

# **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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# 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. Pesakāradhītāvattthu); 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 worldlying 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 kammās*) 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, parijānātha punappunam; 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 (maggaṅga). After that become disenchantment with the five path factors. At the time when you don’t want it and the Path Knowledge arises with the eight path factors.

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

# For Practice or Reciting

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 Dutiyasandiṭṭhikasuttam). '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 (maggā 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 *kālika*—non-temporal or giving the result without delay. By seeing impermanence *taṇhā*, *upādāna* and *kamma* not follow behind. This is non-temporal.

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

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

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

T2

The Buddha took some monks to a very high steep mountain cliff. A monk looked down and exclaimed with a fright. The Buddha said that fall into the steep cliff only died once. There was something more

terrible than that. It was not to know the Noble Truths. Without knowing and doing things out of desire will not free from birth. These doing things are only for the truth of dukkha.

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

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

By doing vipassanā get the two truths of freedom from the existence; i.e., cessation and the path (*nirodha* and *maggā 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 disenchanted 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 disenchanted 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 kammas were very heavy (Such as the five heavy kammas) (King Yama was like a judge in hell. A good-hearted being that helped the hell beings to remember some of their goodness by questioning them.)

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

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

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

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 awoken times, people are always burning with the kilesa fire. In the sleeping times they are always burning with the fire of aging. It was like burning all the times with fire in the security prison.

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

T2

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

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

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

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

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

You might ask why he becomes sotāpanna quickly arising in the heaven; it's because a heavenly being doesn't have mucus and dirty matters in the body which can cover up the knowledge (ñāṇa). (You know

how dirty and foul human bodies are. Heavenly devatas never come down to earth for this reason. They can't bear this smell.)

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

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

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

T3

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

Without wrong views fall away every kamma creates is crazy kamma. Because of wrong views karmas become unstable karmas. Therefore

beings create kammās out of desire. So, beings are falling down randomly, in the round of existence. Don't be afraid of kammās. 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 kammās are crazy kammās. 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 saṁvega: Ajahn Thanissaro wrote on this Pali word in his essay—"Affirming the Truths of the Heart". "saṁvega was what the young Prince Siddhartha felt on his first exposure to aging, illness, and death. It's a hard word to translate because it covers such a complex range—at least three clusters of feelings at once: the oppressive sense of shock, dismay, and alienation that come with realizing the futility and meaninglessness of life as it's normally lived; a chastening sense of our own complacency and foolishness in having let ourselves live so blindly; and an anxious sense of urgency in trying to find a way out of the meaningless cycle."

The Pali word saṁvega became a Burmese word like anicca, dukkha and anatta, but usually used as saṁvega nyan (nyan is for the Pali word of *ñāṇa*). So it is a kind of knowledge which is very important for Buddhists to develop. This needs study or listening of Dhamma and frequent contemplation. For some people whose sense of saṁvega is so strong that they want to abandon any worldly matters and even give up their lives for the path to the end of dukkha. People will live a meaningful life for themselves and others if they have the sense of saṁvega. "So the Buddhist attitude toward life cultivates saṁvega—a clear acceptance of the meaninglessness of the cycle of birth, aging, and death—and develops it into pasāda: a confident path to the Deathless."]

# The Nature of Vipassanā

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 satī, 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 kammās 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 kammās. 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 kammās, and also the unwholesome kammās 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 Sāvattṭhi, 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 saḷāyatanam—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 Nāṇa. 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 indulge for sensual pleasures. This is the outcome of modern science and technology, with inventions for sensual pleasure).

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

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

(Sayadaw continued to explain the truth by using Cittānupassanā)

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

etc. The khandha is talking about its function (Kicca). Knowing is Ñāṇa, therefore Kicca Ñāṇa.

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

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

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

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

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

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

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 Nāṇa.

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 Nāṇa is seeing the fuels and fire are burning. In the Saṃyutta Nikāya the Buddha said; "If someone gets Kicca Nāṇa 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. Kammās are opening the doors and Ñāṇa closing it. Kammās opened the doors did not mean it normally opened by itself.

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

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

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

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

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

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

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

So 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 saṃvega (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 ceases and becomes birth consciousness? If the kamma is

not ceasing and not dies and doing the job, then become the view of eternalism (sassata).

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

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

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

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

The view of changing life to life (reincarnation), the soul or life (jīva) goes out (i.e., a being dies) are views of eternalism. Most Buddhists have these views. (The mistaken ideas and views arise by not knowing the

Sutta teachings and no teacher explains properly. And also later Buddhists develop it by thought games).

# Weapon of Mass Destruction

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 *Anguttara 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 Kukkuravatīkasuttaṃ). 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 karmas can be changed or destroyed by the coming in other karmas because of their impermanent nature.

Other karmas can't come in to stop or destroy the ④ karma. *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 karma but near her death the black karma 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 karmas. So the always reliable thing is *maggāṅga dhamma*.

It's the permanent thing for us. It's terminating karmas 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 karmas for the ending of *dukkha* (For supporting *Nibbāna* and not for enjoyment of the result).

But don't let it stops at ordinary merits. Let's make some observations whether Path factors cutting off karma are true or not (Sayadaw mentioned a few of them. The Bodhisatta's good karmas were

immeasurable. After enlightenment and became a Buddha all his good karmas were ended and for no more future birth. The great bandit Aṅgulimāla had many black karmas by killing a lot of people. There is no more future birth after he became an arahant. Ālavaka the fearful spirit had mixed karma. 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 karmas. 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 exists, 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 saṁvega (sense of urgency) in our practice. Therefore there are three ways of realization. You never realize the Dhamma if you don't use any one of them. You can't use all of these. They can't arise together, only one of them is always in strength (bala). If saṁvega arises, taṇhā and māna do

not arise. The other two are also in this way. Among three of them, if you use one of it and practice hard, you will realize the Dhamma in this life.

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

The Pali word saṁvega became a Burmese word like anicca, dukkha and anatta, but usually used as saṁvega nyan (nyan is for the Pali word of ñāṇa). So it is a kind of knowledge which is very important for Buddhists to develop. This needs study or listening of Dhamma and frequent contemplation. For some people whose sense of saṁvega is so strong that they want to abandon any worldly matters and even give up their lives for the path to the end of dukkha. People will live a meaningful life for themselves and others if they have the sense of saṁvega. "So the Buddhist attitude toward life cultivates saṁvega—a clear acceptance of the meaninglessness of the cycle of birth, aging, and death—and develops it into pasāda: a confident path to the Deathless." ]

# The Beginning and the Ending

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, tesaṃ vūpasamo sukho. These verses are expressing the knowledge of insight and the Path Knowledge.

You will reach toward the goal if you practice according to these verses. Anicca vata saṅkhāra—telling the truth whatever arises in the khandha has to pass away. (Sayadaw sometime quoted the Pali words in the suttas or commentary for his teachings. But he never translated them as a scholar. Instead he explained it only and not exact translations).

It is important for you to watch and observe whatever arises with knowledge. Where the arising dhamma will end? After arises has to pass away. Vipassanā practice is watching and observing with knowledge. Just observe feeling (vedanā) if you observe feeling; just mind if mind. Just observe the arising and vanishing.

When he was still alive taught only that. We are talking about the Parinibbāna of the Buddha. In reality only formations (saṅkhāra) ceased. Nobody falls from the sky. Everything arises by conditions. The first parts were describing vipassanā and the latter part Nibbāna.



In the beginning, see saṅkhāra and anicca (i.e., arising and passing away). For example, with your finger nail scratch your arm. Feeling will arise. With the conditions of arm and finger nail, feeling of saṅkhāra arises. The main cause is finger nail. Whatever arising of itch, pain etc. are saṅkhāra dhamma. These are an assemblage of saṅkhāra dhamma. Man and woman are only in speech. Nothing exists in the khandha except an assemblage of saṅkhāra.

I am speaking clearly for you that originally there is no existence of a person, a living being, a man and a woman. Man and woman are concepts (saññā). The existences of paramattha dhamma (ultimate phenomena) are saṅkhāra (formations). This is referring to our khandhas. You do not see the mind and matter. Only seeing their arising and passing away.

This was not parinibbāna of the Buddha. Instead saṅkhāra dhamma were ending at anicca. The desire for becoming a human or a celestial being is wanting to die. Therefore I am warning you do not want to become anything. No desire for becoming and has no perishing. Do you understand that? Do not desire for saṅkhata (conditioned, i.e., khandha). But try to get the asaṅkhata (unconditioned, i.e., Nibbāna).

Someone only shows you the beginning and not the ending. And you get it by making merits and prayers. It means you want for sickness and death. It's like the example of a razor blade with honey on it. It is sweet but will cut your tongue. You do not see it.

Another example is that no separation and sorrow will arise if you live a bachelor life. For the desire of wanting for dukkha or saṅkhāra, people have families. At last, with the separation from son, daughter and

wife, and you'll encounter suffering. Becoming a saṁsāric traveler is the result of craving for saṅkhāra. The oppression of saṅkhāra is clear to you now. You must listen with the ear of knowledge. You are shedding tears by the oppression of saṅkhāra.

