Continued the six attributes of Dhamma). Ehi passiko is object (ārammaṇa) and sandiṭṭhiko is contemplative knowledge (ārammaṇika). That is seeing saṅkhata. Saṅkhata covers up Nibbāna. Again, ignorance covers up saṅkhata and not seeing it. Kilesa covers up dukkha and dukkha covers up Nibbāna. It can be also taken as kilesa covers up knowledge (ñāṇa).

With kilesa covering on knowledge, you are still not seeing impermanence. Therefore samādhi is important. It can push away kilesa for some time and seeing impermanence. If you still can't contemplate disenchantment of impermanence and not wanting of

them, saṅkhata (dukkha) still covers it. Therefore you have to practice and not by prayers to arrive Nibbāna.

So, kilesa and dukkha cover Nibbāna and we can't see it. Only those who can uncover kilesa and dukkha become diṭṭhadhamma—Dhamma been seen by oneself. (Sayadaw mentioned sotāpanna's qualities). You have not yet overcome kilesa if you still have not seen impermanence. Hence, you still can't penetrate dukkha and see Nibbāna. But Nibbāna will be near if you have seen impermanence and penetrated dukkha.

# Priceless Treasure of Mankind

16<sup>th</sup> November 1961

Your life span is between a mind arising and passing away; if next mind does not arise, it is dead. The Buddha was reminding us for many times as living with mindfulness and wisdom (sati and paññā). Mindfulness is being aware of what happening in the body.

Every time the body is talking to you must aware of it. Wisdom is making a decision on the arising phenomenon as what it will be? Be mindful and making a decision with paññā. A person with mindfulness knows the arising and passing away of a mind one by one in a series.

All what is happening is one's own dying. One does not do this practice and then he doesn't know that the body is becoming older; and doesn't know the disintegration of it either. He doesn't know these things due to not looking at it with mindfulness and wisdom. Not knowing is ignorance. Ignorant person will do and say what he wants.

In that way, he is turning towards avijjā paccaya saṅkhāra—ignorance conditions volitional formation. And then it ends up with ageing, sickness and death. Observe with mindfulness and wisdom, then ignorance ceases and becomes vijjā udayādi—knowledge arises. He will not encounter with ageing, sickness and death.

This is a very important matter. Therefore be always mindful in the body and make decision with paññā. For example, an itch arises in the body. Itching is dukkha and it is sukha after vanishing (unpleasant and pleasant). Pain is dukkha and its disappearing is sukha. In our bodies feelings are changing.

Does the body tell you man or woman, a person or a being? Or does it tell you feelings are changing? These are aggregate of feeling (vedanākkhandha), neither a person nor a being. So during the contemplation man or woman disappears in the body. From the young age parents taught us these were men or women all the times (with concepts). So we are clinging to a person or a being (Here I summarize what Sayadaw had said in his talk.)

Therefore, the disappearance of feeling and khandha is due to the concepts. They taught us the conventional truth. Therefore I have to teach you the ultimate truth (paramattha sacca). They were also right as concepts. It's not truth because it does not really exist.

Be mindful and observe with paññā, and three types of feeling are arising in turn (i.e., sukha, dukkha and upekkhā vedanās). This is seeing the existing phenomenon, and knowing the ultimate truth before we end up with conventional truth. So you all are alive with the changing of feelings. There are feelings all the time. There are no places free from feeling if you are using a needle poking on the body because it's vedanākkhandha. I am analyzing it how to be mindful and observe with paññā. (Sayadaw gave many examples for the three physical feelings, i.e., sukha, dukkha, and upekkhā in daily life).

Why I am talking so detail about it? I am concerning with the wrong view of why it happens to be like this come into your mind. (He also mentioned about mental feelings with examples)

Therefore at anytime we are never free from feelings. Every time feeling arises must know it. Every time feeling arises, observe with mindfulness and wrong view dies. These are aggregate of feeling, not a man nor a woman. After with mindfulness and decide with paññā. Only with paññā you get the knowledge.

Every time feeling arises and knowing is mindfulness. Sukha vedanā is passing away. Dukkha vedanā is passing away. And upekkhā vedanā is passing away. Making these decisions is paññā. Then it becomes insight knowledge. Paññā is making the decision of one by one vanishing. Mindfulness is seeing the arising process. The life span of a feeling is now arising and now vanishing.

Therefore it's too short of life span. It has the life span of moment arising and moment vanishing. Be mindful and observe with wisdom and seeing impermanence. To get the Path Knowledge you have to do like this. Praying for the Path Knowledge is not only you can't get it, but also craving arises. It's because of the desire. By contemplation only get the insight knowledge.

Be mindful and observe with paññā. The things you can ask is ageing, sickness and death. Contemplation without asking is ending the ageing, sickness and death. There are five path factors in sati and paññā (three samādhi factors with two wisdom factors). These five path factors are cutting off kilesa and leading to NIBBĀNA.

# In Accordance with the Dhamma

16<sup>th</sup> November 1961

There are five dullābha (Difficult to encounter/gain):

- ① Now you are all encountering of the Buddha's Teachings
- ② Also meet a teacher who can teach sacca dhamma
- ③ You have the ear for listening the sacca dhamma.

④ Can discern impermanence by practice—Practice in accordance with the Dhamma—Dhammanudhammapatipatti. You have completed with these four points.

⑤ Can pay homage to the Buddha and teacher with Nibbāna which is the ending of impermanence.

Some has already fulfilled this point also. They are not so few. You all are my veneyya (enlighten by his instructions). The Buddha's veneyyas were starting from the Pañcavaggi Bhikkhus (The first five-group of disciples) to the last bhikkhu Subhadda. So, the other people have to fulfill the ④ and ⑤ points with perseverance in the practice.

I'll talk about the practice in accordance with the Dhamma. Mind and form dhamma are in the body. You have to practice accordingly with them. You know its arising if it shows the arising.

If, it shows the vanishing and you know its vanishing. The showing process is dhamma. Anupatipatti is practising accordingly.

Know its disenchantment if it's showing disenchantment. Know its upekkhā if it's showing upekkhā. These are anupatipatti. (from the Aṅguttara Nikāya). You all have the perfection (pāramī). Just fulfill this point (i.e., no. 4). This is important. To get it, you have to do the practice by yourself. With the practice, you'll complete it. For example, sleepy mind arises and you know it as arising.

If, it's vanishing and you know it as vanishing, etc. It takes longer time if kilesa comes in. If not coming in, it might take a week or seven days (to fulfill). Even you can achieve it by practice in the morning and realize in the evening. It can be fulfilled from ① to ③ by prayers. No. ④ is only with practicing by yourself.

It's sure for you to realize it if you can make your knowledge accordingly with impermanence. No. ④ is more important than no. ⑤. The reason is no. ④ the insight knowledge must be sharp for no. ⑤ Path Knowledge to arise Path knowledge. Have to contemplate as the arising is dukkha and the vanishing is dukkha. Their ending is the cessation of dukkha.

No. ④ has the five path factors and ⑤ has the eight path factors. The path knowledge, the fruition knowledge and the reviewing knowledge (Paccavekkhana Ñāṇa), all are seeing the cessation of dukkha (i.e., Nibbāna).



The body becomes light and the heart becomes cool. (Sayadaw continued the Sakka Pañha Sutta). Not being free from diseases and illnesses are the reason of issā and macchariya (envy and avarice). Craving, conceit and wrong view come from feeling.

[And then Sayadaw talked about living beings were oppressed and killed by the three feelings. Giving a simile of a fish, a fish is seeing a bait (upekkhā) and wants to eat it (sukha). It gulps the bait and pulls up by the fisherman and beats to death (dukkha)].

### **Note:**

From the beginning of this talk, Sayadaw mentioned these words “Some have already fulfilled this point also. They are not so few. You all are my veneyya (enlighten by his instructions). These are referring to no. five point which is Nibbāna. This is inspiring and encouraging for us who study his talks. I have no doubt about the success of his teaching. The yogis he referred were the ones who often listened to his talks every day two or three times for many years at three places (Amarapura, Mandalay and Mogok). Some stayed at these centers and practiced under his guidance for a long retreat.

The three talks here: The Hidden Treasure, Priceless Treasure of Mankind and In Accordance with the Dhamma, all were delivered on 16<sup>th</sup> November 1961. In the Dhamma list of that year (i.e., November and December 1961) he gave two or three talks a day. The reason behind is some lay people led by U Tan Daing from Rangoon came to Amarapura and had a long retreat with Sayadawgyi. Mogok Sayadaw was a remarkable Dhamma workaholic

and non-stop working for the Buddha Dhamma. There were some who had the misconception that Arahant Ideal was selfish. This is totally wrong and non-sense.

## Perform a Dāna Properly

22<sup>nd</sup> November 1961

[This was a dhamma talk for the offering of a Sālā building before the water pouring ceremony. ]

[In the beginning Sayadaw mentioned not to share the merits made by others for the vaṭṭa dāna (for the becoming or round of existence) because these kinds of merit are truth of dukkha and not for ending of it. It's important not to end up at what others believed and said.

He gave the story of Ven. Rāhula's (the Buddha's only son) past life as a king. At that time he met an ascetic with psychic power. Every day the ascetic went to a Nāga Kingdom under the sea for day rest. So he asked him about the place: the ascetic praised about the place. Rāhula believed him and vowed to be born there. So next life after death he became a serpent king. ]

Whatever khandha you have it's never good. All are truth of dukkha, disgusting and useless. In the body there are excrements, urine, phlegm, etc. Only foulness (asubha) exists. Nobody wants to come closer to you if you died. It's the same as asking "May I get the disgusting and useless thing?" if you pray for the khandha.

The meaning of samudaya (craving is the cause of dukkha) is the dhamma creating bad things. Therefore you are asking with the

bad dhamma of samudaya sacca. Asking with the bad dhamma, you get the bad thing. You might get the bad thing after using the money, even you can have the real happiness of ending dukkha. Actually, you are making friend with the dhamma, which is association with dukkha (i.e., craving—samudaya). It's the deceivable and cunning dhamma. I am talking with the knowledge of truth (sacca ñāṇa). So you must listen with the truth of ear. (Most people don't have it. They only have the defiled ear and like to hear defiled things).

You have to make the wise attention of with this ageing and decrepit khandha and exchange with the not ageing and not decrepit Nibbāna. You must exchange this burning body, burning with the 11 kinds of fire with the cooling Nibbāna.

This is the dāna of exchanging dukkha with sukha. If you are using the money for eating and spending and it's burning into ashes by kilesa fire. Therefore, this kind of dāna is pulling it away from kilesa fire.

In the performing of dāna (giving away), if you ask: "How much money has been spent?" This is not a right question. The right question is: "How much you got from it?" Because you are taking away the money and wealth from the 11 kinds of fire (Here Sayadaw didn't mention some of the dangers which can destroy people wealth and money.

Such as robbers, thieves, fire, water, natural disasters, family members, etc. There are a lot can be mentioned about it. The 11 kinds of fire are: raga, dosa, moha, jāti, jarā, maraṇa, soka, parideva,

dukkha, domanassa, upāyāsa—lust, hatred, delusion, birth, ageing, death, sorrow, lamentation, pain, grief and despair.)

This is the day of exchanging heat with coolness; exchanging dukkha with nirodha. It is knowing the two truth (dukkha and nirodha) with the analytical knowledge today. This is the forerunner of the Path Knowledge. You will really get the Path Knowledge if you really practice.

You are offering dāna as a good worldling (kalyāṇa puthujjana) and not as a blind worldling (andha puthujjana). Knowledge (ñāṇa) knows the truth and not kamma. Therefore this is a dāna performed with knowledge, and will sure to reach Nibbāna. Dāna is not for prolonging the round of existence (saṃsāra). Not knowing the right way of doing it only prolongs the saṃsāra.

[After that Sayadaw was leading people to perform a short ceremony of prayer and sharing the merit. This short prayer was in Burmese, about dukkha and for the ending of it; not including anything like, good rebirth, wealth, beauty, long life etc. because these things were truth of dukkha. He talked about many dukkha starting from the mother's womb during the pregnancy; from giving birth to the whole human life with ageing, sickness and death].

# Dāna and the Ending of Dukkha

22<sup>nd</sup> November 1961

[This was a dhamma talk at the ceremony of Kaṭhina Robes offering]

Offering with the desire for the becoming of human being or heavenly being is for the cause of dukkha (Samudaya Sacca). Even becoming the blissful khandha, it is still the truth of dukkha. (Dukkha Sacca). With the giving (dāna) still get lost in dukkha. The truth has to be based on the khandha for becoming the knowledge of seeing.

During the giving we have to enrich with insight. Wanting to be free from the direct experience of dukkha and make the offering must contemplate the khandha in this way. The precepts (5 here) have been established already.

No contemplation of the khandha and just giving is an ordinary dāna. It is not the best dāna. With much capital (investment) and get little profit we should not do this business. (The donors were business people). Let contemplate on the khandha for five minutes.

(Sayadaw was quite different from other teachers. If anyone wanted to perform a big dāna, such as building a sālā, dwellings, etc., Sayadaw asked them to practice vipassanā for some times before the

offering; and with the offering ceremony transformed into a vi-vaṭṭa dāna—Dānas transcend the round of existence).