The reason behind is the appreciation for the new arising. It becomes closer to shed tears and far from Nibbāna. Saṅkhāra becomes bigger and the oppression heavier. For example, you lost 100 dollars or 100,000 dollars, which dukkha is bigger? You have many children and more dukkha. I'll show you the practice. Follow with knowledge whatever saṅkhāra shows up. Contemplate the impermanence.

Uppāda and vaya—only rising and falling exist. There is neither person nor being in it. Identity view is falling away. Uppajjitvā nirujjhanti—after arises and ceases. The Buddha was continuing to talk impermanence. Aniccā = uppāda-vaya = uppajjitvā 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 *Aṅguttara Nikāya*).

All of them can get to the Path Knowledge. But their ways of practice are different. You have to decide by yourself in which group you are in. There is nothing to be in low spirit. All of them get the Path and Fruit Knowledge. The differences are only in slow and quick realizations. Why has the first person difficulty in practice? In contemplation of impermanence kilesas come in between them. It takes times to move them out. With thick kilesa and the practice is difficult.

Faith (*saddhā*) is not sharp, effort (*virīya*) is not strong, mindfulness (*sati*) is not sharp, *saṃādhi* is not concentrate enough on the objects and wisdom is weak. If the spiritual faculties are weak have difficulties in the practice (The five spiritual faculties are just mentioned above). And also become slow in the realization.

In short to say, vipassanā wisdom is not sharp. Regard to the first person the Buddha said that he had a lot of kilesa and faculties were weak. The reason kilesa comes in is during the contemplations of impermanence, the mind moves to home or to somewhere else, etc.

It takes time to dispel the kilesa and difficulty in the practice. The way of correction is contemplating the impermanence of whatever kilesa comes in. In this way difficulty goes away and knowledge becomes sharp. Ehi passiko—Every dhamma invites you to come and contemplate.

It does become the fourth person from the first. Knowledge is becoming closer if you can contemplate kilesa. The reason knowledge (ñāṇa) not sharp is there is a big gap between the knowledge. When ñāṇa is closer to each other, then faculties become mature. Vipassanā knowledge are becoming closer and closer. With more contemplations and ñāṇa becomes sharper. (So a lot of contemplations and practices are important). The first person becomes the fourth person.

The second person has more kilesa and his knowledge is sharp. So if he contemplates the impermanence of all kilesas come in, will become the fourth person. If overcome kilesa always has the quick result. Without a teacher's corrections, blame on the pāramīs and giving up is a big mistake.

For example, Ven. Sāriputta's disciple, the goldsmith was with the Buddha's instruction and had a quick realization. The ways of instruction also made the differences. Encountering a good teacher means you have pāramīs. Can contemplate whatever comes in is not led to suffering.

With kilesa coming in between the practice is for the continuation of D. A. process. With contemplation and not continue the process. (Sayadaw mentioned that the goldsmith was Buddha's disciple, only achieved realization with his help, and not by Ven. Sāriputta).

A process cut off is Nibbāna. Every time it arises and can contemplate is closer to Nibbāna because taṇhā, upādāna and kamma extinct in Nibbāna. The third person has lesser kilesa. Therefore he is not difficult in practice. His slow realization is the knowledge are arising slowly. Seeing impermanence is far enough. This slowness comes with the relaxation in his effort. He must increase the effort.

Not difficult means practice in a relaxed way (This point is very important). With strong effort, you have to contemplate the impermanence of whatever arises. If death comes earlier it will be a great loss. Reflect in this way put great effort in your practice. It will come in even to the people who still have less kilesa.

Our life span is short. Only has the life span of each inhalation and each exhalation. You all prefer the fourth person. Your pāramīs are including respectively in all these four persons (Has connections with one of them). But with the help of a teacher becomes the fourth. There were more fourth persons during the time of the Buddha. Nowadays there are more first persons. Don't forget the teaching until your death.

## Two Views on Insight

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 lakkhaṇaṃ 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. Saṃsāra 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, saṃsāra 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 saṃvega (sense of urgency) and vipassanā. Disenchantment with saṃvega 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 saṃvega 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). Saṃvega 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.

Saṃvega 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 disenchanted 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 saṃsāra, 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 lakkhaṇaṃ, dukkha saccaṃ).

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. Anurādha) Another story was regarding with Ven. Sāriputta and he cleared away Yamaka's wrong view.

This is very important. Doing Samādhi before with knowing the in-breath and out-breath are only controlling the mind. Wholesome state of mind is one thing and Path and Fruition knowledge are another thing.

You must strip of wrong view with the khandha process. For example, if you are turning towards a clock and seeing the clock arises. This mind not exists beforehand (i.e., seeing). Also it not arises by watching.

It is like a shadow appears by the body contacts with the mirror. Seeing is just mind and not man or woman. It is just the seeing nature. After the seeing and the wanting arises. Are the seeing and the wanting the same? It ceases after the seeing. And then wanting arises by substitute. Before is just seeing and not wanting. Now is wanting and not seeing also. These two minds are different. The nature of them is not the same. Seeing arises in the eye and ceases at the same place.

After that, wanting arises in the heart by substitute. This is showing the cause and effect connection. There are two kinds of wanting. Ordinary wanting (i.e., craving—*taṇhā*) and strong wanting arises. This small wanting mind ceases and big wanting mind arises. And then the big wanting ceases and the buying thing (here, a clock) of bodily action and verbal action arise.

So, the whole process is seeing, wanting, clinging and action. They are arising one after another with the ceasing of one after another. The seeing mind conditions the wanting mind. It's alive with the wanting mind after the seeing ceases. It substitutes with action after the wanting ceases. The seeing mind is just only the seeing mind. Is it a person or a being? This is stripping off the identity view (*sakkāya diṭṭhi*). The life span of the seeing mind is ① and ②. ① is arising and ② is ceasing. It substitutes with the wanting mind after it ceases. It's also not a person or a being. You may ask, “Does it arise by no cause?” It doesn't. The seeing mind conditions it as a substitute. *Natthi paccayo*—It's the absence condition. (conditions it without together).

Then this mind (Here is wanting) arises by not automatic, but with causes. Because of the seeing mind and the result of the wanting mind arises. By the cause and the result appears. It is cause and effect connection. With the substitute and you are alive. Without the mind and you'll die. Someone may think, after the seeing mind ceases and nothing arises.

This is the view of annihilation (uccheda diṭṭhi). It's not cutting off. Still continues as cause and effect will free from uccheda diṭṭhi. Now, you are free from sakkāya and uccheda diṭṭhi. 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 diṭṭhi.

# 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 (sandiṭṭhiko). It is becoming vipassanā. The greed of I want to eat so much not arise (i.e., clinging).

Bodily and verbal actions are not arising either. It kills taṇhā, upādāna and kamma. Vipassanā is cutting of the D. A. process. Samatha

suppresses kilesa temporary only. It is akāliko—giving the result without delay. If you possess sandiṭṭhiko and everything is finished.

So do not go and ask others. Mahasi yogis are doing kāyanupassanā—Contemplation of the body, such as lifting, putting down (on walking etc.). After doing for a long time and the paramattha dhamma (ultimate reality of the phenomena) become apparent. Here is a mind wanting to eat arise. You contemplate and know it as not exists.

What do you know? You know the vanishing mind. It's the paramattha dhamma contemplates the paramattha dhamma. Mind is paramattha dhamma and ñāṇa also. It's not resisting by concepts. The Buddha said; it was easy to contemplate without the resistance of bodily concepts. Every contemplation becomes akāliko because it cut off the D. A. process.

No khandha process arises. It's not a good khandha (i.e., D. A. process khandha or khandha continues). You are alive with the magga khandha (Path factors khandha). It's a good khandha. The Buddha and arahants were alive with the magga. It becomes the akāliko only with the sandiṭṭhiko. Taṇhā and upādāna cease, it is Nibbāna. So next khandha does not arise. You have to work with sandiṭṭhiko (i.e., seeing impermanence).

# Insight Knowledge and Path Knowledge

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. *Taṇhā* also dies. Ignorance, craving and wrong view are ceased.

Insight knowledge is driving away these things. It's eroding craving. Don't ask how many times for doing the vipassanā magga. It depends on your kilesa thickness that vipassanā practice has to make it becomes thinning out. A person with thick kilesa has to take longer for it. One has to wash away one's kilesa thickness with knowledge (ñāṇa).

This is the answer you want. It becomes quicker if your kilesa volume is little. I have to remind you that don't blame it on the perfection (pāramī). It takes longer because of my few pāramī. Don't give that kind of reason for it.

The Buddha also taught that the insight knowledge ended and the Path Knowledge arose. I also taught it. Path knowledge still not arises is because of the kilesa volume not finish yet. Do not have doubt on what is happening. Kilesa not becomes thin out for the Path Knowledge to arise. Do not take it as, I have few pāramī and may be cannot get it in this life.

The pāramī is completed if you are discerning impermanence. It takes a bit longer if your kilesa volume is big. It will take quicker if it is small. You have to make decision in this way. Kilesa becomes thin and anicca becomes apparently clear. After that it abandons the process of the impermanence. You do not see it (i.e., impermanence).

At that time Path Knowledge arises in a flash. In practice, this is making a decision for you. You have to stay with impermanence if Path Knowledge is still not arising. The Path Knowledge can has the chance to arise when all defilements are cleaned up by the insight knowledge. And then you become a sotāpanna.

In Saṃyutta Nikāya, the Buddha only taught two knowledge as, after insight knowledge and Path Knowledge arose. Whatever mind arises, observe and discern it not there. You get the insight knowledge. With ñāṇa discerns impermanence once and it clears up defilement once.

It is doing the job of making kilesa becomes thin. I have to talk about anantarapaccayo—proximity condition. In human world, a human being dies. After that the birth consciousness instantly arises in the heavenly world or hell. Is there any gap between them? This is anantarapaccayo (proximity condition).

Insight knowledge ceases in a flash after kilesa becomes thin out. It substitutes with Nibbāna, and you do not see impermanence, instead you only see Nibbāna. It is our duty to get insight knowledge. I have to show the process of the practice before I am talking about Bhikkhu Sāti. You have to live one more life if you die with insight knowledge (i.e., you will become a stream 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. *Diṭṭhi 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 who spiritual faculties are mature. So people who cultivate many good merits want to see him is possible.

But enlightenment is another thing. Even without direct seeing the Buddha, by practice and when faculties are mature will realize Nibbāna in this life. He said that after the Buddha's Parinibbāna many people had realized Nibbāna in King Asoka's time and ancient Ceylon. ]

The Buddha asked the monks question, and no one could answer; so he answered it by himself. We will reach towards Nibbāna directly if we follow it. The way to Nibbāna is no other answer for it except vipassanā. So we have to make a great decision to follow it.

We need to ask, there are five khandhas and which one should we contemplate? There are four groups, but contemplate one of them. Contemplate one group can reach toward Nibbāna. I will give you instruction for how to contemplate and become vipassanā.

There are four types of person, so separating into four groups. Someone comes for practice and can't let him practice instantly. If giving the meditation object not suitable to the character and can it be possible? Even possible, it could take a long time. He will miss the chance if he dies earlier. It is not easy to become a meditation teacher.

After distinguish the character and give the instruction. You must ask, in contemplation how to see is the right seeing. If a dhamma is suitable to one's character and the right seeing will appear quickly. In the contemplation of feeling, you do not see vedanā but their impermanence. In the contemplation of mind also do not see the mind but their impermanence.

If impermanence appears to you, then the dhamma is suitable to your character. These things need to be considered before the practice. (Sayadaw mentioned the story of Ven. Sāriputta's disciple, a gold-smith before his ordination. This story showed the importance of connection between the meditation object and the type of character.)

You all are better than the era of Paccekabuddha (Nobody could teach sacca dhamma at that time, even Paccekabuddha. Therefore we are more fortunate than the people of that time). Therefore I request you not to be lazy. You already completed with the quality.

The important thing is not to be lazy. Laziness is dosa nature, and it arises for the D. A. process. The object is suitable to you if you discern impermanence quickly. Why have I said to see impermanence? Because the Buddha himself mentioned it in the Satipaṭṭhāna Sutta. It will be finished only by seeing samudaya and vaya (arising and vanishing).

If you still seeing feeling, mind, etc., even not totally wrong, ñāṇa is very low. It is still not vipassanā ñāṇa (Sayadaw's view was insight knowledge started from seeing the impermanence).

You must see its vanishing. Feeling, mind, etc. are only labels. The seeing is impermanent. A person discerns impermanence is on the way to Nibbāna. Contemplate whatever is arising and seeing its existence to non-existence will realize Nibbāna in this life. This was what the Buddha said in the sutta. If you start seeing impermanence will continue to see them in the whole body.

If you see them from there in a blip and from here in a blip, just follow them. I am giving you the method now. By following in the whole

body, a man, a woman, a person, a being is disappeared because the contemplative insight has killed diṭṭhi. These are the arising and vanishing group of dhamma. Ñāṇa seeing kills the wrong view.

Without the vipassanā contemplation we take the three feelings as me. With the vipassanā contemplation and see all the feelings as impermanence. Dying with vipassanā knowledge and not falling into the planes of misery is due to having no wrong view for falling into it. The active level of wrong view is falling away.

But wrong view is still latent in the heart (anusaya). It doesn't matter. It's becoming clear that discerning impermanence means someone has pāramī. With the extermination of wrong view is becoming a sotāpanna. You can decide that this is my last life; neither a sinker nor a floater anymore in the sea of 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 jānāti and contemplate with passati, and seeing the characteristics of impermanence, dukkha, anatta, asubha and the truth of dukkha.

Does there any other thing exist? The four āsava cease and no khandha exists. No death exists without the khandha. There are no piles of bone, blood and flesh any more. Therefore with the way of 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 tanhā 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 *kammasakata nāna*,

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.

Ditṭhi 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 saṁsāric dukkha. Going downstream is not difficult.

Do you only concern for the stomach or want to end saṁsāric dukkha? For not becoming unwise attention you have to contemplate impermanence at any time. Also it is necessary for listening to suññatā dhamma. In this way you will be freed from the four planes of misery.



# The Beginning of Beings

25<sup>th</sup> October 1961

[In Sāvattthi, 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

samvega 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 (kalyāṇa-mitta).

The five wrong path factors (micchā maggaṅga) are: ignorance, volitional formation, craving, clinging, action. The right path factors couldn't exist if the Buddha was not 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 jhānic samādhi. With Path Knowledge (right view of the Path—magga sammā-diṭṭhi), it becomes stable. (niyata). Are the five path factors and the eight path factors far from each other? For someone doing the practice is not for enough. Not doing the practice, even the five path factors (i.e., vipassanā ñāṇa) will disappear.

It becomes insight knowledge because of the objects of the five khandhas. If happening like this, it destroys the poison fruits of the five

wrong path factors (i.e., avijjā, saṅkhāra, taṇhā, upādāna, kamma). The five path factors become eight factors and future khandha will not arise.

# Ending of the Unwholesome Life

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 sampādettha—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 Dhammasaṅgāṇi).

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 udapādi—knowledge arises. He will not encounter with ageing, sickness and death.

This is a very important matter. Therefore be always mindful in the body and make decision with paññā. For example, an itch arises in the

body. Itching is dukkha and it is sukha after vanishing (unpleasant and pleasant). Pain is dukkha and its disappearing is sukha. In our bodies feelings are changing.

Does the body tell you man or woman, a person or a being? Or does it tell you feelings are changing? These are aggregate of feeling (vedanākkhandha), neither a person nor a being. So during the contemplation man or woman disappears in the body. From the young age parents taught us these were men or women all the times (with concepts). So we are clinging to a person or a being (Here I summarize what Sayadaw had said in his talk.)

Therefore, the disappearance of feeling and khandha is due to the concepts. They taught us the conventional truth. Therefore I have to teach you the ultimate truth (paramattha sacca). They were also right as concepts. It's not truth because it does not really exist.

Be mindful and observe with paññā, and three types of feeling are arising in turn (i.e., sukha, dukkha and upekkhā vedanās). This is seeing the existing phenomenon, and knowing the ultimate truth before we end up with conventional truth. So you all are alive with the changing of feelings. There are feelings all the time. There are no places free from feeling if you are using a needle poking on the body because it's vedanākkhandha. I am analyzing it how to be mindful and observe with paññā. (Sayadaw gave many examples for the three physical feelings, i.e., sukha, dukkha, and upekkhā in daily life).

Why I am talking so detail about it? I am concerning with the wrong view of why it happens to be like this come into your mind. (He also mentioned about mental feelings with examples)

Therefore at anytime we are never free from feelings. Every time feeling arises must know it. Every time feeling arises, observe with mindfulness and wrong view dies. These are aggregate of feeling, not a man nor a woman. After with mindfulness and decide with paññā. Only with paññā you get the knowledge.

Every time feeling arises and knowing is mindfulness. Sukha vedanā is passing away. Dukkha vedanā is passing away. And upekkhā vedanā is passing away. Making these decisions is paññā. Then it becomes insight knowledge. Paññā is making the decision of one by one vanishing. Mindfulness is seeing the arising process. The life span of a feeling is now arising and now vanishing.

Therefore it's too short of life span. It has the life span of moment arising and moment vanishing. Be mindful and observe with wisdom and seeing impermanence. To get the Path Knowledge you have to do like this. Praying for the Path Knowledge is not only you can't get it, but also craving arises. It's because of the desire. By contemplation only get the insight knowledge.

Be mindful and observe with paññā. The things you can ask is ageing, sickness and death. Contemplation without asking is ending the ageing, sickness and death. There are five path factors in sati and paññā (three samādhi factors with two wisdom factors). These five path factors are cutting off kilesa and leading to NIBBĀNA.

# In Accordance with the Dhamma

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. 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 vivaṭṭa 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 parinñā) 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. Dukkha antaṃ 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 Vedanāsaṃyutta, the monks asked the Buddha; “We want to know the differences between how the worldling (puthujjana) and noble person (ariya) react to feeling.” If you contemplate feeling and mind also are included together (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—kāyika 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—Dukkha-khandhassa dhamma. Therefore, it also can be contemplated as truth of dukkha (dukkha sacca).

Today I am teaching feeling and mind together. Why the Buddha taught them separately in four groups? (i.e. the four Satipaṭṭhāna). It's because of human characters. A person with strong taṇhā and contemplates feeling has the quick result. In the end whatever you are contemplating, converging at samudaya and vaya—arising and vanishing.