Do you see the impermanence of dukkha sacca? Without the path factor of samādhi you can't see it. And also without the path factor of wisdom (paññā) you can't see it. Now, you already completed with samādhi and paññā. (Sayadaw asked the disciples to follow him as he recited the Pali and translation for the vipassanā dāna offering. Before the water pouring ceremony, he asked disciples to observe the khandha at the same time by listening to the talk; if the hindrances come in, also observe them.)

(Sayadaw talked about the beginning of human being, starting from the combination of sperm and ovum, with them together were nāma (mind) dhamma.) You should offer things with the desire of ajāti Nibbāna ("no rebirth" Nibbāna) and with the fear of birth. It is for vi-vaṭṭa dāna, so it's not the main point for which kinds of things to offer. It is important to have a noble mind.

(And then continue to talk about old age and sickness.) From the past life with ignorance, volitional formation conditioned this present life, starting from birth to ageing, sickness and death. Now, I am not talking about apuññabhisāṅkhāra yet (demeritorious deed). Even puññabhisāṅkhāra is very bad indeed (meritorious deed).

The situation in sickness is taking off the good clothes (when people are oppressing by sickness and disease, they can't wear any good clothes). It's also in the state of hunger. (Because can't eat good foods or no desire to eat). The state in sickness is disgusting by others (Because the disease has bad or disgusting smell)

Are these things given to you by others? Or you make it for yourself (by kamma and prayer)!? Ignorance → volitional formation → rebirth consciousness. These situations are known by others and it becomes a shame and without any benefit. Those who lives with a bad life till death will have a bad dying. The sick person sees hell and other bad destinations and in crying at dying.

This offering is for fear of dukkha sacca and it becomes offer with knowledge. Let us do the water pouring ceremony. Our job is already completed even we don't do this. We do this just for sharing the merit with others. We are afraid and disenchanted of ageing, sickness and death of the saṃsāra and perform this offering.

You also should have the three qualities from your side: you must have strong volition (cetanā) before, during and after the offering. From the side of the monks, we should receive these offerings with the spirit of practicing to be free from lust, hatred and delusion. The results are unspeakable if it's in accordance with these six points. Offering without any clinging to personality, then it frees from wrong view. This is the kaṭṭhina ceremony of killing taṇhā and diṭṭhi—so it has a lot of benefit and is leading to NIBBĀNA.

[Note on the conception of a human embryo:

The beginning of human being starts with the combination of sperm, ovum and the rebirth consciousness. We should not take it literally because some doubt about these three combine together at the same time. This is not important for a yogi but he should not take them as a soul or a self, otherwise it becomes wrong view. To



understand the real picture, we can consult the information in the suttas, stories in the texts, modern stories (yogis' experiences) and medical science. We can have the right answer by research, investigation and contemplation.

In Burma, most Abhidhamma teachers who talked about rebirth started with the combination of these three together: sperm, ovum and rebirth consciousness. But story in the Pali texts were different. One of the Dhammapada Stories was about a gem-polisher. He killed his pet crane which died and conceived by his wife. It meant the sperm and ovum were combined before the crane death.

In Ajahn Mun's biography, it mentioned an old nun who sat in meditation and had the following experience. A white thread came out from her heart and went into her niece's womb. She told Ajahn Mun about this experience. He suggested her to cut off this white thread with her samādhi power next time. She did it what he said. Later she asked her niece whether she had any pregnancy before. She gave the positive answer and now it was aborted.

According to the embryology, the being in the womb starts breathing after two or over two months (I don't know the exact time). This can be counted as the rebirth consciousness arises at that time. It also make reasonable because mind and matter are changing in different rates. Mind is seventeen times faster than matter. ]

## Two Guardians of Hells

23<sup>rd</sup> November 1961

Restlessness (uddhacca) means the mind is not staying with the impermanent object. It's an intervening mind. For example, during the contemplation of the impermanent of feeling, it ceases and restlessness comes in a blip. Instead of staying with the object of contemplation, the mind was going out to the external object. Sense object of the mind comes in as a substitute in the place of impermanence.

This is only known by the yogi. If not and you don't know it. You don't know the mind state because it's floating around in a delusive state. Someone contemplates of feeling and contemplate the restless mind as upekkhā (neither pleasant nor unpleasant or neutral feeling) or just as restless mind.

It's very important because you can take it as so many disturbances which will let you give up the practice. Don't take it as disturbances. Take it as ehi-passiko—it's inviting the yogi to come and contemplate. Don't forget this point. It comes as an object of contemplation.

During the sitting, you should have the mind state that I'll contemplate whatever comes to me. Everything is good for contemplation. Restlessness is delusion (moha). It comes to tell you that, it will start the D. A. process in the beginning.

It's ignorance which conditions to volitional formation and turns towards worldly matter. Without the satipaṭṭhāna there are no other dhamma arriving to Nibbāna. Satipaṭṭhāna is sati and sampajāna—mindfulness and clear comprehension.

Sati and paññā are going together. This becomes path factors (maggaṅga). It becomes knowledge by the contemplation of ignorance. Delusion (moha) dies then doubt (Vicikicchā) also dies. Wrong view also dies with doubt dying. Even we can contemplate on Nibbāna. Everything can be contemplated.

What is the benefit of contemplating restlessness? It can cut off the beginning of saṃsāra. (Because restlessness connects with moha or delusion) Avijjā→saṅkhāra.

Let us continue on doubt. It's the mind of delusion. As a feeling, it's upekkhā vedanā (neither pleasant nor unpleasant; or neutral). One doesn't know his and others' benefits if it comes in.

Doubt is difficult to cure. It exists and then wrong view does not fall away. Therefore the path knowledge of the stream-entry (sotāpatti magga) has to exterminate it. If, it's existing and wrong view will not fall away. Doubt also exists if wrong view exists.

Therefore the Path Knowledge of the stream-entry has to exterminate both of them. They are more fearful than greed (lobha). There is also greed not falls into the planes of misery. These dhamma are (i.e., diṭṭhi and Vicikicchā) sending beings to the planes of misery.

These are dhamma of delusion and leading the D. A. process from the beginning. (avijjā→saṅkhāra) These are two leaders of dhamma send beings to the lower saṃsāra of existence. These are the seeds of hells and the seeds of painful rebirths.

Some Buddhists have doubts on their religion and change to other religion because they have wrong views. The wrong view arises with doubt. They are born together and associate together. I am teaching you daily on D. A. which is killing wrong view and doubt for you.

Without D. A. and the practice is becoming useless insight practice. It can't realize the Dhamma because it is practising with wrong view and doubt. Take the example of Ven. Anurādha. He had doubt and couldn't answer the question of the outsiders. He stayed near the Buddha and practiced and still not realized Nibbāna. It was sure as a hindrance for him (Sayadaw told the story).

You will see impermanence (anicca) if you contemplate. But you will have doubt and can't get it if you don't clear it up at the base, for example, as like Ven. Channa. "Where did I come from?" and "Where will I go?", all these are wrong view and doubt. The "I" does not exist. Without the existence of "I", where does the "I" come from and where will it go?!

Living being does only exist in speech and doesn't have any form at all. Only the five khandhas exist. Without stripping away wrong view and doubt with the intellectual knowledge (ñāta pariññā) and contemplation you can't get it.

Only with the help of the teacher and you can clear it away. Every day you are listening on the D. A. process that wrong view and doubt are not a resistance to you. Without the resistance the disease is easy to cure.

# Can't Rely on the Outside Power

23<sup>rd</sup> November 1961

[This talk was based on the 12 links of D. A. process to explain the teaching. So you need to use the D. A. chart to understand the explanation.]

Section ① Past cause	Section ② Present effect
(Avijjā → saṅkhāra) →	(viññāṇaṃ → nāma/rūpaṃ → salāyatanāṃ → phassa → vedanā)
→ (taṇhā → upādāna → kamma) →	(Jāti, maraṇaṃ...)
Section ③ Present cause	Section ④ Future effect

Section ①: Past cause, Avijjā → saṅkhāra →

Section ②: Present effect, viññāṇaṃ → nāma/rūpaṃ →  
salāyatanāṃ → phassa → vedana →

Section ③: Present cause, taṇhā → upadānā → kamma) →

Section ④: Future effect, Jāti, maraṇaṃ...

D. A. is the cause and effect connection of one's own khandha process from one life to one life. It's neither the connection of a person nor a being. These present results arose from the past causes. Avijjā and saṅkhāra do not follow to this side (from ① to ②).

We are taking with these five results as man or woman (i.e., no ②). From the past life of no. ①, nothing came to this side of no. ②. Carefully note this point. It's important. The doubt of "Where did I come from?" was solved. Doubt is called Vicikicchā.

In the cause and effect process, neither person nor being exists and identify view is falling away (sakkāya diṭṭhi). Doubt dies away by knowing the connection between cause and effect. You will not fall into the planes of misery if doubt falls away. The dhamma sending beings to the planes of misery is temporary falling away.

For one or two lives times not falls in there. These are unwholesome mind. These two also fell away from a sotāpanna. Yours fall away with intellectual knowledge is the same thing. For a sotāpanna it fell away from the heart with its root. Therefore you have to practice hard for them to fall away with the root. For example, you can't practice and dies instantly.

But don't be afraid and you can't fall into the planes of misery. Even with the intellectual knowledge you can't fall into the planes of misery for one or two lives. But you have to work hard to make it fall away by practice because wrong view and doubt will come back again if you meet with wrong parents and teachers in next life.

It's better to be none of them exist in the heart. With these five (i.e., section ②, five khandhas or mind/body), seeing the impermanence of the mind/body process it will fall away. This is by practice. After entering the stream never fall into the planes of misery.

After that, continue again for the practice with impermanence and seeing three times (i.e., Nibbāna), the practice is finished. Wrong view falls off with intellect is a cūḷa-sotāpanna and with practice a Mahā-sotāpanna.

If you prefer form (rūpa) and contemplate form; prefer feeling, mind and dukkha sacca (i.e., dhamma) and contemplate them respectively. You will see impermanence by contemplating one of them, and then comes disenchantment and later see as real dukkha sacca. With these, the impermanence of dukkha sacca ceases. Then you become a sotāpanna. You don't need my help again. You will continue to work for the higher level of Path Knowledge without anyone's encouragement. After your becoming sotāpanna, my duty as a teacher is ended. You all are afraid of falling into the planes of misery. For the matter of consuming of foods, you have to search for here and there. These are making you in exhaustion.

This practice does only need watching and observing the khandha. With great respect and compassion for yourself, do the job of seeing impermanence. I am urging you for the practice. And after you'll never fall into the four planes of misery with the eight faulty destinations and can be relaxed

(The eight faulty destinations are: the four planes of misery—hells, animals, petas (ghosts), asuras; a place where the Buddha's teaching can't reach, born into a family with wrong views, born as disable person, such as blind, deaf and dumb etc.)

Now you are an untouchable golden bowl and with a little bit slanting off will fall into the planes of misery. (We should not forget the Buddha's warning of our permanent homes were these miserable planes. It was very rare we came to human world).



I am urging you to practice for the unchanging and stable Path Knowledge. With the short human life span, don't be in a relax situation. It will be without any benefit if you die earlier. There are too many personal matters. Don't seek pleasure in dukkha. Even dāna matters are hindrances for the Path and Fruit.

(Sayadaw referred to most Buddhists just doing dāna and other merits for the enjoyments in saṃsāra. Instead of using the times and chances for transcend dukkha).

You are searching and spending, and times are consuming in this way. Don't want to be free from dangers are very bad indeed. Tomorrow you may be died, but with happiness in the present is quite a crazy person. Thing can save you are only the Path Knowledge. You have to do it regularly just like eating foods.

Every day you are eating for 3–4 times. For the practice you are saying no time for it. Section ② is the objects for practice (from consciousness to feeling).

Practicing with it is developing insight. You can contemplate anyone of them. The Buddha also not making a rule for contemplating all of them (the five khandhas are like the five lemons. Impermanence or the three characteristics is like the sour taste of the lemon.

You eat one of them and know about the other four also the same. If you continue to eat more and more lemons become disenchanted with it. And at the breaking point you let go all of them. Then there is peace. Combine all of them we get the five

khandhas. If you discern impermanence is seeing dukkha sacca. Disenchantment to impermanence is disenchantment of dukkha.

Ending of impermanence is ending dukkha. The ending is Nibbāna. It's important to see the impermanence of one of them in section ②. It cut off the process to section ③. For the saṃsāric traveller ② and ③ → are connecting.

If not a saṃsāric traveller between ② and ③ are cutting off. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and taṇhā ceases. Someone who can cut off it will arrive to Nibbāna. Path factors can cut off from one life to another life. It cut off kilesa and khandhas.

Cut off kilesa is samudaya dies (craving). Cut off the khandha is dukkha sacca ceases. If you still can't cut off between ② and ③ and don't take it on the safe side. Don't be in sleep. The important place to practice is cutting off between ② and ③. If you are busy, it's busy with crossing from ② to ③.

If you contemplate one of their impermanence and you don't need to ask anyone what will happen to you. This dhamma can be observed by oneself. Don't say blindly I am happy to die (Some Buddhists had done a lot of practice on merits in their lives and to rely on them).

You have to check at ② it connects to ③ or not. If you are connecting to ③ even the Buddha couldn't help you. (Later Buddhists rely on Buddhas and bodhisattas, but not on the Dhamma.) If ② not connects with ③ then it's in safety. Saṃsāra is

cutting off. After becoming a sotāpanna and not continues for contemplation, ② and ③ are still connecting. But only connect with the blissful existence (sugati bhava) and not to painful births. It gives you a lot of ease.