Therefore the Buddha in the Saṃyutta Nikāya divided insight contemplation into three stages. ① Satipaṭṭhāna ② Satipaṭṭhānabhavana ③ The end of Satipaṭṭhānabhavana. Knowing the arising is satipaṭṭhāna. Seeing the arising and vanishing become Satipaṭṭhānabhavana. The ending of bhavana is—it comes to the end after the Path Knowledge arises by not wanting of the impermanence.

In sati sampajañña—mindfulness and clear comprehension, sampajañña comes later. In the satipaṭṭhāna sutta, the Buddha taught that when feeling arises just know its arising. There is not impermanence included, so identity view did not fall away.

(Therefore he continued to talk about samudaya and vaya (anicca) to strip off Sakkāya diṭṭhi.) There is nothing of me and mine exist. It is

only the existing of impermanent phenomena. After that it develops into truth (sacca). Then contemplate it as dukkha sacca. It's bhāvetabba—have to contemplate for many times. This refers to mundane knowledge (lokiya magga).

Real knowledge arises is satipaṭṭhāna bhavana. Sati steps back and led by paññā in the series of bhavana. There are three stages of development of satipaṭṭhāna at what I have taught today: worldling → ariya sāvaka → ariya. All of these teachings are according to the 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: ragakkhayo, dosakkhayo, mohakkhayo 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 kammas become nullified? Kammas do not become nullified if taṇhā does not cease because taṇhā is similar to someone collecting of kammas. When a being life comes to the end and taṇhā releases another kamma and then lives are connected without ending.

Therefore taṇhā is more powerful than kamma. So the Buddha said that the destruction of taṇhā was Nibbāna. He did not say "the

destruction of 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 nāṇa 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 kammas and diṭṭhi, when the world is near of the destruction beings can be free from the hells. (i.e., hell beings who had committed the five heavy kammas in hells) But hell beings who have fixed wrong view (niyata micchādiṭṭhi) move to another world system and continue to suffer in hells where no Buddha had been arisen.

Therefore spiritual friend is very important. You must know the form, feeling, etc. as form, feeling. You know dukkha sacca as dukkha sacca. These become right attention. Not listening sacca dhamma, and cannot do the practice. Not doing the practice, and not becomes right view (because not seeing impermanence).

Why the Brahma god could become a pig? Samatha practices can't overcome diṭṭhi (A Brahma god can't become a pig or any other animal by directly after death. But all worldlings can take rebirths anywhere if they have the seed of diṭṭhi in their hearts).

Knowing the khandha as the khandha becomes wise attention. Seeing impermanence becomes right view. Right view (sammā-diṭṭhi) arises and self view (atta diṭṭhi) or wrong view is running away. After

ñāta pariññā (knowledge of mind/body) follow with tīrāṇa pariññā (knowledge of impermanence).

After tīrāṇa pariññā ends and pahāna pariññā arises (i.e., Nibbāna). Therefore the Buddha taught about three pariññās (understanding). What happens after diṭṭhi falls away with contemplation? The body becomes light. Body is too heavy by carrying along the hell seed. The contemplative mind becomes cool. The khandha also disappears. It's not because it wants to be cool but because diṭṭhi kilesa does not exist. Therefore the apāya 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 diṭṭhi 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. Caraṇa is conduct, represents dāna, sīla and samatha. Most Buddhists think only a bodhisatta or a Buddha needs it. Some Buddhists just do caraṇa and neglect vijjā and some in the opposite. It's a very rare opportunity to come to the human world; so do not just look for sensual pleasure. It's for the cultivation of goodness for oneself and others and purifying the mind (vijjā-caraṇa) because the human world is the international 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 caraṇa).

(Continued the story of Anāthapiṇḍika and the wanderers, about the QandA between them)

Amarāvikkhepa diṭṭhi (evasion) means, not giving an exact answer as yes or no if asking a question. Why give this kind of answer? Doesn't know clearly by oneself and it's not good to give no answer when asking. (Therefore the person gives an evasive answer); so comes this view. (Sāriputta's first teacher, Sañjaya held this view).

Wrong view comes from not knowing the anicca and saṅkhata dhammas. Here Anāthapiṇḍika pointed out unwise attention and listening wrong teachings as two causes for their wrong views, to arise. There are eight causes for wrong views and these two points are very important. With unwise attention twelve inversions arise.

The four D. A. processes of taṇhā, dosa, māna and diṭṭhi from the six senses doors are arising uncountable for every day. Black dhammas gives the black results. Most people think only by wholesome and unwholesome volition that results arise. This is the knowledge of ordinary people.

There are more than that (These things are becoming more clear by understanding the D. A. processes. Only by studying the suttas in the Pali Nikāyas understand the dangers of 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 your 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 kammās. 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 kammās 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 karmas 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 nibbānaṃ—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, salāyatana, 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, upādānaṃ and kamma and saṃsāra. 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 nibbānaṃ—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 Devadahassuttam, the Khandha-vagga Saṃyutta). 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 viññāṇaṃ .... . 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 (avijjāśava).

The desire for asking is taint of sensuality (kāmaśava). Planes of jhanic existence are taint of becoming (bhavāśava). I want to be there is taint of wrong view (diṭṭhāśava). 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 directly 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 Nādisuttam). 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 (kāmapādāna 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 nibbānam—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 Ānandasuttam, S.iii.105f). With clinging and craving, conceit and wrong views arise. Without clinging and craving, conceit and wrong views are falling away.

The reason is they arise by clinging to one's own and others' khandhas. Smile and grimace come from clinging. Three of the craving, conceit and wrong views are arising in turn. Like the simile of a mirror, looking at the khandha mirror me and him shadows are coming out from it.

Ven. Puṇṇa asked them; "Form is permanent or impermanent?" If it's impermanent taṇhā, māna and diṭṭhi not arise. Looking at with the ordinary worldling's eye and taṇhā, māna and diṭṭhi arise. Looking with the eye of the disciple of a noble one it doesn't arise. In Ven. Puṇṇa's simile; khandha was like the mirror. Someone himself and others were like the shadows in the mirror. At first, you should have the intellectual knowledge and then do the practice. You have no progress without them.

# Part 8

## The Three Worlds

15<sup>th</sup> to 21<sup>st</sup> February 1962

T1

All mundane matters (lokiya) are the world (loka). Supramundane element or dhamma (lokuttara) is the phenomenon outside of the world. There are nine lokuttara dhammas; four path knowledge, four fruition knowledge and Nibbāna.

The bhikkhus asked The Buddha: “What is the world?” The Buddha’s answer was: “The arising and passing away is the world”. The worldly phenomena are encountering with the arising and passing away. They are not free from the arising and passing away. Supramundane dhamma transcends the worldly dhammas.

These are the four paths and the four fruition knowledge including Nibbāna as supramundane dhammas. But Nibbāna transcends loka. All worldlings don’t know that loka is dukkha. They don’t know the present dukkha and desire for the future dukkha.

Before, when your businesses were going very well, it is also dukkha. By not going well means you are separated from dukkha. When these worldly dhammas of anatta comes in, it let you have the sense of urgency

(saṁvega). And it's reminding you to get out from the loka. Before, when you got the license, it was bodily dukkha (kāyika dukkha, i.e., busy with greed)

Now, you don't get it and have mental dukkha. Turning around with samudaya and dukkha are the matters of human beings. They take it as the economic development. These are the fire and fuels going on burning in turns. (This talk was given to a couple who were his close disciples and business people).

It made the Buddha not having the chance to come in and teach people. These are the matters of the people not understanding loka. You have to cut off loka means the loka process of the khandha. It means to get out from the saṅkhāra loka (conditioned world) of the D. A. process.

From ignorance to birth and death are the cycle of the world (i.e., the twelve links of the D. A. process. In this process only samudaya sacca and dukkha sacca exist. Only fire and fuel are going around with it. We build our own fire and burn ourselves. Without the fire of greed, we are in tears because we don't get what we want. It doesn't burn ourselves that tears are coming out (We do not understand these words with defilement except with wisdom only. Worldling are happy with taṇhā and dukkha. Without it, they are unhappy. Therefore, The Buddha said that worldlings were crazy and foolish).

If you are happy in the world, contemplate the impermanence of the happy mind. And craving and clinging will not arise. If you become disappointment; contemplate dosa. And it becomes the supramundane dhamma to transcend the world. With the samudaya and dukkha

disappear and the cycle of the process also disappears. And then a clear thing appears.

The cycle of the processes is the turning around of *samudaya* and *dukkha*. Without the fuels and fire arise, the clear thing appears. People prefer fuels and fire. Therefore, without them, it's difficult to talk about and appreciate *Nibbāna*. Mundane Knowledge (*vipassanā* knowledge) is clearing out things for peace. Supramundane knowledge (i.e., Path Knowledge) is peaceful and without other things. People are taking things not peaceful as happiness that to talk about *Nibbāna* is very difficult. Someone is asking the question of if I am arriving to *Nibbāna* what kind of thing is with me there?