The Buddha gave the example of sotāpanna's dukkha as the soil on his finger nail. But dukkha abandoned by sotāpanna were as much as the soil on the earth. Can you get it by prayers? The Buddha couldn't save you. (He was not a Saviour). You have to save yourself. If the Buddha could save Devadatta and he couldn't fall into the Great Hell (Mahā Avīci).

He was the brother-in-law of the Buddha. Because of his unwholesome kamma painful birth appeared for him. So don't continue the process. If you continue it, then you have kinship with Devadatta. Are you afraid of taṇhā or kamma? Taṇhā connects it, and kamma quite far from it. You have to be afraid of taṇhā. Without taṇhā and no kamma arises.

You are not afraid of the root, but the tip. You have to afraid of the cause, but instead to the result. It's like a dog not afraid of the thrower, but to the stone. If you cut off taṇhā and kamma cut off by itself. You have to check yourself for how many times a day you are connecting with it. You can cut off only by practice (Not by outside power).

# Dukkha and the End of Dukkha

24<sup>th</sup> November 1961

[Sayadaw told the story of Acela Kassapa, a wanderer. He met the Buddha and asking question with wrong views. The four wrong views which the naked ascetic asked to the Buddha were:

- ① Is suffering created by oneself?
- ② Is suffering created by another?
- ③ Is suffering created both by oneself and another?
- ④ Has suffering arisen by chance or without any cause.]

One has done dukkha and one has suffered for it. This is the view of eternalism (sassata diṭṭhi) because it continues as the same one person. Due to ignorance and volitional formation (avijjā and saṅkhāra), dukkha arises.

You do it so you suffer for it. This is Buddhist sassata diṭṭhi. Buddhist religion in name, and internally it's sassata. Most people die with sassata diṭṭhi. With wrong view, contemplation of vipassanā will get insight knowledge (i.e., you will see impermanence) but you can't get the Path Knowledge (a good example was Ven. Channa and Ven. Yamaka).

The actor is one person and the sufferer is another person, it means cause and effect do not connect. It becomes uccheda diṭṭhi (view of annihilationism). If you can answer both questions as it's

not in this way, then you are free from sassata and uccheda views. Without a teacher's explanation, all have wrong views.

You practice but can't get the Path and Fruition Knowledge if you have wrong views because it's resisted by wrong views. The fourth question was, "Is dukkha arisen by chance?" It was ahetuka diṭṭhi (view of noncausality). All wrong view will fall away if you know these four points clearly.

And then by practicing hard can realize Path and Fruition Knowledge. If not I can't guarantee you. Also the Buddha said that it couldn't be. If you ask: "Is there any dukkha existing?" The answer is dukkha exists. In this khandha whatever arising is dukkha arising.

This body is all dukkha. If you don't believe just observe it. It's arising and vanishing, arising and vanishing, etc. to infinity. When it will stop? If you can answer dukkha exists, and you get sacca ñāṇa. He asked the Buddha as did he know dukkha? The Buddha answered as he knew it.

You can't get Nibbāna if the changing and perishing are not extinct. In your vipassanā practice, I am asking you of does the khandha disappear? It's the same as does dukkha disappear? Nibbāna appears if dukkha disappears. The whole khandha is the assemblage of dukkha.

Dukkha khandhassa samudayo hoti—the whole dukkha khandha is arising. By following to the end of dukkha and its ending is Nibbāna. Just practice vipassanā and you can realized the ending

of dukkha. Dukkhasa antam karissati—Will realize the end of dukkha. If you really and truly know dukkha and dukkha will end.

Dukkha existing is the khandha and the knowing is ñāṇa. In you dukkha sacca and magga sacca arise. And then you get the mundane path factors (lokiya maggan). You will get the supermundane knowledge if you continue the contemplation. Without the understanding of D. A. process and you have diṭṭhi (wrong views).

# Importance of Feeling

25<sup>th</sup> November 1961

In the Vedanāsamūttā, the monks asked the Buddha; “We want to know the differences between how the worldling (puthujjana) and noble person (ariya) react to feeling.” If you contemplate feeling and mind also are included together (sahajātā).

In the worldling, if the unpleasant feeling (dukkha vedanā) of pain and aches arise and follow with displeasure (domanassa vedanā). This is normal. Domanassa is mind of anger.

For example, with the mosquito bites and it becomes itchy. And then you slap the mosquito. A worldling hits by an arrow has suffered twice. It means internal and external sufferings. It is not only that much. Also he follows with desire (taṇhā) for the unpleasant feeling to go away.

In this way the worldling doesn't know the impermanence of unpleasant, displeasure and joy feelings (dukkha, domanassa and somanassa vedanā). The unknowing latent disposition of ignorance (avijjānusaya) is latent in the mind. Therefore for a worldling unpleasant feeling arising is terrible for him.

Most people are taking this as normal. A person without any knowledge is following with all the three latent defilements (i.e.,

lobha, dosa and moha). According to the D. A. process, it follows in the beginning, middle and the end (see twelve links).

The D. A. process continues. Bitten by a mosquito, three of the D. A. processes arise. Mosquito bites me but I can't do anything for it. It means you want to go to the plane of misery. Is it good with a mosquito biting and going there? Those who has no experience without a mosquito bite is very rare indeed.

(Some teachers observed their yogis who could stay in the fruition states didn't see mosquitoes bite them. But instead normal yogis were bitten by mosquitoes. Kilesa smells attract mosquitoes).

The Buddha mentioned that after about 100,000 people's death, there was not one of them born in the blissful existences (sugatis). This was not an exaggeration (You can check your mind with the D. A. process and will know it). A lot of people don't know what's happening.

So don't perform the transferring of merits for the dead person. It's only just for a show. D. A. process will drag him down there. People without knowledge have to be followed this path.

(In the great religions of the world, Buddhists are small group. Again very few Buddhists know these things. Therefore it will be very frightening for wandering in the rounds of existence).

Samāhito yathābhūtaṃ pajānāti. Understand it as it really is with Samādhi. No Samādhi and paññā, you don't know it. It's very clear that without understanding of feeling it becomes quite difficult.



Even I have to teach you how to deal with mosquito bite? The mosquito comes and disturbs you or you go to the plane of misery (apāya).

Without the knowledge and you take it as a disturbance. It happens here and has to solve the matter here. Don't get up and run away. Die with greed (lobha) become hungry ghosts (peta). Die with delusion (moha) become animals. Die with anger (dosa) become hell beings (These are generally happening to living beings when they die).

Therefore knowledge is very important. So, vipassanā has to be done later (i.e. after the learning knowledge). Only by knowing it, you can practice properly (i.e., ñāta-pariññā). For a noble being (ariya), when a feeling strikes him and he strikes it back (i.e., feeling arises and he contemplates its impermanence).

Those three kinds of D. A. process can't follow behind you if you become the disciple of the ariyas. Only you contemplate impermanence, it'll become vipassanā if you are patient with painful feeling and only in the stage of sīla.

You have to be patient with it or contemplate impermanence. If you can contemplate feeling and just contemplate feeling. If you can't overcome it and the desire arises for it to go away. Then you contemplate the desire (taṇhā). With knowledge three types of latent defilement cease.

By doing the job of sutavā ariya sāvaka (a learned disciple of noble beings) one will become ariya. The process is: from worldling

(puthujjana) to → disciple of ariya (ariya sāvako) to → ariya (noble being). With the contemplation of feeling is also connection with mind and form (i.e., physical sensation—kayika vedanā, bodily consciousness—kāya viññā and bodily sensitivity—kāyapasada).

Contemplation of impermanence is also dhamma-nupassanā. Feelings arise by conditions and saṅkhata dhamma. Therefore it ends up with anicca. The Buddha also said that feeling was like a bubble. Feeling is paṭicca-samuppanna dhamma—resultant phenomena and vaya dhamma—vanishing phenomena.

So it must become the assemblage of dukkha—Dukkhaḥkhandhassa dhamma. Therefore, it also can be contemplated as truth of dukkha (dukkha sacca).

Today I am teaching feeling and mind together. Why the Buddha taught them separately in four groups? (i.e. the four Satipaṭṭhāna). It's because of human characters. A person with strong tanhā and contemplates feeling has the quick result. In the end whatever you are contemplating, converging at samudaya and vaya—arising and vanishing.

Therefore the Buddha in the Saṃyutta Nikāya divided insight contemplation into three stages. ① Satipaṭṭhāna ② Satipaṭṭhānabhavana ③ The end of Satipaṭṭhānabhavana. Knowing the arising is satipaṭṭhāna. Seeing the arising and vanishing become Satipaṭṭhānabhavana. The ending of bhavana is—it comes to the end after the Path Knowledge arises by not wanting of the impermanence.

In sati sampajañña—mindfulness and clear comprehension, sampajañña comes later. In the satipaṭṭhāna sutta, the Buddha taught that when feeling arises just know its arising. There is not impermanence included, so identity view did not fall away.

(Therefore he continued to talk about samudaya and vaya (anicca) to strip off Sakkāya diṭṭhi.) There is nothing of me and mine exist. It is only the existing of impermanent phenomena. After that it develops into truth (sacca). Then contemplate it as dukkha sacca. It's bhāvetabba—have to contemplate for many times. This refers to mundane knowledge (lokiya magga).

Real knowledge arises is satipaṭṭhāna bhavana. Sati steps back and led by pañña in the series of bhavana. There are three stages of development of satipaṭṭhāna at what I have taught today: worldling → ariya sāvaka → ariya. All of these teachings are according to the Saṃyutta Nikāya.

# Tanhā and Kamma

28<sup>th</sup> November 1961

[Sayadaw based this talk on the Simile of the six Animals Discourse. The six animals are a snake, a crocodile, a bird, a dog, a jackal and a monkey. They represent the six internal sense bases—eye, ear, nose, tongue, body and mind respectively. ]

If we are dragging away by the six animals, can you see yourself will come up from the planes of misery. Taking the six ropes of the animals, bind together making a knot and bind them to a strong post. And then you can't pull away by them.

The mind can concentrate thoroughly on an object and becomes absorption (jhāna). Jhānapaccayo—jhāna conditions are talking about samādhi. Which can concentrate thoroughly on an object is jhāna (not let the mind go away); binding the wild animal of the mind to the strong post of in-breath and out-breath (ānāpāna) with the rope of mindfulness (sati). And then this mind can't run away to anywhere.

Therefore the Buddha taught the way of mindfulness of breathing (ānāpānasati). You'll have a bad living and dying if you can't herd the six animals (six sense bases). If you know how to herd them, they lay down quietly at the foot of the strong post. I'll talk about the way how to do it.

Contemplation of the mind is the best one. (Sayadaw usually emphasized on cittānupassanā. I don't understand the reason why before. He gave one or two reasons for these objects of the mind and didn't explain it in details. But after listening many times of his talks with contemplation, many things emerged from them themselves.

So it's very important to read the suttas and teachings of some very wise teachers for many times and with contemplation develops wisdom (faulty). Contemplate the impermanence of the seeing mind. It goes up to feeling. Noting the nature of why it so? The seeing (eye consciousness), contact (phassa) and feeling (vedanā) are arising together.

If you can contemplate the impermanence of seeing consciousness and it becomes just seeing only. As a feeling it's a neutral feeling (upekkhā vedanā). After seeing in this way, affection (taṇhā and clinging (upādānaṃ) does not arise because you can make it lay down at the base of the mind (mano) post.

Insight practice is contemplation with the mind (mana). D. A. process is not cutting off without the contemplation (for example, in the samatha practice). It is Nibbāna that raga (lust), dosa (anger) and moha (delusion) are cut off.

So it's cutting off the D. A. process. With the contemplation of the seeing mind, hearing mind, etc. and D. A. process cut off in the beginning. If you can't contemplate the thinking mind, with more thinking and more arriving to the planes of misery (For worldly thoughts and thinking).

The Buddha differentiated between taṇhā and kamma. Kamma does not arise if taṇhā does not arise. Therefore taṇhā becomes samudaya sacca—the cause of suffering. The Buddha also said: ragakkhaya, dosakkhaya, mohakkhaya nibbānaṃ. The destruction of lust, anger and delusion is Nibbāna. So destruction of taṇhā is Nibbāna.

It is not by destruction of kamma. What is taṇhā look like? In the Aṅguttara Nikāya, the Buddha said that taṇhā was like a tailor, connecting the pieces of cloth together. Therefore, taṇhā will connect this life to next life if it exists. It is cut off without taṇhā. You might think kamma connects it. (Sayadaw gave an example of a man and a woman because of taṇhā, they marry to each other and two families become having connection).

Arahants without taṇhā can't connect it (Later Buddhists have the view of without taṇhā and a noble being can come and go as he likes. Nibbāna is not a being, not a person, not an atta, not one is all and not all is one). But kamma is closer to the result. Kamma paccaya jāti—kamma conditions birth.

Therefore taṇhā is more fearful than kamma. Taṇhā has the power of connecting dukkha.. Do kammās become nullified? Kammās do not become nullified if taṇhā does not cease because taṇhā is similar to someone collecting of kammās. When a being life comes to the end and taṇhā releases another kamma and then lives are connected without ending.

Therefore taṇhā is more powerful than kamma. So the Buddha said that the destruction of taṇhā was Nibbāna. He did not say "the destruction of kammās". Taṇhā governs and controls over kammās. Kammās will never finish with taṇhā existing. After the destruction of taṇhā, kammās become defunct kammās (ahosi kamma).

I'll give you the evidence (Sayadaw told the story of Bodhisatta Vessandra whose perfections had been reached the highest levels). Lust (raga) had destroyed and Siddhattha became a Buddha. If not the results of his good kammās as Bodhisatta Vessandra would not finish. Therefore with the destruction of taṇhā kammās are destroyed.

If you are in fear of kamma and this is a fear of an animal. It's like throwing a stone to a dog. You have to afraid of the cause and not the result. Taṇhā is the cause and kamma is the result. Cutting off the birth to the planes of misery is also cutting off the great-taṇhā (wrong view is called Mahā-taṇhā).

To cut off the blissful rebirths (sugati) is to cut off small-taṇhā (cūḷa-taṇhā is representing all the lust and greed). Throwing a stone to a dog is also with taṇhā (i.e., dosa and it comes from taṇhā). You have to correct yourself as the most fearful thing for me is taṇhā. It is not right if you complain about kamma when you are in dukkha. For example, a pearl diver dies in the sea is the cause of taṇhā or kamma? Therefore taṇhā is King of the Death. But you all are making friend with taṇhā. Making friendship with the murderer is very idiotic.

Therefore many kinds of dukkha arise by taṇhā (Samudaya). Insight meditation is for the cessation of taṇhā or kamma? In the sutta it mentioned as kilesemarinto—let kilesa dies. If you are condemning on the wrong person and kilesa will smile.

The mind has the nature of wanting to go anywhere. You will not become a bad living and dying if you can make the animal of the mind to lie down at the base of the post. Whatever mind arises, contemplate its impermanence.

Ven. Sāriputta said that could observe one's own mind would arrive to Nibbāna. Mind in sleep (i.e., bhavaṅga citta) doesn't have the result of good or bad. We have to contemplate all the active minds; if not, they will give the results. Change the worldly mind into the noble mind (ariya mind).

By seeing impermanence and becomes ariya mind. Practice vipassanā is for the merits or changing the mind? These words are very important. If you can't contemplate and only the worldly mind process is going on. Vipassanā mind arises is the ariya mind.

Contemplating the sotāpanna's mind will become once-returner (sakadāgāmin). Contemplating the sakadāgāmin's mind will become non-returner (anāgāmin), etc.; so changing the mind is important. Therefore one will never become an ariyan without practicing vipassanā.



# Three Cups of Medicine and the Crazy Beings

29<sup>th</sup> November 1961

I'll talk about the differences between wise attention and unwise attention (yoniso and ayoniso). By the parental traditions, mostly we were taught with the unwise attention. New unwholesome things arise from unwise attention which increase the old ones.

Whenever you are looking at this khandha, it's arising and passing away. It's the dukkha khandha and oppressed by ageing and sickness. It is anatta khandha and out of our controlling.

It's asubha khandha (foulness) which excrement, urine, etc. are coming out from it. In daily life we are greeting and serving each other with impermanence as permanence, dukkha as sukha, anatta as atta and asubha as subha (we are doing all these with unwise attention).

In the world inversions (vipallāsa) are overwhelming. (Therefore in the world we encounter with a lot of unwholesome matters.) With unwise attention beings are far from Nibbāna, which is the ending of dukkha. Because of that all will fall into the planes of misery, is becoming evident.

Therefore in the world is there anything more frightful than unwise attention? Unwise attention includes inversions of perception, mind and view dhammas. (Perceive, know and view things wrongly.) Therefore the crazy worldlings of the world are opposed to the Buddha.

The Buddha seemed to be arisen among the crazy people. All are crazy with *taṇhā*, *māna* and *diṭṭhi*. The worldly dhamma and Buddha's dhamma are opposite. All the dead ones are the funerals of the crazy people because no one dies by curing their craziness.

Therefore going to the planes of misery are too many. These dhammas will always resist to the insight knowledge. You can't reach towards Nibbāna if you can't get the insight knowledge. Craziness for lust and *diṭṭhi* is the outcome of unwise attention.

Only clear away all these will arrive to Nibbāna. With entering of the stream and inversion of wrong view is cured. These are twelve inversions that I have to teach for more days. Unwise attention is covering up the three dhammas of *anicca*, *dukkha* and *anatta* to Nibbāna.

If you practice *vipassanā* and craziness becomes lighter. If you are only doing merits and craziness will not cure. There are four cups of medicine for the cure of craziness. These are *anicca*, *dukkha*, *anatta* and *asubha* medicines. Without taking them craziness for lust and *diṭṭhi* are not cured. In reality there are three types of craziness; lust, wrong view and delusion (*raga*, *diṭṭhi* and *moha*).

The Buddha had arisen in the world for giving us the three cups of medicine; i.e., anicca, dukkha and anatta medicines. Therefore he was called Satthādevamanussānam—teacher of gods and humans. The medicines let the poisons of nicca (permanence), sukka (happiness) and atta (self) to vomit out. You are choosing and changing the time for taking these medicines.

If I urge you to practice vipassanā and the response is let me continues to be in craziness, or I'll do it later. Your thinking is not different from a crazy person and taking the fire as gold and excrement as rice. This is psychotic—mental illness. Natural craziness or global craziness is craziness of lust, anger and delusion.

In the whole saṃsāra nobody is a good one. The Buddha was using many ways, sometime in soft way, by force and in normal, etc. to give the medicine for the treatments.

Even people are worshipping the Buddha, they ask in prayers with craziness; asking in prayers with lust for blissful existences (sugatis). It's the craziness of lust (raga). Don't know them as dukkha is the craziness of delusion (moha). I do it so I get it; this is the craziness of wrong view (diṭṭhi).

Therefore they will never end of the craziness. They are developing their inversions in front of the Buddha image. You couldn't even find the beginning of when living beings were becoming crazy. It time span of craziness was quite a long time now. With the unwise attention the twelve inversions come in.

(Sayadaw gave some examples in the daily life, how the three inversions of perception, knowing and viewing are arising continuously).

In this way craziness is not cure only but increasing like a disease. There is nothing more valuable than the three cups of medicine for curing craziness. The Buddha himself offered his bones, blood and flesh to fulfill the perfections (pāramīs) for four incalculable aeons (4 asaṅ kheyya kappa) and 100,000 eons (kappa) and discovered these three cups of medicines.

Now, you are getting it very easily and should drink it or not? The Buddha told us that after seeing, hearing, etc. not to continue forwards. You become crazy if you do it. Just stop at seeing, hearing, etc. or contemplate their impermanence. Except these three cups of vipassanā medicine, there is no other refuge.

The Buddha himself was arisen with these three cups of medicine. Seeing the impermanence is vomiting the poisons of inversion. Don't think that you are not developing in your practice. If you are seeing fewer impermanence and the poison are vomiting in fewer.

If you want to vomit a lot, then drink it a lot (practicing a lot). You are vomiting the dhamma of craziness. The Buddha's medicines were sure for its cure. They are sure for the cure if you really take it. It doesn't like the worldly medicines.

He himself had been cured with it that gave it to living beings. He was not hearing it from what other people had said. If you drink

little will better little and with more will get well. Don't look for the medicine in other places (from other faiths). You'll not find it.

I am only worry that you don't know your craziness. Then you'll not look for the medicine. After you are taking the medicine and will know that you are crazy (by seeing impermanence). Who constructs the four planes of misery? Unwise attention builds them. Are you unlucky? Or simply you built it by you yourself.

If you make a mistake and a home is built there. It's quite frightening. Human beings are using the twelve inversions of tools and machines to build their homes. They go and live in the homes built by them themselves; from where they build the hells.

It is from the human world. You understand it now (This point is interesting. When living beings are still alive doing all sorts of kamma and it already starts taking form. During the dying moment one of them is making the decision).

Nandiya upāsaka built monastery and dwellings in the human world and started taking form in the celestial world. Is it not sure to build these things from the human world? (He told the story). After you were born, parents were teaching you the inversion dhamma.

You also have to go and stay there where you build your homes (Dwellings of hell, hungry ghosts and animals). But don't become in low spirit. And also don't make a show of nothing will happen to you. There is still have time. Medicine and teacher still exist, and you have time.

Don't waste this time. Unwise attention is like a manager and the twelve inversions are like carpenters. With the Path Knowledge arises, the Great Eight Hells and the 120 small hells are disappeared.

# Stream-Enterer and the Inversions

30<sup>th</sup> November 1961

By practicing vipassanā and realize Nibbāna is seeing the Deathless. There will be no more death again. At near death and oppress by painful feeling with intense practice will overcome it. At near death can't rely on doctors. So, with right attention and practice regularly can work well at near death.

Even dies with impermanence and next life will arrive to the Deathless (i.e., next life will become a sotāpanna as mentioned by the Buddha.). Therefore it's never in loss. What is the reason of unwise attention arises? Don't have a good teacher. Parents are crazy. Therefore sons and daughters are also crazy.

They teach them what they know only. Not find a teacher who can teach rightly and the dawn of light will not appear. And will be always in the darkness. All are born in the darkness and will die in the darkness. It is not much beneficial only to rely on kamma alone when the Buddha's teachings still exist because it can not be free from ignorance.

We have to look for a teacher who can teach the truth. You don't want the truth of dukkha again if you find a teacher who can teach the truth of dukkha. (Sayadaw explained the twelve inversions) After knowing these things with the contemplation and inversions

become thin out. At the end of the contemplation, the stream entering of the Path Knowledge destroys eight of them.

Other Path Knowledge are not very important. The Path Knowledge destroy the eight inversions is not an ordinary one. Becomes a non-returner ten of the inversions are gone. Only an arahant destroys all of them. There are three paths exist; from blissful existence (sugati) to Nibbāna, from sugati to sugati and from sugati to painful existence (dugati).

The crazy one doesn't know how to go Nibbāna. Knowing about these things should come before. After that comes the contemplation. Later abandoning of them will come by itself. (Sayadaw gave some examples of the inversions in daily life). These distorted dhammas are making the D. A. process to arise.

If you can abandon them and D. A. process is cutting off. After becoming a sotāpanna, in the future you will be free from becoming a disable, blind, deaf, dumb person and a leper; and also be free from the wrong views and falling into the four planes of misery.

So, sotāpanna is abandoning these ten kinds of dukkha. Ñāṇa falls in line with the khandha is right attention. Therefore we have to be practiced.

The eight inversions the Stream-Enterer has abandoned are:



- ① view of permanence
- ② view of happiness
- ③ view of beauty
- ④ view of self
- ⑤ perception of (permanence)
- ⑥ knowledge of permanence
- ⑦ perception of self
- ⑧ knowledge of self.

These are inversions if you take what the khandhas are telling you in the opposite ways. In the other hand, it is wise attention if you take it rightly. Your craziness becomes better if you see impermanence rightly. In your everyday life inversions are increasing. (Sayadaw gave some funny examples about them).

These are showing the increasing of craziness. Your bones are becoming mature but not your knowledge (i.e., the age increasing but not the knowledge). If you observe the khandha with knowledge, it will tell you about impermanence dukkha, non-self and foulness (anicca, dukkha, anatta and asubha).

# Breaking the Collar

30<sup>th</sup> November 1961

[Sayadaw said; man was really foolish and took one's own body as this was "mine", this "I am" and this was "my self" because the body was becoming old, sick and death. Beings attached to their bodies with wrong view and sensual pleasure.

The Buddha gave a simile of a dog circling to a post like living beings were roaming in saṃsāra. The post represented the khandha, the rope to taṇhā, the collar to diṭṭhi and the dog to a worldling. The dog couldn't leave the post because the rope and collar attached to it.

Circling around the post was like the khandha saṃsāra. It could only escape from the post by cutting off the rope and collar. Living beings are revolving in saṃsāra like the dog running or circling around the post].

It's more important to save oneself than to save others. Even you are lazy to save yourself, so it is an empty word to save others. We are like this. We ourselves have the dangers of ageing, sickness and death. We have to reproach ourselves. Do the practice is like running away from dangers.

If you say I'll do what taṇhā asks me. Then it's the same as saying I'll go to the apāya (planes of misery). Which one should you

follow; taṇhā or ñāṇa asking you? If you follow ñāṇa asking you, then listen to dhamma talks and practice. You are kilesa lunatic. You become happy with joy if you get money. Taṇhā only gives you the bad result. Dukkha sacca arises because of samudaya sacca. Looking at the D. A. chart (i.e., Sayadaw's well known D. A. process chart). If taṇhā tells you that human world, celestial world and brahma world are good, don't believe it.

Taṇhā only sends you to a place where corpses are piling up. Only ñāṇa sends you to Nibbānic happiness. You were cheating by taṇhā before that seeing hell fire near death. You have to look for the medicine before the sore grows out. After it grows, you can't do it (This referred to painful births).

During the time of sickness, you are looking to be free from death and have to spend money (i.e., to see a doctor). During the time of you are healthy and looking for the freedom of death, no need to spend any money (i.e., for practice).