He doesn't know the extinction of the fire and fuels. And not understand *samudaya* and *dukkha*, and take *Nibbāna* as nothing exists. People don't understand the *dukkha* of the arising and vanishing of *loka* and reenter into the world. They never heard about the peace of the supramundane *dhamma*.

T2

The six senses doors are *loka*. In the *Saṃyutta Nikāya*, the Buddha taught as there was the arising of *loka* and the cessation of *loka*. The whole process of D. A. is *loka*. For example, from the seeing consciousness (from the eye door) arises to the end of the D. A. process are sorrow, lamentation, pain and grief (the twelve links). The other sense doors also should understand in this way.

They must have their cessation if phenomena have their arising. From feeling (vedanā) not follows to craving (taṇhā) and loka nirodho (cessation of the world) starts from here. If craving ceases the world also ceases. No need to afraid of action (kamma). If craving ceases, there are no more good and bad actions. You all are expecting good kammas. Without kammas cease will never arrive toward Nibbāna.

We have to let the causes of kammas which are craving and clinging to cease. You all like good kammas and not bad kammas. I exhort you of shouldn't like both of them. Whatever kamma there is only birth arises. Birth is the truth of dukkha (dukkha sacca) and you should practice to make kammas cease. Vipassanā practice is the cessation of loka. Family businesses (concerning about family life, making money, etc.) are the arising of loka.

There are the ways of upstream and downstream. You have to put a lot of effort to achieve the way of the upstream. Someone talking about the disappointment of loka is establishing the future loka. Someone afraid of loka is not like this. Disenchantment with loka is contemplating the impermanence of whatever arises from the six senses doors.

Disappointment and disenchantment are different in these ways. Disappointment with loka is common saying and without practice. Living beings are running around in the loka. Their lokas will follow and oppress them. The old kammas follow and oppress you if you can't run away from them. You can free from them only by transcending loka.

One's own created loka of good and bad kammas oppress him himself. Even you are afraid of loka and don't know how to run away will

oppress by them. The person wants freedom has to discern loka. Contemplate until disenchantment with it. And then continue until to the end and will transcend loka.

### T3

First, to know about the three worlds, satta loka is the world of living beings, such as human beings, animals, etc. (i.e., the 31 realms of existence). Okāsa loka is the natural world such as forests, mountains, earth, etc. Saṅkhāra loka is mind and body phenomena which are arising and passing away moment to moment.

(Satta and okāsa lokas are depending on this saṅkhāra loka—the natural law. Without this natural law nothing can be existed, except Nibbāna. The Buddha knew these three worlds and so called him as lokavīdu—Knower of the worlds—one of the nine attributes of the Buddha.

The Buddha taught as any loka was not good. Saṅkhāra loka is arising and vanishing. Okāsa loka is destroyed by fire at the time of Doomsday. It's functioning according to the natural law like a yearly cycle). As satta loka, human beings, animals, etc., all are born and die (It's going on and on, non-stop, except the Nibbāna element).

Therefore, all three lokas are truth of dukkha (dukkha sacca). So, don't get the knowledge of knowing lokas that people are thinking as this and that loka may be good. Therefore, they want to change from here to there (So in human histories and religions, Buddhists or non-Buddhists created paradises without understanding these worlds).



Do it for transcending the loka if you really want to search for something. Everyone stays in loka will encounter the eight worldly winds (i.e., gain and loss, status and disgrace, censure and praise, pain and pleasure).

T4

Whatever arises by conditioning is saṅkhāra loka. Everything arises and passes away is the world (loka). Therefore, it's in the province of dukkha sacca. Only get out from the conditioned world and cease from all lokas. In the Dhammasaṅgaṇi, the Buddha taught saṅkhata dhamma and asaṅkhata dhamma—conditioned phenomena and unconditioned phenomenon.

These are dhammas of arising and passing away and Nibbāna dhamma of neither arising nor passing away. We have to get out from the saṅkhata dhamma. Mind and body are saṅkhata dhamma. The body arises by the conditioning of kamma, citta, utu and āhāra. And mind arises by the conditioning of sense object and sense door.

Therefore I am asking you to do the vipassanā contemplation on the saṅkhata. Unwholesome saṅkhata dhammas send beings to the planes of misery. And wholesome saṅkhata dhammas send beings to the planes of bliss. All saṅkhata dhammas are governing by ignorance. Avijjā paccaya saṅkhāra—ignorance conditions volitional formation. And then consciousness arises. Here means birth consciousness. It's birth (jāti) and the truth of dukkha. So, it can't get out from saṅkhata. This is the birth dukkha of the people who don't want to get out from saṅkhata. Living

beings don't know about loka and running in the loka. It will arrive to asaṅkhata Nibbāna only by knowing saṅkhata; otherwise, never can arrive there.

The Buddha never used asaṅkhata as loka. Loka is perishable. Therefore, he used it as asaṅkhata dhamma. You will see its vanishing by observing saṅkhata and then become disenchanted and not wanting of it; in this way, and see Nibbāna; otherwise, will not see it. You can appreciate asaṅkhata only by seeing saṅkhata. Saṅkhata are arising with conditioning by others but we take it as our own.

So, we do like it. After knowing it as not belong to us and not happen according to our desire. And also we knew that they are consumed by death. Therefore, start looking for the deathless and wanting to turn towards asaṅkhata. The saṅkhata person doesn't have a permanent place. By prayers we got the things which are not always exist.

These prayers are the same meanings as let me become suffering and not happen to my own desire.

(Sayadaw continued to talk the Subrahmā Devata's story) 'The devatas' existences were conditioned by wholesome kammās (kusala saṅkhāra) and it was destroyed by unwholesome kamma (akusala saṅkhāra).

These 500 celestial nymphs died instantly and fell into hell; now with pleasure and joy, later with sorrow and cry. This was the way of saṅkhata people. Subrahmā deva was piercing by two dukkhas. He became sorrow for the deceased and painful for the waiting dukkha ahead.

He and the other 500 celestial nymphs were after seven days would fall into hell. He had foreseen his destination in hell dukkha and certain about it. And later with the practice of vipassanā and ended the hell dukkha (Subrahmā deva and the 500 celestial nymphs went to see the Buddha, listened to his talk and all entered the stream.)

T5

If believe in satta loka exists and must know that we have wrong views. Not understanding of satta loka is sticking with wrong view. If you think human beings, celestial beings and brahma gods exist and it becomes wrong view. With this and the question must come up as, after a living being dies where he has gone.

It happens to you because of taking it as a living being. It's the view of the eternalism (sassata diṭṭhi). Between the two processes it seems never disappears. Put the wrong view in the D. A. process and it's with craving/taṇhā (it was mahā taṇhā—big craving, and mentioned by the Buddha in the Mahā-taṇhāsankhaya Sutta of Majjhima Nikāya, MN 38: Mahātaṇhāsaṅkhaya Sutta). No living beings, but only dukkha sacca of the impermanent mind and body exist. If you are stopping at satta loka and wrong views arise.

[This sutta (MN 38) was related to Sāti's diṭṭhi which he took consciousness as a soul. So the Buddha gave this talk based on D. A. process to dispel this view. If we understand D. A. properly, we will know

that the Buddha referred to diṭṭhi as mahātaṇhā. So the D. A. process can be written as:

┌→ taṇhā → clinging (taṇhūpādāna) →  
feeling (vedanā) —┤→ māna → mānūpādāna → kamma →  
└→ diṭṭhi → diṭṭhupādāna → kamma →

I also don't know about it before, but I realize after listening to the Sayadaw's talks which he mentioned in them.

We should not take D. A. process in a fixed way as only this twelve links. The Buddha's teachings had compactness of nature. He did not always explain it in detail. Therefore, the commentaries came in (e.g. Mahākaccāyana).

Everyone loves him/herself more than anyone or anything; atta = sakkāya diṭṭhi.

Sotāpanna only has the seven droplets of ocean water of dukkha if compare with the worldling who has the volume of dukkha in the whole great ocean, even may be more. But sotāpanna only eradicated diṭṭhi. So that we'll know that diṭṭhi is mahātaṇhā or cūḷataṇhā. If we have diṭṭhi you will never be happy. ]

For example, with your finger nail and scratches on your arm. Feeling (or sensation) and the knowing mind (i.e., consciousness) arise here and vanish here. Do they move to anywhere?

(Sayadaw continued to tell the story of Anurādha).

The wanderers asked Ven. Anurādhā, “Does a being exist after death?” It was the same meaning as permanent. This was the question of the eternalists.

“Does a being not exist after death?” This was the question of the annihilationist.

“ ‘A being both exists and doesn’t exist after death.’ This was syncretic view. Ekacca sassata diṭṭhi—partial eternalism.

“ ‘A being neither exists nor doesn’t exist after death.’ This was evasive skepticism—Amaravikkhepa diṭṭhi.

This answered was only free from telling lie. The answer as exists can be wrong and does not exist also can be wrong. So someone gave the evasive answer. Ven. Anurādhā answered to them as the Buddha didn’t teach in these ways. Anurādhā thought that if they asked him more it would be quite difficult. So he himself had wrong views. He reported the incidence to the Buddha.

The Buddha questioned him; “Form (rūpa) is permanent or impermanent?”

“It’s impermanent, Ven. Sir. ” “Impermanent is sukka (happiness) or dukkha (suffering)?” “It’s dukkha, Ven. Sir. ” “Dukkha is atta (self) or anatta (not-self)?” “It’s anatta, Ven. Sir. ” And then Anurādhā entered the stream. He answered all these questions by contemplating his khandha.

The Buddha questioned him in this way for all the five khandhas one by one. After becoming a sotāpanna, the Buddha questioned him again.

“Except the form, is there any being or not?” “Can’t take them as a being, Ven. Sir.”

It's only dukkha arising and dukkha ceasing and no living being there. If asking with a living being and don't answer them. In the khandha only dukkha arises and dukkha ceases and no other thing exists. If you know it thoroughly will enter the stream. Only Knowing about satta loka is still not enough. To transcend satta loka have to be done with the practice. It's sure that this can be possible only by discerning impermanence.

T6

Mind and body combine together is called satta loka (most beings have mind and body, but there are also beings with form only and mind only). Not understanding satta loka, wrong views arise. Diṭṭhi falls away is Nibbāna. So, stopping at satta loka and diṭṭhi not falls away.

Before the practice, firstly have to dispel wrong views and doubt. (Sayadaw gave the reason with Ven. Anurādha's story). Where is diṭṭhi coming from? It is from the living beings' khandhas.

If believing in living beings exist and it will arise as I am thin, I am fat, and etc. are talking about by looking at living beings. With the living beings disappear and ñāṇa reaching to the khandhas and diṭṭhi falls away.

Have to penetrate the living being. Move away from the living being and let ñāṇa (knowledge) focus in the khandhas. Deceiving by the satta loka and many wrong views can arise.

The khandhas are covering up by the satta loka. Without the living being disappears, three kinds of D. A. processes can arise. Take note of these two points: 1. Have to know about satta loka and 2. Move away from it. Don't reject the conventional truth and let not stick with wrong views. Not knowing these things and not easy for practice.

I mention them because it's important. Not understanding satta loka can fall into the planes of misery. Not knowing the ultimate reality (paramattha dhamma) will not realize the Path and Fruition Knowledge. I remind you to use them in the proper places.

By rejecting the satta loka with the view of no father and mother can commit the five heavy kammās. In this way it becomes the danger for the path knowledge. With the sīla is breaking down and not getting the Path and Fruition Knowledge. With this khandha can develop wrong views and also Nibbāna.

T7

Knowing how to use satta loka rightly can arrive to blissful destinations (sugati). If not, might arrive to woeful destinations (dugati).

① Only uncover satta loka and saṅkhāra loka appears. Penetrate saṅkhāra loka with knowledge and anicca appears. It's in accordance with

the verse, sabbe saṅkhāra anicca—all conditioned phenomena are impermanent.

② Saṅkhāra loka combines with ñāṇa become vipassanā.

③ The ending of saṅkhāra loka combines with ñāṇa become the Path Knowledge.

Today I teach three points (1,2and3). Most people can't uncover satta loka and die (dying with the perception of satta loka). The memories with sorrow for three years and three rains for the deceased persons or the loved ones are coming from not overcoming satta loka.

Some people putting advertisements in the newspapers is the same meaning as we are going to the apāyas—woeful planes (Because clinging with sorrow, lamentation, etc.) even they have the airs of taking pride in these remembrances. There is a saying that attending of a funeral is equal to ten times to a monastery. It is right only if people can contemplate on anicca, dukkha and anatta with it.

If not every attending a funeral is trying to arrive the apāya (i.e., instead of dhamma contemplation with talking and socializing on worldly matters to each other). Atta diṭṭhi (wrong view of self) comes from looking at the khandhas in wrong ways. I'll teach you how to look at the khandhas.

When you are looking at the khandhas and knowing it as the conditioned form (rūpa saṅkhāra), the conditioned feeling (vedanā saṅkhāra), etc. are arising. These are neither man nor woman and only



conditioned aggregates are arising. This is the right seeing. Then no satta loka appears.

The saṅkhāra loka is teaching you as now it's arising and now it's passing away. You have to follow the saṅkhāra loka up to the end. Only by seeing saṅkhāra and will see anicca. Because the Buddha said that, sabbe saṅkhāra anicca—all formations are impermanent.

Remove satta loka and find out the saṅkhāra if you want to arrive to Nibbāna. And then observe its nature and where it will end. You will see the arising and passing away. And then you have to follow its ending. If the impermanence of the dukkha ceases and seeing the ending of loka. The ending of loka is NIBBĀNA.

# Are You the Wise or the Fool?

5<sup>th</sup> and 6<sup>th</sup> March 1962

There are three culprits making the khandhas; i.e., ignorance, craving and action (avijjā, taṇhā and kamma). Therefore, everyone with the possessing of the khandha is a fool. In this life, continuing to create ignorance, craving and action is like a stupid again (Sayadaw compared them as poisons).

In the past lives, people had drunk these poisons and now have sufferings. It is foolish if drinking it again in this life; and if not, it's wise. Going the way of feeling conditions craving—vedanā paccaya taṇhā is a fool.

Going the way of feeling conditions wisdom—vedanā paccaya paññā is a wise person. Avijjā and taṇhā are the two ring leaders of the fools. If you can make them not come to you is a wise person. According to the D. A. process, if section ② connects with section ③ is a fool (i.e., vedanā → taṇhā).

It is a wise person if stop at section ② (i.e., stop at vedanā, see the twelve links of D. A. process). It's unnecessary to teach for getting a dying body again. Possessing a dying body, but people don't know what to do for not getting it. If you connect with section ③ and section ④, it will come to you is inescapable (i.e., kamma → birth).

Knowing the mistake as wrong and still can become a wise person. A fool can't make you suffer. Yourself is a fool making you suffer (This point is important and also connect with believing in cause and effect. If we blame our dukkha on others can't solve the problems and have to correct ourselves).

The dhamma of the world and the dhamma of the Buddha are not the same. These family members you encounter are only temporary. You must take it as temporarily and don't attach to them. Not accepting this and it becomes wrong. (This talk was to a family couple who were very close to Sayadaw).

Whatever kinds of khandha people have all are the fools. Association with the foolish dhamma in oneself is called a fool (i.e., associate with lobha dosa, moha, etc.) The fool and the wise are nothing to do with association with people. Instead associate with unwholesome dhammas and becomes a fool.

Taking the matter as association with the dhammas and become a fool and wise. The meanings in the Maṅgala Sutta (Discourse on the Blessings) didn't mean with the person or being but with the dhammas. Don't take it as association with the concepts but with the ultimate realities. In the heart fills with unwholesome dhamma is a fool and with wholesome dhamma is a wise person.

If you ask for a standard as taking the personality or the dhamma, then take the dhammas. In this way, you are free from wrong views. How many times a fool or a wise can be known by checking oneself each day! Associating with wrong dhammas becomes a fool. For example, someone has a very bad habit.

If you know it as foolish, then make it wise. If you don't know your foolishness is foolish and becoming worse. By the contact of sense objects and sense doors unwholesome dhammas arise and you have to correct it.

And if you know yourself as foolish becomes vipassanā. The foolish mind is anicca and the knowing mind is magga. It becomes the contemplation of the mind (cittānupassanā). If a wise mind arises, also contemplate its impermanence. It becomes right view and it's paññā. This becomes association with the wise.

If you don't know impermanence, it becomes ignorance. This is association with the fool. Vipassanā doesn't mean going to a meditation centre for practice. Have to contemplate your khandha. You have to practice to know yourself. Practising insight is association with the wise and without it with the fool.

Puja ca pūjaniyanam—with the practice is worshipping to the Dhamma. This is maṅgala-uttamaṃ—the great blessing. After the enlightenment, the Buddha himself took the Dhamma as a refuge, because there was no one greater than him. With the practice of maggabrahmacariya (path of the holy life) the wise ends dukkha. Without its practice the fool returns to dukkha.

# The Power of the Dhamma

14<sup>th</sup> March 1962

It's like a man builds up a fire. We have to practice until defilements are dried up. By listening the dhamma talk once and not understand, continue to listen it again and again. Listening dhamma talk is worldly merit. After listening and contemplation is transcendental merit. After becoming a sotāpanna and don't satisfy with it.

What should one has continued to do for becoming a once-returned (i.e., sakadāgāmin). Continue to practice with these 11 points (Contemplate the five khandhas) as, impermanence, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and not self).

There is no other strange dhamma for it. A sotāpanna only abandons wrong views, doubt and wrong practices. He still has defilements for the blissful existences. This means still has birth, ageing and death. For an example, first time shaving the head hairs of a baby the coarse hairs are gone, but still has the refined hairs are intact.

So, you have to sharpen this knife (the knife of the eight path factors) again and continue to shave the refined hairs. Ven. Ānanda was already a sotāpanna when he entered among the arahants, but Ven. Mahā-Kassapa ridiculed him as a smelly ram. You all think yourselves as not smelly, but for the ariyans you are smelly. (Sayadaw continued to explain the eradication of successive kilesas).

The kilesas of the higher existence have to be eradicated with its own knowledge. Therefore, it's clear that continue to develop their own knowledge. After becoming an arahant and not just sleeping and doing nothing. Continue to do the same practice. Arahants still continue to have the dukkha sacca of the khandha of this life.