But don't do what taṇhā is asking you because you are healthy. In real, the khandha is always unhealthy. Because you are always making the adjustment for it (If we are carefully observe and contemplate our daily lives can see the burden of saṅkhāra dukkha very clear. It is never at ease. Therefore it's called disease).

(Sayadaw continued to talk about a dog with collar and rope bound to a strong post). Living beings are taking the khandha dukkha sacca as mine. They always spend their times with me and mine if not encountering with a good teacher. And they die with taṇhā and diṭṭhi. I / me are diṭṭhi and mine is taṇhā.

How do human beings die? What do you think where they will go? "To apāya, Ven. Sir." (Answers from the audience. Apāya is the short form of Apāyabhūmi—planes of misery). Worldlings are taking affection to their khandhas as me and mine. This is very true indeed.

Before how did you live your life? Became dog and then fell into the planes of misery again and again. You were living like a dog with a collar bound to a post. Therefore you didn't have any freedom before. Why the worldlings become dogs? To be answered as they have the mind of a dog (This was like a prediction. Nowadays most human beings have dogs as pets. Therefore their minds are closer to dogs than ever before.)

It will become the life of an ariyan (a noble being) from a worldling if the collar and rope are falling off. By contemplating the impermanence of the five khandhas, you are cutting off the dog's collar and rope.

# Frightening Wrong View

5<sup>th</sup> December 1961

Wrong view comes from perception of self (atta saññā). What is the self (atta)? Take each of the five khandhas as "I" and "me" because of the atta saññā and diṭṭhi arises. Where is the atta saññā coming from? It is coming from the unwise attention. Unwise attention comes from ignorance. Again ignorance comes from the hindrances (nīvaraṇa).

These came from the Aṅguttara Nikāya. Nīvaraṇa → ignorance → unwise attention → self perception → view of inversion. We'll see it as an object without separating the five khandhas into each separated group. Therefore we have to separate each one of them. Form can be shown in numbers whereas not for the other four nāma (mind).

The wrong perception comes from unwise attention, or no knowledge about it. Ignorance is over controls of it. Hindrances also over shadow on ignorance. Ignorance means not knowing the four Noble Truths. It's wrong knowledge. You must make the self perception to not-self perception.

Yesterday I had said that because of the khandha and wrong view arose. Wrong view is piercing or seeping in the khandha, and in each of them. Clinging to view exists until you have diṭṭhi. Attachment to view → action → painful birth (Ditthupādānaṃ →

kammabhava → apāya jāti) (Sayadaw gave the example of Prince Ajātasatthu).

Urging him to kill his own father was this wrong view. Diṭṭhi and kilesa are decisive support conditions or causes (upanissaya). They can send beings to painful births (Sayadaw mentioned about the frightening of the Lohakhumbī Hell where Ajātasatthu fell into it.). Diṭṭhi is the root leader of the round of existence. It's more fearful than taṇhā. With taṇhā still can arrive to blissful planes.

Therefore in the four Path Knowledge, the coarsest of all kilesa is diṭṭhi and firstly abandon by the Path Knowledge of the stream-entry (Sotāpatti magga). Between the five heavy kammās and diṭṭhi, when the world is near of the destruction beings can be free from the hells. (i.e., hell beings who had committed the five heavy kammās in hells) But hell beings who have fixed wrong view (niyata micchādiṭṭhi) move to another world system and continue to suffer in hells where no Buddha had been arisen.

Therefore spiritual friend is very important. You must know the form, feeling, etc. as form, feeling. You know dukkha sacca as dukkha sacca. These become right attention. Not listening sacca dhamma, and cannot do the practice. Not doing the practice, and not becomes right view (because not seeing impermanence).

Why the Brahma god could become a pig? Samatha practices can't overcome diṭṭhi (A Brahma god can't become a pig or any other animal by directly after death. But all worldlings can take rebirths anywhere if they have the seed of diṭṭhi in their hearts).

Knowing the khandha as the khandha becomes wise attention. Seeing impermanence becomes right view. Right view (sammā-diṭṭhi) arises and self view (atta diṭṭhi) or wrong view is running away. After ñāta pariññā (knowledge of mind/body) follow with tīrāṇa pariññā (knowledge of impermanence).

After tīrāṇa pariññā ends and pahāna pariññā arises (i.e., Nibbāna). Therefore the Buddha taught about three pariññās (understanding). What happens after diṭṭhi falls away with contemplation? The body becomes light. Body is too heavy by carrying along the hell seed. The contemplative mind becomes cool. The khandha also disappears. It's not because it wants to be cool but because diṭṭhi kilesa does not exist. Therefore the apāya saṃsāra is no more related to this yogi (i.e., sotāpanna). Every time diṭṭhi arises and it builds the woeful planes.

The practice process is: ① wise attention ② contemplation with knowledge ③ after many contemplations and the Path Knowledge will abandon the diṭṭhi builder. (It builds the planes of misery).

You should do the practice if you have compassion on yourself. Feeding the body, bathing the body, etc. does not have compassion on oneself. These are becoming a slave to the khandha. Sending metta (loving kindness practice) also does not have a compassion on yourself because you can't abandon diṭṭhi. It is not very easy to hear these kinds of talk in the future; even nowadays, it becomes quite rare. Diṭṭhi overwhelms people without listening to them. Khandha disappears when Path Knowledge arises. Where can diṭṭhi go and hide with the disappearance of the khandha?

Therefore, during the dhamma interview I am asking you: “Does the khandha disappear?” because the Buddha said that di~~tt~~hi was hidden in the khandha.



# How to Pay Your Debts?

7<sup>th</sup> December 1961

D. A. process continues because of inversions. Conceit (māna) is not arising together with wrong view. Māna is also taṇhā. Māna arises because of the perception of permanence (nicca saññā). People encounter with law cases with māna. Ordinary taṇhā arises because of the perception of beauty (subha saññā), it mostly happens with consumer goods which make things nice to look with attraction.

People buy these things with taṇhā. (Consumerism nowadays does create a big problem in society and environments. There are a lot of needs to contemplate for these human problems connections with taṇhā). What shopkeepers have good sales is subha saññā. Wrong view of stability arises because of the perception of self (atta saññā); e.g., people are looking and searching for the stable things.

All three of them are proliferation phenomena (papañca dhamma). All start from perception. Therefore you must note as nicca saññā extends the D. A. of conceit, subha saññā for taṇhā and atta saññā for diṭṭhi respectively. With these perceptions exist can't realize Nibbāna. For nicca saññā contemplates anicca. For subha (beauty) contemplates asubha (foulness of the body) or anicca.

We also have to do dāna (giving), sīla (precept) and samatha (calm). You will meet good teachers and Dhamma with these practices.

(These points are important. You can see many evidences in the Nikāyas. One of the nine attributes of the Buddha is vijjā-caraṇa-sampanno. Vijjā is knowledge represents wisdom. Carāṇa is conduct, represents dāna, sīla and samatha. Most Buddhists think only a bodhisatta or a Buddha needs it. Some Buddhists just do carāṇa and neglect vijjā and some in the opposite. It's a very rare opportunity to come to the human world; so do not just look for sensual pleasure. It's for the cultivation of goodness for oneself and others and purifying the mind (vijjā-caraṇa) because the human world is the international air-port to other destinations).

These dhammas are decisive support conditions (upanissaya paccayo), distant causes for Nibbāna. Insight knowledge is Path Condition (magga paccayo), near cause to direct Nibbāna. Note this point carefully. If not, may be you can think that with only good merits arrive Nibbāna. In the Conditional Relations (i.e. the Paṭṭhāna, the seventh Abhidhamma book) mentioned that one will never arrive to Nibbāna without the Path factors condition (magga paccayo).

All other dhammas can't abandon perception (saññā). These are supporting Nibbāna only. For example, an animal can be reborn at human world again. Because of his/her good merits, he/she meets a good teacher and dhamma (see Maechee Kaaw's Biography); but nothing will happen by sleeping. You must practice vipassanā. Therefore don't abandon any of them (i.e., vijjā and carāṇa).

(Continued the story of Anāthapiṇḍika and the wanderers, about the QandA between them)

Amarāvikkhepa diṭṭhi (evasion) means, not giving an exact answer as yes or no if asking a question. Why give this kind of answer? Doesn't know clearly by oneself and it's not good to give no answer when asking. (Therefore the person gives an evasive answer); so comes this view. (Sāriputta's first teacher, Sañjaya held this view).

Wrong view comes from not knowing the anicca and saṅkhata dhammas. Here Anāthapiṇḍika pointed out unwise attention and listening wrong teachings as two causes for their wrong views, to arise. There are eight causes for wrong views and these two points are very important. With unwise attention twelve inversions arise.

The four D. A. processes of taṇhā, dosa, māna and diṭṭhi from the six senses doors are arising uncountable for every day. Black dhammas gives the black results. Most people think only by wholesome and unwholesome volition that results arise. This is the knowledge of ordinary people.

There are more than that (These things are becoming more clear by understanding the D. A. processes. Only by studying the suttas in the Pali Nikāyas understand the dangers of saṃsāra). These kammās will make the khandhas (taṇhā, dosa, māna, diṭṭhi arise from the six senses doors).

Therefore how do you repay for them? You have to repay it with the khandhas. So, I had been told you very often that you were

coming here for a visit. Later went back to you permanent places (i.e., four woeful planes). All these things have to be decided with the D. A. processes and not with your sīla. These khandha debts can be only repaid with vipassanā knowledge and the Path Knowledge.

Even in this life time your kammic debts are not few. Also the karmas of the past lives are waiting for the chances to give the results. It's like this example; someone has million dollars in debt. But he is an ordinary worker. Can he pay back his debts? The Buddha arose in this world for this purpose.

Now, you find the way of how to pay the debts. But it will be never solved by karmas. You must pay the debt with knowledge. For example, the creditor comes and tells you, just licking these salts for once and all you debts are exempted. It's important for you to realize the Path Knowledge for only once (i.e., sotāpatti magga). Then all the infinity of your debts are exempted.

The life span of blissful planes (sugatis) is like a pebble, throwing upwardly into the sky and staying there for a moment only. The life span in hells is like this pebble falling back to the ground and staying there for a long time (quite painful and frightening indeed). Whatever arises from the six senses doors, can contemplate the impermanence and ten kinds of D. A. process can't arise (Just mentioned before, taṇhā, dosa, māna, diṭṭhi are arising from the six senses doors).

Therefore even insight knowledge (vipassanā magga) have the great benefit. The Buddha taught three universal characteristics but all are in the arising and passing away (anicca) because

impermanence is dukkha sacca. (Three characteristics fall into dukkha sacca. Therefore penetrate dukkha is very important. Only then you can let go of your clinging to things. So the Buddha said he only taught dukkha and the end of dukkha).

All the other animals' foot prints fall into the foot print of an elephant (Mahā-hatthipadopama sutta, MN 28, Majjima Nikāya). Vipassanā magga can only cut off this life kamma. Lokuttara magga (Supramundane) cut off past, present and future kammas. This is the difference between these two knowledge. The important thing you must remember is doing the job of magga before for the sake of safety death (for not fall into painful births).

Later you can do other things which are not important. If you die earlier before that, will be very difficult for you. The kammas of this life and many of past lives are waiting for you to push you down (to painful births, hells, animals, hungry ghosts) at near death.

# Do Buddhists Have Wrong Views?

6<sup>th</sup> December 1961

This khandha is not following your desire. Therefore it's not-self (anatta). We take this body with sweat, pimples, etc. (i.e., 32 parts of the body) as beautiful (subha). Why the Buddha taught the three universal characteristics? To let the proliferations (papañca dhamma—taṇhā, māna and diṭṭhi) die out.

The Buddha was giving the three names to the arising and passing away phenomena. Therefore I myself take this as a main point to teach you. Seeing the arising and passing away and all are becoming clear. Wanting to discern the three characteristics must have wise attention.

The discovering knowledge kills papañca. Therefore the Buddha taught these Pali words very often. Netam mama, neso haṃ asmi, na meso attā—This is not mine, this I am not, this is not myself. These view, knowledge and seeing are coming to someone, then he will be free from it (papañca).

You must discern those three characteristic and have wise attention (i.e., anicca, dukkha, anatta and asubha), if you want taṇhā, māna and diṭṭhi to die out. It is the real Nibbāna after taṇhā, māna and diṭṭhi die out.

(Continued the Anāthapiṇḍika's story and explained about the three lokas. These are: saṅkhāra loka—conditioned world, satta loka—world of living beings and okāsa loka—space world). It is saṅkhāra loka that the conditioned phenomena are arising and passing away. This includes both conceptual saṅkhāra and ultimate saṅkhāra.

(The other two lokas depend on the saṅkhāra loka; they can't exist without it). Therefore condensing these three lokas, it's only arising and passing away. The wanderers were talking about their different views to Anāthapiṇḍika.

I am teaching you every day for wise attention and no need to correct for it; but I must correct on listening talks. By listening to the sutta discourses and view of eternalism can arise (sassata diṭṭhi). For example, Visākha died and became a female deity in Tusita Heaven. Visākha was a name and a concept.

The real existence was mind and body. Mind and body arose here and passed away here. Could it be gotten there? Even a little piece of it was not going there. It didn't have any power to go. It simply took wrongly as this viññā arose in Tusita.

(Burmese word for viññāṇam is viññā. It also represents the soul in Burmese. This viññā here is moving there. This wrong view really exists in Buddhists. For example: His life has gone out and I/you/we don't know where it's becoming. People use it in this way. Burmese language has some words representing the soul. These are: viññā, life and butterfly.).