Therefore, the khandhas are still arising and passing away, with pains and aches. Still has the bodily dukkha, but not the mental dukkha. The physical body pains, but no mental pains. So, he is thinking as I must incline towards the freedom of dukkha. And he makes his mind inclines towards the freedom of dukkha which is no connection with the khandhas.

By doing the same practice only can enter the fruition state. No connection with the khandhas is freedom from the burdened khandhas. (For this point sayadaw explained the famous saying of the Ven. Sāriputta on the Burdened Khandhas).

Here is to start again from impermanence, but no Path Knowledge arises. (Each Path Knowledge arises only with each realization). And then it turns towards Nibbānic element. Without the arising of Path and Fruition Knowledge (as in the moments of realization) and it is seeing Nibbāna.

After seeing impermanence comes fruition knowledge (This is not the fruition knowledge arises after the Path Knowledge). After that it is inclining towards Nibbānic element. With these fruition knowledge and the mind is staying with Nibbāna for a long time. If looking at the body it's clear and light with healthy form (rūpa).

Therefore, arahant to arahant asking to each other after they emerged from the fruition state, by seeing their bright clear complexion. These forms are free from kilesas and no connection with them. Even the Buddha asked his monks in this way. Just think about it, the heart without the form of lobha, dosa and moha and instead with the form of fruition mind.

These are the supramundane form. The cause is pure and the result is pure. We can see this in the attainment of cessation (nirodha samāpatti). By giving dāna to an arahant after came out from this attainment gave the result instantly. These attainments were using for the staying away from the burdened khandha and helping other. For example, Ven. Mahākassapa was helping the poor.

(Told the story of Sakka, king of the Tāvātimsa Heaven deceived him as a poor old man for the benefit). Connection with defilements is the form and mind of painful existences. When someone becomes very angry the form are very coarse. (In a documentary film of a crown prince with his facial appearance before the assassination of his royal family was quite shocking).

Even before death people faces have their predictions (In a documentary film in China, a middle aged wealthy and good looking woman died with cancer in the hospital looked like a ghost). Only leading by wholesome dhammas and life becomes bright. In the worldly matters also have to search wealth, happiness and prosperity with wholesome dhammas, and not with greed. One of the attributes of the ariya saṅgha is like a fertile soil for good merits.

Even ariyas are different from the sotāpanna to arahant; their qualities for making merits are like the different qualities of soil for the crops. Like the different qualities of the crops grow from a bad soil and good soil. At any place giving people troubles are coming from kilesa. This is making you in stress and strain. Whoever welcomes it has disadvantages.

It rejects everything which is good. It hinders the Path and Fruition Knowledge and reduces your advantage. Staying away farther and farther from kilesa is more and more beneficial. But you all don't know in this way. By sīla we get the human khandhas. Wholesome dhammas are feeding and looking after us. But we think it as taṇhā done it for us.

Every of us are not clear between the main and the secondary causes. You may reach the goal by knowing the main cause only. Everything of goodness comes from the base of practice (i.e., need to always develop the practice of wholesome and ariya dhamma in our daily life).

## **Note:**

This talk on the power of Dhamma is very good for reflection. It is food for thought and the heart. Sayadawji's had penetrative wisdom which was very rare in Dhamma teachers. Here I gave an example of the angry person (a crown prince) and his very coarse facial form (rūpa) in the documentary film. He could not fulfill his kāmataṇhā for a woman and killed his royal family members. His face became red with anger and hatred like a fearful spirit (yakkha).



Even before death, people have their predictions on their faces. Here I gave the example of a middle-aged woman Miss Chen who facial expression was frightened with fear at the moment of death. Her eyes were opened with a twisted lip, and it seemed her eyes were looking at somewhere. Her whole complexion was an ashen gray color. At the time of death, she was only 41 and a beautiful woman with a husband and no children. They were rich and leaving behind a very big house. Her husband also did not dare to stay there, because he knew that her wife became a ghost after death. This is also *kāmataṇhā* clinging to wealth and property. The crown prince's situation was worse than her, because his action was matricide and patricide. The result of it was after death fell to the great hell (*mahā-avici*) as a hell-being.

Without the education or knowledge of Buddha-Dhamma, human beings will do many foolish and useless things, and the result will be very painful. Even Buddha-Dhamma cannot be called as religion because it never teaches about the creator or outside power. It is on human or mind centered teachings. Without the Buddha we never understand on humans and the mind. Although the Earth is not the center of our solar system, as living beings (31 realms of existence), the human plane is the center of them. From Earth humans create all kinds of action (mental, verbal or bodily) and taking rebirths everywhere. Therefore, humans should not misuse their rare births as humans. If not as the Buddha warned us our permanent and frequent homes were hells, animal realm and ghost realm.

# To Nibbāna without New Kammās

15<sup>th</sup> March 1962

[This talk is based on Kammanirodhasuttaṃ of Saḷāyatanaśāmyutta, Saḷāyatana Nikāya (15. Navapurāṇavaggo, SN.35.146). The original sutta was short and simple. Sayadaw's talk was also simple but interesting and profound. It gave us a lot of contemplation on kamma connection with the practice. Without a good teacher's guidance, we can even create good kammās to prolong our dukkha. We can see a lot of cases like this in the later Buddhist tradition.

The Buddha said that there were four dhammas on kamma.

1. Old kamma
2. New kamma
3. The cessation of kamma
4. The way to the ending of kamma.

Sayadaw emphasized that every teaching of the Buddha was for practice, if we know how to do it.

Old kamma: The eye, ear, nose, tongue, body and life continuum mind (bhavaṅga citta) are continuing to exist because of the old kamma or past kamma.

The bhavaṅga cittas continually exist after birth consciousness and up to death consciousness (birth and death consciousnesses are also

bhavaṅga citta). The embryo in the mother's womb is alive with these citta.

New kamma: Bodily, verbal and mind actions (kāya, vacī, and mana kammā). Base on the six senses doors and six senses objects and we create these actions all the times. All living beings create new kammā with the old kammā every moment. During sleep we are alive with the old kammā of bhavaṅga citta.

The cessation of kammā: Nibbāna is never realized without the ending of new kammā. They will continuously give the results on and on without end. Without the cessation of new kammā and Nibbāna can't arise. The way to the ending of kāmā: The Noble Eightfold Path. ]

The Buddha taught about the four things on kamma. These were old and new kammā, the cessation of kamma and the way to the cessation of kamma.

1. The old kamma
2. The new kamma
3. The place of the cessation of kamma
4. The practice on the cessation of kamma.

These are the dhamma for practice. There is no dhamma which is not connecting with practice. We don't know how to put into practice that it becomes only teaching. On old kamma; eye, ear nose, tongue, body and mind, (i.e., the bhavaṅga citta) are made by old kammā.

Now you are listening to the talk with the result of the old kamma. The new kammā are now you are doing with bodily, verbal, and

thinking, and planning of mental actions. These things are arising in this life. Now you are sitting here and not free from old and new karmas. You are alive with these karmas.

By thinking and planning you are alive with the mind. Going and moving is alive with the body. We are alive with verbal action when we are talking. With breathing is alive with the old karma. Seeing with the eye is alive with the old karma.

Therefore, when people are getting older, the seeing power is becoming weaker. You can say all these are karmic aggregates, it is not wrong. It is far from Nibbāna if present karmas are not ceased because mind and body still arise.

The Buddha taught that karma gives the result. Waking up from the early morning these karma are start coming. Without their cessation will never realize Nibbāna. Present karmas are arising like the mushrooms. The place of the cessation of the present karmas is Nibbāna.

Let it be the old karma. Until the new karmas are not ceasing, the present and future results will keep coming up. (The last two sentences had connection; and they had some hidden meanings in them).

If the new karmas are not ceased Nibbāna will not arise. People are ignorant about this and think that it's good to continue the new karmas. So, they are doing good merits. The Buddha was cutting off karmas. You all are connecting karmas.

So, you'll only get dukkha sacca. Not knowing the dhamma, people are straying away from the path; even they are expecting the old good kammās (such as when I'll have good luck). Cutting off kamma is Nibbāna, if not only connecting with dukkha. In today dhamma talk all these point are becoming clear.

People don't know how to make kammās cease. And they are straying away from the path. They are not doing the practice which should be done. (Most Buddhists know the practice is wasting their precious times by doing many things which are useless and no essence.)

They are worry and afraid of the cessation of kamma. They have the desire of the connection of good kamma. So, they appreciate for the arising of dukkha. They want Nibbāna but what they are doing is dukkha sacca. Instead of relying on the knowledge (ñāṇa) as parents, they rely on kamma (as parents).

Therefore, they are swimming in the ocean of suffering. With the understanding of truth (sacca) can know these nature. If not you'll not understand them. The Buddha also taught for relying on kamma. But not knowing the whole teaching and missing the most basic point.

The practice of the cessation of kamma is contemplating the arising of dhamma from the sense doors of the old kamma. These are every day I am teaching to you. In this way the bodily, verbal and mental actions are not arising and become cessation. Kamma not arising is the path factors.

Therefore, path factors are cutting off kamma. It doesn't mean that you shouldn't do the good and wholesome kamma of dāna, sīla, etc., but

you should do it by leading with the insight knowledge. Kamma following behind and ñāṇa leading in front, it becomes the type of kamma sending to Nibbāna.