In Burma, sassata diṭṭhi might arise on people if they are listening to the sutta discourses (In the Mahātaṇhā-saṅkhaya Sutta (MN 38), Majjhima Nikāya, Bhikkhu Sāti held this view). This is called Buddhist wrong view.

It can't get the Path and Fruition Knowledge to practice with this wrong view; but it doesn't prevent from going to blissful rebirths (sugati).

He can't correct it with wrong teacher. You may ask: Nothing is going there from here, then what is happening there? Is there nothing having any connection with here? It's the view of annihilation (uccheda diṭṭhi). It becomes fruitless after death by taking wholesome and unwholesome kammās which one has done. So after being free from sassata diṭṭhi, it becomes uccheda diṭṭhi again. It becomes uccheda diṭṭhi if taking the view of nothing is connection with here. It's very difficult to have right view without encountering with a good teacher.

I'll help you to dispel uccheda diṭṭhi. Visākha died and her name and form (mind/body) were ceasing here. And similarity of name and form arose there by causes. The name and form from here caused the result of name and form to arise there. Nothing was followed there from this side.

The cause is not cut off. The name and form result another name and form, but not being followed there. It's just connection between cause and effect and this is free from uccheda diṭṭhi. Combine together; ① It is free from sassata diṭṭhi that these name and form are not followed there. ② But they have connection



between cause and effect connection, this is free from uccheda diṭṭhi.

These two words are very important. Only a Buddha arose and could teach these dhammas. Therefore Anāthapiṇḍika criticized the wanderers with these two points which were very important, i.e., unwise attention and listening to the wrong teachings. Among the Buddhists sassata diṭṭhi is in connection with life after death. With uccheda diṭṭhi is connection with Nibbāna. Because they take it as nothing exists. Their argument is after name and form cease and if nothing arises what is the use of it?

I will explain for it. You will see Nibbāna if you get the Path Knowledge. It exists that so you see it. The Buddha said, “Atthi bhikkhave nibbānam—Bhikkhu Nibbāna is existed.” After name and form cease become cool and peaceful. But if you don’t get the Path Knowledge, how do you know about it? This was asked by King Milinda to Ven. Nāgasena. He gave the answer that it was known by inference.

You want to be cured when a sore grows on your hand. After the medical treatment and it has been cured. The sore grows at this place and also has cured at the same place. So, Nibbāna exists like the place where the sore has cured. Dukkha sacca of the khandha disappears and sukha Nibbāna appears. This is known by inference. You’ll know its real existence if you really want to know it; then just practice.

# Compassion with Wrong View

8<sup>th</sup> December 1961

There only are the views of eternalism and annihilationism (sassata and uccheda diṭṭhi) after analyzing the 20 kinds of identity view (sakkāya diṭṭhi). Someone who has sassata diṭṭhi on the cessation of life is stepping back from you (dislike with it) if you teach him; whereas for someone who has uccheda diṭṭhi is overreaching it.

They all were not in the middle way what the Buddha wanted to be. With teaching as the ending of name and form (mind and body) is Nibbāna and the eternalists don't like it. There is no feeling, so what the use of it? He is taking enjoyments in life. Therefore, he steps back and says as "I'll stay in life". He prefers to be continued and enjoyed the life of gradual elevated heavenly beings with the enjoyment in life even they become sotāpanna, for example, the female devotee Visākha. Their saying is like that; "It is good enough if I am free from the painful rebirth."

Most of these types of people are eternalists. Their words are describing the types of wrong view in their heart; by making the prayers such as: may I enjoy the life of human and heavenly being for many times; and they can't reach towards Nibbāna because the view of eternalism prevents the realization. They are difficult to realize Nibbāna. People with attachment to life don't like listening to Nibbāna dhamma and have no interest in it. They don't want to

pay attention to it. Majority of people have this wrong view. They prefer any of the khandha except the dukkha of painful existences.

So, wrong views prevent Nibbāna is becoming clear. They don't want to try for Path and Fruition Knowledge, because they are happy to be in life. The reason behind is not understanding and knowing dukkha sacca. It's the same as for Nibbāna. View of eternalism is latent in their hearts. Making long prayers at the pagodas and Buddha images are these kinds of people. If they have the chance to get Nibbāna now and will not take it (They have strong bhava taṇhā).

If talking about the cutting off life, and have no interest in it. They don't appreciate bhava nirodho nibbānaṃ—Cessation of life is Nibbāna. With this wrong view can't listen and practice dhamma.

There were many Buddhas had arisen in the world, and at least we had met one Buddha. But we had not been freed from the existence of dukkha was having this wrong view. Every Buddha taught the ending of life (This point is very important for all Buddhists. Therefore, we should not let kilesa deceive us, especially by wrong view disguised as love and compassion. Māra—the Evil One is everywhere).

They will do it in a grand way if you ask these people to do dāna. They want to enjoy the fortune of life. But they will step back if you ask them to practice for Nibbāna. Except Nibbāna, they are ordered by wrong view and doing a lot of prayers without knowing it.

Women have more sassata diṭṭhi than men, because they have greed characters. Wrong view and greed are together. With a lot of concerning for others have sassata diṭṭhi, because they enjoy life. Whatever kind of life you get only fuels and fire. So they take enjoyment in dukkha.

Now, I'll talk about the view of annihilation. A person with this view prefer cutting off life. He is overreaching. Nothing happen again is good for him. Dukkha ceases and sukha exists is Nibbāna. Therefore, the annihilationist (uccheda person) overreaches the nature of Nibbāna.

He knows that because of name and form there are a lot of dukkha. He prefers to be without name and form but not prefers Nibbāna. With this wrong view in the heart and practice can't realize Nibbāna. It is not easy and difficult to follow the middle way between these two wrong views. They have strong disgust on life and prefer annihilation.

The reason why one can't see Nibbāna is that he is covered up by name and form; so, he can't overcome dukkha sacca in section ② and can't see Nibbāna in there (i.e., viññāṇaṃ, nāma-rūpaṃ, saḷāyatana, phassa and vedanā or the five khandhas). He can't accept the existence of Nibbāna and prefers being without khandha.

Sometimes it perhaps is better to think as without this body in the state of anger, merely uccheda view arises. You have to go the middle of the two existences towards Nibbāna. You had never been in the middle way and never went straight before. You were

wandering with these two extremes, and mostly with the view of eternalism in the whole saṃsāra.

We are taking happiness and joys in eternalism, and disappointment with annihilation. The day before I had explained about the paths of smile and grimace are these two extremes. With everything going well is sassata diṭṭhi and not going well is uccheda diṭṭhi. If I die everything will be solved. (This is the view of uccheda). No, you don't.

You continue to have dukkha sacca if you still have kilesa. In miserable situations and killing them themselves are annihilationists! What the Buddha taught was (that) you could go only with the wisdom eye if you wanted to go in the middle way. And also it can see the way.

Therefore, I have to give you the wisdom eye (paññā cakkhu). You have to know the existence of these five khandhas, and have to practice to become disenchantment with it and not wanting of it. With these you are in the middle way. Starting to see impermanence is in the middle way.

At first, you have to practice to see the more clear one (i.e., anicca); later, to see its disenchantment. After that, you will not want its dukkha sacca. You'll have these three knowledge and become a person in the middle way if you can practice.

So, every day I am teaching you are about the middle way. Dāna and sīla are running towards eternalism and samatha jhāna towards annihilationism (For this point see the Brahmajāla Sutta of

Dīgha Nikāya, DN 1). Therefore, samatha and vipassanā have to go together. With samatha only is going towards uccheda diṭṭhi.

Every worldling is following with the pulling. It's like a blind man follows behind a walking stick. Do you still have any of your own decision of movement? It will give the result to Nibbāna after vipassanā practice and doing dāna, sīla and samatha. See (that) the arising phenomenon is dukkha sacca and its passing way is dukkha sacca too, and then do the danā and sīla.

Faith and wisdom are including with them and leading to Nibbāna. Wisdom eye means seeing anicca. Not seeing anicca is leaning towards one of the extreme of eternalism and annihilationism. By meeting a teacher of eternalism will lean towards eternalism. By meeting a teacher of annihilationism will lean towards annihilationism. These are like following behind a walking stick.

# The Paths of the Wise and the Fool

10<sup>th</sup> December 1961

We have to learn from him, how he became a Buddha. We are Buddhists and have to follow his way. A devatā (deity) asked the Buddha, how he crossed over the wide saṃsāric ocean and arrived at the safety bank of Nibbāna (from Saṃyutta. N). Saṃsāra is like a whirlpool and it turning round and round. It's like the circle of D. A. processes.

Turning around like a circle and can't find the beginning. Not swimming in it is sinking. With the swimming is sweeping away. Therefore without sinking and sweeping away are free from saṃsāra. Avoidance from the two ways of sinking and sweeping away is crossing over saṃsāra.

You will sink if you follow the ways of the tradition. By following the ways of little knowledge is sweeping away. The traditional ways mean craving, clinging and action (taṇhā, upādāna and kamma), or the unwholesome path. One can do only wholesome things and sweep away or get the path of blissful existence (sugati) by meeting with an ordinary teacher. He's sweeping away to this and that existences with the desire for life (bhava taṇhā). As to the path of the gradually elevated heavenly existences, it's just the way of floating which are the floods of sensuality (kāmogha) and the becoming (bhavogha).

The floods (ogha) of views and ignorance (diṭṭhi-ogha and avijjogha) are the ways of sinking. Most beings can't distinguish them and only follow these two paths. Buddhists follow the first and the second paths (i.e., kāmogha and bhavogha).

They have strong desire for heavens. They don't want to be separated from the members of family and wealth, taking them as real as the third and fourth paths (i.e., diṭṭhi-ogha and avijjogha). All these four paths have inversions. The path of floating is heavenly happiness, taking dukkha as sukha. Celestial beings have long life, taking impermanence as permanence.

These places also have asubha because they will die, taking asubha as subha. The path of sinking is the cause of the inversion of view (diṭṭhi vipallāsa), taking them as my son, my wife, etc. Ignorance includes in both of the paths as a leader. The cause is not knowing the truth. All of them have the two roots of existence.

The leader of sugati is craving. The leader of dugati is ignorance. In another way, taṇhā is the path of floating and ignorance is the path of sinking. I'll not exhort you if it's not important. Therefore it's important. You must avoid these two paths. Don't want happiness when you are making merits; just do it to be free from the khandha.

In this way you are on the middle path. If you don't take things as this is mine, this I am and this is my self and you are free from sinking and in the middle way. The leader of the path of floating is taṇhā and sinking is ignorance. Both of them are including in them and the only difference is only leadership.



To be freed from these paths taṇhā must become non-greed (alobha, not wanting the existences—bhava) and Ignorance (wrong view) becomes knowledge (right view). If not, is only running in circular way (like a whirlpool), and sinking (pull by the whirlpool down to the bottom). I am urging you all, with non-greed (alobha) and right view (sammā-diṭṭhi) to perform a lot of merits (with the middle way).

In anywhere we have these three paths. It is not only the two paths of indulgence in sensual pleasure and self mortification. So we have to use them wisely/rightly everywhere. In another way, wholesome minds are the path of floating, unwholesome minds are the path of sinking and the path factors are the middle path.

Let us walk on the middle way. Whatever it may be must have reflections and contemplations. In daily life, going and living with vipassanā ñāṇa. I don't say not to give (i.e., dāna practice). It's important in the middle way. Focus in the middle way. It's the middle way to want to be freed from the existences (vaṭṭa) with dāna and sīla.

It's the middle way not to want the khandha. This is non-greed (alobha). From greed to become non-greed is important. From wrong view to become right view is free from the path of sinking. It's not easy to be in the middle way.

We can encounter it only with the arising of the Buddha. After becoming a Buddha he started to teach the middle way. We must observe with the eye of knowledge, with the kilesa fire is

extinguished and will know the Four Noble Truth. The middle way exists only within the Buddha's Teaching. Not exists outside the teaching.

There were Paccekabuddhas but they couldn't help others on the path. They knew the truth by themselves but couldn't teach others. I can teach you, not because better than the Paccekabuddha. He knew the truth without a teacher. I can teach you by relying on my teacher the Buddha.

If there is still has any teacher can teach the truth, can be freed from dukkha. Free from dukkha means free from the rounds of existence of defilement, action and khandha (kilesa, kamma and vipāka vaṭṭas). Your understanding of freedom is becoming an arahant but it is nothing to do with the personal identity.

In the khandha don't have these dhammas is freedom. With freedom from kilesa vaṭṭa and the others are also free. So, kilesa vaṭṭa is important. The Buddha took kilesa vaṭṭa as the main point. In short free from lobha and everything is free. Samudaya sacca is lobha, dukkha sacca is mind and body and with the four Path Knowledge are the four middle ways.

After the first Path Knowledge no need to worry and it leads to the others. On the first path is more important. Right view is gradually leading to the higher levels. Right view is mature step by step. So the Buddha asked to develop the path factors, to make right view becoming maturity, to sharpen the knife of right view sharper and sharper. Step by step it passes through from the coarser to the refined level. So don't relax on your development.

It becomes rusty if you leave it aside. It's sharpened not only in sitting but also standing, walking and lying down. It must lead with mindfulness and wisdom. Therefore the Buddha exhorted us always living with mindfulness and contemplation with wisdom. In my exhortation these two points were very important. Lacking with them was never in the middle way.

He reminded us quite very often to have mindfulness and clear comprehension in everywhere. Without them kilesa will grow. It means D. A. process continues. For example, not mindful of the seeing, not contemplating its impermanence, and with the seeing arises desire. Then it continues D. A. process in the middle (see the twelve links of D. A. process), and continues to taṇhā, upādāna and kamma.

So the Buddha was saying of he was too worry for us to open our eyes. Even it was better with a hot iron bar to poke your eye. (Unwholesome dhammas are burning and poisoning the six senses doors and their consequences are unthinkable. Now, many unwholesome media are harming human beings all the times. So we can see the Buddha's worry and compassion.)

It will never end since continuing to taṇhā, upādānaṁ and kamma and saṁsāra. After the seeing and wanting, clinging and action will come for many times. And with uncountable births arise. Lacking of sati and sampajāna (mindfulness and clear comprehension) is horrible.

So the Buddha had emphasized about it. Do you know how to open your eyes? You can't open it accordingly to the tradition. Not knowing the truth is ignorance and saṅkhāra are following behind it. It can follow by the three D. A. processes with greed, hatred and delusion. These are the D. A. processes in the beginning, middle and end (see the twelve links of D. A.).

If you know how to open your eyes is in the middle way. If not you are in the extreme, i.e., floating and sinking. Do you know how to listen also? You have to correct all of them (With the six senses-doors, don't forget the Buddha's Fire Discourse). In the Saṃyutta Nikāya, the Buddha reminded us for 34 times to look for a teacher who could teach rightly.

Without a right teacher can't be in the middle way. If the fools become fortunate and they are following the sinking ways (We can see these fools around the world and human history. These people do foolish and stupid things, harming themselves and others after having wealth, powers and fames). Ordinary people become fortunate and following the floating ways (Only the wise knows how to use it for the benefits of others and themselves).

# Searching for the Source

11<sup>th</sup> December 1961

The Buddha under the Bodhi Tree investigated the source of ageing and death of the khandha. Living beings suffer a lot because of ageing and death. It happens due to birth. So these are their personal properties. They are complaining as I am old now and very soon I shall die.

These complaining are without any grace and blessing. Because of birth people are getting old, sick and death and crying. From here I have to remind you. Don't pray for any life. If not, these are the things you want (i.e., ageing, sickness and death). You are afraid of ageing, sickness and death but prefer birth (jāti). It's too crazy. You do like it blindly.

Nothing is worse than not knowing the truth. It becomes clear that only by knowing the truth, saṃsāra will be cut off. Not knowing the truth is ignorance. Therefore ignorance is asking you to pray for birth. Even dukkha can be got without asking. Is it not so extreme by asking for it? It already existed even it was not talked by the Buddha. Ignorance is unwholesome dhamma. This is going in front of the Buddha Image and doing unwholesome thing. People have ignorance without any shame at all.

They think by asking and will get it. It's like praying for the murderer. Bodily and verbal actions are more frightening than birth.

With them you get birth. Today I'll talk about the D. A. of the reverse order (paṭiloma). This is searching for the source of dukkha.

We can talk about the prosperity of life. But don't know the cessation of life. Isn't teacher important? Isn't life really good? So correct yourselves. You still have time to correct. Your parents and grandparents were already died and couldn't do anything for them.

Feeling is more frightening than craving, because of it taṇhā arises. A poor man wants to be rich. A rich man wants to be richer. Feeling causes craving to arise. Middle class people are also the same. Living beings are not fear of feeling. Taṇhā will not arise without it because taṇhā gets dukkha sacca. But a person who fears of richness is very rare indeed.

Is the feeling dhamma for preference or fearful one? Pleasant feeling is the most popular one. Is there anyone giving retirement by taṇhā? It blindly orders you whatever it wants. Craving governs on all beings. Now you find out your leader. It governs the 31 realms of existence. He is ordering you as much as he can and at last gives you dukkha sacca.

Is there anyone complaining for taṇhā? Even we take it as a prestige. It comes first as soon as in the morning but not insight knowledge. You have to observe the impermanence of feeling. Investigate backwardly and at last you find the culprit of ageing and death which is ignorance. If ignorance falling away the whole will fall away (There are ten fetters—saṃyojana, ignorance is one of them).

So, after becoming an arahant D. A. process totally cut off. In the whole saṃsāra living beings are living around with samudaya and dukkha. Turning around with darkness and blackness (Ignorance and taṇhā are darkness and dukkha/khandha is blackness). Therefore the Buddha couldn't enter these things to help people. Our eyes were never gaining the light. It means you never have been had the light of the path.

You can contemplate with anyone of the four satipaṭṭhāna which you prefer. Seeing impermanence is ignorance (avijjā) or knowledge (vijjā)? It's knowledge, Ven. Sir. Therefore by seeing impermanence is making ignorance ceases. When ignorance ceases, and taṇhā also ceases.

Now, you catch the culprit and also know how to kill him. So the beginning of saṃsāra is ignorance and craving. Saṃsāra will end only without the ignorance. With the ending of the impermanence and it will end.

# The Three Knowledge in the Suttas

15<sup>th</sup> December 1961

Your body is conditioned aggregate (saṅkhāra khandha). And after the conditions (saṅkhāra) finish and it ceases. Before they finish we can listen talks, eating, selling and buying. We can die because of kamma. If not conditioning by temperature (utu), or not connecting with it or it finishes will also die.

One also will die when next mind does not arise after this mind moment. One must die if one of these four nutriments—kamma (past kamma), mind (citta), temperature (utu) and foods (āhāra), ceases. Before death they are supporting for it. Do you have the chance for relaxing? If foods not produce the food elements also die.

So we must eat foods and we will die if the group of form (rūpa kalāpa) do not develop. It's like the simile of a wooden doll (a puppet) with the four strings. It will perish if one of them going wrong. Can you say the body is your own and belongs to you? It's conditioned body. It suffers according to their conditioning. From the side of the mind phenomena, they arise by sense objects and sense doors.

Therefore mind and body are conditioned aggregates (saṅkhāra khandha) and will end up with impermanence. So we had never been had a stable life. If can't get out from conditions and we are



just ready for death. By coming out from them will arrive to unconditioned Nibbāna. Have to contemplate a lot of the impermanence of conditioned phenomena (saṅkhāra anicca).

Arising is saṅkhāra and vanishing is anicca. One's own khandha is these two. You are conditioning and vanishing. If you discern this and get the knowledge of as it really is (yathābhūta ñāṇa). Have to continue to contemplate its disenchantment. Seeing a lot of impermanence become disenchantment. For example, if a mother every time gives birth and the baby dies.

Does she have any desire for giving birth again? Yathābhūta ñāṇa becomes mature and develops to the knowledge of disenchantment. In the beginning, it needs to discern saṅkhāra and anicca in the body. In the body it doesn't have anyone of the hand, feet, hair, etc., but only has impermanence. You get the yathābhūta ñāṇa if you know this. It is developing into the knowledge of disenchantment at the time when you don't want to see impermanence (The mind becomes disenchanted with the process by contemplation a lot of anicca such as you become disenchanted with it if you eat lemons continuously. Khandas are always anicca, only the mind changed.).

If you develop to this point and I want to remind you beware for one thing. Your mind doesn't want to continue the practice. Don't get up and go away. Also don't move from your place. Continue to contemplate with patience. Let the knowledge develop to until not wanting it.

If you contemplate patiently on disenchantment and it develops into the knowledge of not wanting it. Surely it will develop (It's a natural process). The knowledge of not wanting is Path Knowledge. In anywhere of the Pali suttas the Buddha described the development with these three knowledge.

If you discern impermanence both of your eyes are gaining light. Your craziness and blindness is gone. Craving reduces with the becoming of disenchantment. The knowledge of not wanting will come if you become more and more disenchanted. At that time impermanences disappear.

That is dukkha sacca disappearing, because impermanence itself is dukkha sacca. Dukkha nirodho nibbānam—with the ending of impermanence of dukkha and Nibbāna arises. Contemplate anyone of them you prefer (i.e., one of the four Satipaṭṭhāna). The mind ends if the form (rūpa) ends. The form ends if the mind ends. (They are arising together and vanishing together). At the time of seeing the ending, there rises up to the three knowledge of Path, Fruit and Reviewing Knowledge (Magga, Phala and Paccavekkhana Ñāṇas) respectively.

(continued the Mahā-parinibbāna Sutta) At the Nādikā Village, Ven. Ānanda asked the Buddha where about some of the lay disciples' destinations after passing away (This was on the subject of Dhamma Mirror). A person knows him himself as never being going to fall into hells again, and also never becoming again as animals and hungry ghosts after entering the stream; he do know it that he is free from the dangers of uncertainty. (This is one of the terrible and frightening situations of the dangers of uncertainty).

A person whose dukkha has ceased knows himself. A very strong respect and veneration of mind arises to the Buddha, Dhamma and Saṅgha. With moral precepts (sīla), taking the life of beings and stealing things never arise. Wanting to take intoxicants never arise. It happens naturally. A person realizes the Path Knowledge knows it by himself. These are the mirror of the Dhammas, so knowing by oneself.

These are the check lists of a sotāpanna:

- ① Will never fall into the four planes of misery
- ② Unshakable faith and respect to the Buddha, Dhamma and Saṅgha
- ③ Stable in the five precepts (pañca sīla) in his whole life. Will never break it by knowingly.
- ④ By taking birth can never be born in these six places. (The four planes of misery; the place where the Buddha's teaching can't reach, born into a family with wrong views).

After becoming a sotāpanna what should one have to do? Don't worry, when the time comes, it will continue. It will be encouraged by the already gained Path and Fruit Knowledge. Only this Path Knowledge is important (i.e., sotāpatti magga). The higher levels of Path Knowledge are not important. Where are you going after death if you don't get this Path Knowledge yet? You have to practice for making the sure decision of that I will never fall into the planes of misery if I die.

# The Doctrine of the Buddha

16<sup>th</sup> December 1961

You have to note that listening to the dhamma talks knows what should have, and what should not have in the khandha. What dhamma should have is right view and should not have is wrong view. These two are very important. It's important to develop a lot of dhamma which should be had and abandon which should not be had.

This body comes under ageing, sickness and death is the cause of the dhamma which should not be had. If you have the dhamma which should be had and ageing, sickness and death will stop. Don't know these things and in the saṃsāra we were living with ageing, sickness and death as our companions. In the khandha only saṅkhāra and anicca exist (Conditioned phenomena are impermanent or suffering).

Sabbe dhamma anatta—All dhammas (phenomena, including Nibbāna) are not-self. In the khandha only these things exist. In short only exist as the arising and passing away of phenomena. Arising and vanishing, arising and vanishing etc., with only these things exist. People have wrong views and take impermanence and making them as this is me, this is him, this is man and this is woman.

These things arise because of the dhamma shouldn't be had is existing. Wrong view is wrong knowing. Even without the Buddha

taught about it, only anicca, dukkha and anatta exist. If he taught them also these things exist. Even without listening talks and the dhamma which should not have always exists.

Following behind with wrong views which we have is clinging to wrong view (*diṭṭhupādāna*). Later, follow with the action (*kamma*) of governing by wrong view. *Kamma paccaya jāti*—and then following with dukkha sacca (birth). The power of not listening talks is very bad indeed. By the way I have to remind you. Only by listening on aggregates (*khandha*), sense bases (*āyatana*), element (*dhātu*), truth (*sacca*) and wrong view will fall away.

With *dāna*, *sīla*, and *samatha* practices and wrong views will not fall away. For example, I do it and I get it (i.e., on *dāna*). The identity view (*sakkāya diṭṭhi*) of dhamma which should not be had comes in. Only by listening emptiness dhamma (*suññatā*) connection with *khandha*, *āyatana* is on the right path. Empty of person or being, it's emptiness (*suññatā*).

Is it still has any person or being if talking on feeling? Therefore talking on *khandha* is emptiness. Talking on *āyatana*, *dhātu*, *sacca* and D. A. is emptiness. Only by listening to these kinds of talk that *diṭṭhi* will fall away. As an example, for my good fortune, I must make merits. It's not *suññatā* dhamma and *diṭṭhi* does not fall away. By undertaking *sīla*, I'll have a long life; this only *diṭṭhi* will arise.

If not listening on *khandha*, *āyatana*, D. A. and wrong view never fall away. And never free from the four planes of misery. So, *suññatā* dhamma is very important. By listening to the emptying of

me and mine dhamma will arrive to suññatā. Living beings are descending from blissful to painful existences if not listening to the suññatā dhamma. In the Aṅguttara Nikāya, the Buddha said that without listening to the suññatā dhamma wrong view arose. With the suttanta method (discourses) using the person and being in the teachings are all right but not leading to emptiness. It needs to add something to them.

So, at last the Buddha ended it up with truth (sacca). This was for leading to suññatā. With wrong view never leads to Nibbāna, and can't realize Path and Fruition Knowledge. (Here Sayadaw mentioned as in the past monks were giving talks from the sutta discourses and at the end finished their talks with reciting the Abhidhamma.

These were demolishing diṭṭhi. He continued to explain the Buddha's way of gradual teachings). Is there any person or being including in the dukkha sacca, samudaya sacca, nirodha sacca and magga sacca? At the time when the mind was absent from kilesa and taught about suññatā dhamma and became sotāpanna, ..., arahant respectively.

The Buddha taught suññatā dhamma at the end was his way of teaching. (These last points are good for contemplation. Because during the talk when the mind was absent from kilesa meant overcame the hindrances. And then the Buddha continued to talk about suññatā dhamma. At the same time the listeners contemplated their khandhas. In this way we can also help the dying person.)

(Sayadaw continued to talk about the monks from Devadaha wanted to go to the western province; from SN.22.2 Devadahāsuttam, the Khandha-vagga Sāmyutta). Ven. Sāriputta said to the monks; “The people in these places will ask you these two questions. What is the Buddha’s Doctrine? And what the Buddha teaches very often?” For a Buddhist it’s important to know what the Buddha’s Doctrine is.

It even happens to make the accusation to the Buddha if you don’t know and answering in uncertainty (e.g., some Buddhists talk about that the enlightened Bodhisattas, arahants still have kilesa, etc. ... misinterpreting his teachings in these ways).

The Buddha’s Doctrine is removal of desire and lust (chanda-rāga). He always taught the removal of greed (lobha) without regarding to any person. Look at the D. A. process chart. He taught for not followed by taṇhā, upādāna and kamma; the Doctrine of not connection from section② to section③ (i.e., from viññāṇam .... . vedanā to taṇhā .... kamma).

Therefore every day I teach you to observe for not connect sec. ② and sec. ③. You do not follow the Buddha’s Doctrine if you are connecting them. You have to decide for yourself. Contemplate with insight (vipassanā) to sec. ② and do not connect with sec. ③.

In regard to: what is the removal of desire and lust: for the removal of the desire on the five khandhas, what will happen if not remove it? When the khandha is perished and follow by sorrow, lamentation, etc. to someone attaches to the five khandha. It’ll turn towards avijjā paccaya saṅkhāra—ignorance conditions volitional

formation. Or D. A. process appears again from the end to the beginning (i.e., from sec. ④ to go back sec. ① again).

In the present sorrow, lamentation, etc., arise and it continues to birth again in the future. In this present life you have to cry and after death will fall into the plane of misery. You will encounter these things if you attach to your and other khandhas. It becomes affection (desire/lust) to him/her if you are seeing someone.

Is this the Doctrine of the Buddha? This is the doctrine of going to the apāya—planes of misery. Tell me the benefit of non-desire. Contemplate the impermanence of the affectionate dhamma and become non-desire of them. Then not continue from sec. ② to sec. ③. And also is not arriving to sec. ④ and instead to Nibbāna. At the end of sec. ② is Nibbāna (i.e., the ending of the khandha).

The ending of the khandha is Nibbāna. The ending of craving (taṇhā) is Nibbāna. It's the ending of crying, birth, ageing and death. The Buddha taught to the future generations to know the faults of desire/lust (craving, greed, attachment) and the benefits of non-desire.



# Unwise Attention and Sufferings

17<sup>th</sup> December 1961

The Buddha taught that with wise attention (*yoniso*) would arrive to Nibbāna. Sabbe saṅkhāra anicca—as all conditioned phenomena are impermanent, with contemplation of form (*rūpa*), feeling (*vedanā*), etc. and will see all of them are impermanent.

Close your eyes and observe the khandha with knowledge (*ñāṇa*) and will see the feelings are arising here and vanishing here. All are impermanent (*anicca*). Minds are also in the same way and you can't control of them. Someone with wise attention doesn't find me or him and only find impermanence.

Seeing the vanishing phenomena is seeing anicca. With unwise attention; my mind, I am feeling good, I am in pain, etc. making the feeling (*vedanā*) as; “I”. “I see it” is neutral feeling and making it as “I”. “I” is wrong view. From behind it will follow clinging with wrong view (*diṭṭhupādāna*). And also follow with action, kamma paccaya jāti—action conditions birth.

The fault of unwise attention is even leading to the planes of misery. The fault of unwise attention is very great indeed. We are taking impermanence, dukkha, not-self as sons and daughters that become worry and crying follow with sorrow, lamentation, etc. Why does it happen? Because of not approaching a good teacher and not listening to the noble teaching.

Unwise attention hinders Path and Fruition Knowledge (Sayadaw mentioned some of the problems encounter in daily life by unwise attention). Therefore you have to note it as a very important dhamma. Smile and grimace arise by unwise attention. Hungry ghost and hell exist by unwise attention. Taints (āśava) send beings to the planes of misery, human beings, celestial beings and brahma gods. Sent by āśava, whatever planes you arrive, it only gets ageing, sickness and death. With unwise attention taking the sensual planes as will give us happiness and arriving there. So with unwise attention taints arise. Cause by the taints and beings arrive to different planes of existence. Beings arrive to whichever planes only get ageing, sickness and death.

(see the Sayadaw's whole circle chart of D. A. process. The axle is representing the taints; the four spokes are actions cause by the taints. The outer—most iron wheel is representing ageing and death. People praying for any plane of existence are not knowing the truth. Not knowing is taint of ignorance (avijjāsava).

The desire for asking is taint of sensuality (kā mā sava). Planes of jhanic existence are taint of becoming (bhavāsava). I want to be there is taint of wrong view (diṭṭhāsava). Beings are taking rebirths according to the turning of the axle of taints. Turning up and down and to all sides are ageing and death.

All the taints are coming from unwise attention and ending up in dukkha sacca. With unwise attention and kilesa arises. Beings are doing actions with kilesa. They encounter ageing, sickness and death with actions and arriving to the planes of existence. Axle of taints is

broken down and ends the problems with wise attention. Don't follow the paths of smile and grimace. It can't be free from ageing and death.

Noble beings (ariyas) can smile because they are free from ageing and death. They don't have anything for the grimace and only have Saṁvega (for other living beings because they had direct experienced of dukkha sacca and the taste of Nibbāna). Because of unwise attention beings are wandering among the planes of existence.

In the Saṃyutta Nikāya (Khandhavagga), Ven. Mahākōṭṭhita asked Ven. Sāriputta "Someone has sīla and what should he do?" The answer was; he should have wise attention. Therefore whatever is arising and contemplate its impermanence and no taints arise. Contemplate the five khandhas as impermanent, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and non-self (11 ways).

By contemplating of impermanence and becomes wise attention. Impermanence is anicca and the seeing is magga. Therefore without the ignorance; wrong views, craving for becoming (bhava-taṇhā) and the four taints (āsavas) cease. The axle of the taints is broken down. Without the spokes and planes of existence, free from ageing, sickness and death. In sitting meditation, if discerning impermanence and note it as I have right attention.

By seeing impermanence and all the ten ways of contemplation are including in it. (Sayadaw mentioned ten ways but

in the sutta mentioned 11 ways. He said lay people no need to know all of them).

The Path Knowledge is like a knife. It's breaking down the axle of the taint. Except vipassanā there is no other refuge. Except discerning impermanence no one will save you (No Buddhas, no bodhisattas and no Gods act as a Saviour. Nowadays a lot of Buddhists rely on outside powers and becoming like other faiths.)

# Craving Overrules Actions

18<sup>th</sup> December 1961

You were sent by craving to this human world. You may ask, “Isn't it because of good kamma becoming human being? Isn't it sent by kamma?” Don't take it in this way. Craving (taṇhā) overrules on action (kamma). Taṇhā → upādāna → kamma → jāti—craving conditions clinging, clinging conditions action, action conditions birth. Actions are doing things with the instruction of craving.

Take them as like the house owner and the carpenter. According to the house owner's desire and the carpenter has to build the house. You all are carrying away by the taṇhā water. Dāna is not the main point and I am giving you the source of the answer. Wherever you are arriving and attaching to the khandha there. On the way of carrying away in the taṇhā water, you grasp and hold on to the things which are unreliable. (i.e., family members and wealth, etc.).

You don't know yourself of holding on to the stable or unstable things. In this way and you are getting old. They are like the trees on the edge of the river bank and unstable whatever things you hold on to. The edge of the river banks are eroded by water and the roots of the trees are exposed.

When it falls on you and you have to cry for it. In the round of existences, how many parents, sons and daughters we had already

before. But do you have any thought arising as I'll never grasp and rely on them again? The Buddha taught this Nadi Sutta (from the Khandhasamyutta, SN.22.93 Nādisuttaṃ). With dissatisfaction, you get hold on them and it falls on oneself and sink.

Khandha is impermanent, dukkha and not-self phenomena and so whatever khandha you are grasping will suffer. You don't know what to do if you don't have something to cling on to. You understand the knowledge of not-self if you know it's unstable. Now you are suffered by the pulling of the self knowledge. Not grasping on things before you are a floater.

After the grasping and becomes a sinker. Which one do you like? When you are suffered and blame it on kamma as unfortunate. Isn't it true? You are holding on to them by clinging to sense pleasures and wrong views (kāmuṇāpādāna and diṭṭhupādāna). The clinging objects of mind and body are impermanent so you have to shed tears.

The Buddha taught anicca for getting the Path and the Fruition Knowledge. But when things are showing anicca, you all shed tears. You get the insight knowledge if you know anicca. These things happen because you don't rely on things which should be relied on, and instead rely on things which shouldn't be.

So, don't rely on one's own and others' khandhas. Crying is not the source. The source is grasping or holding on to. Kamma also ceases if only clinging ceases. Upādāna nirodho nibbānaṃ—Cessation of clinging is Nibbāna.

In this sutta the Buddha taught mainly on clinging. The floater gets the raft (maggan raft) if he may contemplate its anicca while thinking arises for grasping. The Buddha gave us three cups of impermanence, suffering and not-self medicines. In the world the real existence is these three cups of medicines. The medicines you like are none of them here.

You like the permanent, happiness, self medicines. In the past you all were stuck with the medicines you like and missed many Buddhas had arisen. You didn't like the Buddha's medicines and never drank it before. Therefore it's still very difficult to save beings if the Buddha had arisen. You should never rely on permanent, happiness and self (nicca, sukha and atta).

You get the maggan raft (path factors raft) if you know not-self as not-self. It's you yourself making the axle of the taints and turning around it. And then die in the 31 realms of existence. With the wrong grasping and taints arise (This talk is connecting with the previous talk). All the taints and realms of existence are making by oneself.

So, D. A. process is one's own process. Have to contemplate one's and others' khandhas as not-self. We are constructing spokes of kamma on the axle of the taints. From the six senses doors construct the spokes of kamma. You also can't make the spokes if you don't make the axle.

Without the spokes, the outer most wheel of ageing, sickness and death can't exist. Therefore, for not grasping contemplate impermanence of whatever arises from the six senses doors.

# Conditioned and Unconditioned

22<sup>nd</sup> February 1962

There are two ultimate realities: conditioned and unconditioned dhammas. The impermanence of mind and body process, and the cessation of mind and body process; it is Nibbāna. It's at the entrance of Nibbāna if you can find out the conditioned ultimate real phenomena (saṅkhata paramattha dhamma).

At the ending of saṅkhata paramattha dhamma is the real existence of Nibbāna which is no conditions at all. You get the knowledge of things as really are (yathābhūta ñāṇa) if you discover the saṅkhata paramattha dhamma. First, strip away the concepts will discover the saṅkhata paramattha dhamma.

Combine the impermanence of the conditioned objects (i.e., the five khandhas) with the knowledge are called the processes of the knowledge. It can't arrange by oneself. These arrangements are by the objects (i.e., natural processes). We are following with knowledge in accordance with its functions.

The province of saṅkhata paramattha dhamma ending is not because it wants to be ended. Its province of the boundary coming to the end or expire. The knowledge discover asaṅkhata paramattha dhamma are the Path, the Fruition and the Reviewing Knowledge respectively.



It's not so difficult and not much about it. First, strip off the worldly concepts and combine the saṅkhata paramattha dhamma with knowledge. And then following to its ending and will discover the asaṅkhata paramattha dhamma. Therefore you see the ultimate realities in twice.

If seeing the asaṅkhata paramattha dhamma, wrong views and doubt all fall away and greed leading to the planes of misery are gone. And will never be born into the six bad places (4 planes of misery, born into a family with wrong views and a place the Buddha's Teachings never reach). As soon as seeing the asaṅkhata dhamma and become a stream enterer.

It's important how to look at these khandhas. (Told the story of Ven. Ānanda became a sotāpanna by Ven. Puṇṇa's teaching, SN.22.83 Ānandasuttaṃ, S.iii.105f). With clinging and craving, conceit and wrong views arise. Without clinging and craving, conceit and wrong views are falling away.

The reason is they arise by clinging to one's own and others' khandhas. Smile and grimace come from clinging. Three of the craving, conceit and wrong views are arising in turn. Like the simile of a mirror, looking at the khandha mirror me and him shadows are coming out from it.

Ven. Puṇṇa asked them; "Form is permanent or impermanent?" If it's impermanent taṇhā, māna and diṭṭhi not arise. Looking at with the ordinary worldling's eye and taṇhā, māna and diṭṭhi arise. Looking with the eye of the disciple of a noble one it doesn't arise. In Ven. Puṇṇa's simile; khandha was like the mirror.

Someone himself and others were like the shadows in the mirror. At first, you should have the intellectual knowledge and then do the practice. You have no progress without them.

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**TAIWAN**

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