In the Satipaṭṭhāna Sutta, it also mentioned to contemplate wholesome mental states. Without vipassanā knowledge whatever you are doing is straying away from the main point. Even though path factors are called kamma, actually it's leading as knowledge (ñāṇa).

# Negligence and Suffering

23<sup>rd</sup> and 24<sup>th</sup> March 1962

T1

[In the beginning Sayadaw told about the story of Sumedha, the hermit with great compassion for living beings decided to become the future Buddha]

He could give instructions only after he became the Buddha. He gave the instruction of not to be heedless. Warning us not forgot the khandha and observed it for what was happening with it. You would see Nibbāna according with your own knowledge which had realized.

Practice and develop in accordance with the process of knowledge. Don't be in heedless situation with the matters of family and business. Listening to what the khandha was telling you. What the Buddha said was very important. The fault of negligence is very great. Akāliko—it'll give you the result. Heedless situation is; ignorance conditions volitional formation (avijjā paccaya saṅkhāra)... ..... to birth (jāti).

You have dukkha already and grabbing on to the next dukkha. At near death the mental images of actions (kamma) arise (He gave some of the hell images). At the time he remembers as I am wrong. At that time, he knows the great fault of heedless. (Sayadaw mentioned the frightful situations in hell).

After seeing the mental images of action (kamma nimitta) and death comes. At near death wanting to change the situation is very difficult. This is the fault of negligence. For the older people not to be ended up in crying is not to be heedless before. With the wrong living is bad dying. There is no one can help you. Tears are streaming down. It gives the result even in this life. (Follow with sorrow, lamentation, pain and grief).

During the dying, any one of action, mental image on action, mental image of the destination (kamma, kamma nimitta and gati nimitta) will appears. After the five active mind moments, and he dies. The mind is arising and passing away for one hundred thousand billion times (1,000,000,000,000) in a single wink of an eye. So, it doesn't take long.

For some people, he dies after the eight active mind moments. With the heedlessness is the heedless mind action, with heedfulness is the heedful mind action and karmas will give the result accordingly. Therefore, one should take oneself as importance. Family members have their own karmas.

We have to drop off all these my concern and his concern. Why? Concern for him and you go to apāya (woeful plane). Concern for you yourself also go to apāya (woeful plane). Therefore, don't reverse the Buddha's words. Also have to take your life as importance. It's important not to forget with mindfulness and wisdom.

T2



The fault of forgetfulness is living together and not knowing about the khandha. We are talking and moving with this khandha and not knowing about it.

[You must observe this khandha to see its oppressive nature (pīlanato) and it itself is oppressed by taṇhā (saṅkhatato).]

The truth of dukkha has four meanings. (The first two are pīlanato and saṅkhatato—which mean oppressive (active) and oppressed (passive) natures. Khandha oppresses its owner and itself has been oppressed by taṇhā with conditioning). With this practice and develop the knowledge of function (kicca ñāṇa). It's important to know the function of the khandha.

By reviewing, some know the realizing of the stream entrance (as a sotāpanna) but some don't. (Sayadaw gave the example of Mahānāma, the cousin of the Buddha). The ordinary knowledge about the khandha dukkha is the knowledge of function. Seeing the khandha arising and passing away is becoming kicca ñāṇa. It also becomes knowledge and non-greed (vijjā and alobha).

At the time of making prayer for the khandha was with ignorance and greed. Seeing the arising and passing away is knowledge (ñāṇa) and not wanting it is non-greed. By seeing the oppression of the khandha and do you want to make it as me or mine? Not taking it as me and mine and wrong view falls away.

If you don't want, with the observing and it is cutting off. For example, you are under the electric light and instantly the light disappears.

The oppressive and oppressed khandha disappears. This is dukkha disappears.

The dukkha you get disappears under your own knowledge. There is no dukkha and you know it by yourself. The first knowing is Path Knowledge (magga ñāṇa). Knowing its changes for two or three times (depending on the yogi) are fruition knowledge (Phala ñāṇa). Reviewing the disappearance is reviewing knowledge (Paccavekkhana ñāṇa).

The task of separating of dukkha is which everyone ought to do it (Instead, majority of people are enjoying with the polluted things like the worms in the latrine). In the world the dukkha we see are distinct dukkha (pakata dukkha). Even these kinds of dukkha are known by animals. It's delusive dukkha.

These kinds of dukkha can't develop the liberation knowledge. Only you see the dukkha of the oppressive khandha and this knowledge will come. You see the dukkha when you're still healthy. This dukkha is not the kind of dukkha when you are crying with pain and aches. All of you think as we are healthy. Only you see the never healthy dukkha is the real dukkha.

You see the khandha in relative truth and think it as healthy. Only you see its ultimate real nature and know unhealthy. It's called indistinct dukkha (apākata dukkha—because can't see with the eye). Only the supramundane genius knows it (not the worldly genius). Only you encounter the teaching of the Buddha you know about it. It appears only by observing with the eye of knowledge.

Pākata dukkha can be protected with the protective chant (parittas). With the pākata dukkha the desire for getting well arises (i.e., taṇhā). With the apākata dukkha not wanting arises (i.e., alobha). These are very different and opposite. You can realize Nibbāna only with non-greed. If you practice at the time of not healthy taṇhā will come. Practise when you are still healthy and taṇhā will not come.

# On Anatta

18<sup>th</sup> and 19<sup>th</sup> April 1962

T1

We are living together with the thing not belong to us. It's sure that this khandha not follows our own desire even for a bit. It's ungovernable anatta. I want you to realize the anatta ñāṇa (knowledge of not-self) and not the intellectual anatta. Of the five khandhas, you have to see one of them.

Only seeing anatta with knowledge, self view falls away. Self view and identity view are the same (atta diṭṭhi and sakkāya diṭṭhi). Impermanence, dukkha and not-self, all of them are important. By seeing one of them and know all. To become the wisdom of anatta, ñāṇa must penetrate the khandha. All three of them are arriving to Nibbāna.

The knowledge in accordance with the three characteristics is right dhamma. That is, anicca and magga, dukkha and magga, and anatta and magga (The same meaning as direct understanding the three characteristics with knowledge).

Why the Buddha taught three kinds? Some were familiar with anicca and the Buddha taught anicca. The others were also in the same way. According to their characters and preferences, and taught three kinds. Anicca is arising and passing away. Dukkha is also arising and

passing away. Three of them are the same nature. People are making notes of them in different ways.

The differences are the cause or the result? It's the result of the yogi. You will know all of them if you see the arising and passing away. You also will get the supramundane knowledge (Path Knowledge) if you get the mundane knowledge (insight knowledge). Our contemplation of the arising and passing away is not-self. Why? The arising is not by oneself. The passing away is also not by oneself. It happens accordingly to nature.

If the "I-ness" not comes in disturbing and it becomes anatta. Why even people don't realize the lowest Path Knowledge? (i.e., Stream entrance). Because we disturb the arising and passing away as I, me, etc. If mixing up with the "I" and becomes the identity view (sakkāya diṭṭhi). It does not become wrong view if you don't mix up.

Making friends with the four planes of misery is mixing up with the "I-ness" into the dhamma nature. If you penetrate anatta will enter the stream. Not encounter with good teacher and with wrong teaching of the tradition that have wrong views. Even so, if we don't mix it up and not satisfy with it. I'll tell you the fault of mixing up.

According to the D. A. process; clinging to view →action→ is painful birth. Do you believe that wrong view send beings to painful births? It's not breaking sīla and samādhi, but by breaking bhavana (mind development). Bhikkhu Tissa died and became a louse because he took the robe as mine. For going to the planes of misery you know how to mix things up.

If you want to mix, then you have to mix with wisdom. With every arising and passing away of phenomenon, you have to know with magga. In this way, clinging falls away with wrong view. Birth to the planes of misery is also ceased. If you mix up with the “I-ness” and birth to woeful planes will arise.

The Buddha gave a comparison for wrong view had fallen away. He compared the sands in Mount Meru and the sands on his finger nail, with wrong view fell away. Dukkha still existed was like the sands on his finger nail. It's not the sure thing of digging in the earth for gem stones. You all are working hard for the uncertainties. But don't want to look at impermanence which always exists. You let go of the sure thing and work hard for the uncertainties.

So, just do for the real happiness. You have to be very careful. If not, what you are doing is going towards the planes of misery. (This talk was delivered at Mongkok which is famous for its ruby gems. Most of the people in the audience were gems mine owners and gems traders).

## Talk 2:

Sakkāya is the five khandhas. If the “I-ness” goes into one of them, sakkāya and diṭṭhi become mix-up. (Sayadaw gave examples for each of the khandhas); mixing up the non-existence of I-ness with the khandhas. If sakkāya stays by itself has no problem. If the I-ness goes to mix up and become problems (All the worldly problems from family to the whole society have connection with it).

A cobra stays alone by itself and nothing happen. If you go and touch it, you will become suffering. In the same way you go and touch sakkāya with wrong view and arrive to woeful planes. You have to remember this, in only speech I'll mix it but not in thought. For example, not I perceive, but the perception is. Not I done it, but the volition (cetanā) is, etc. Identity view arises with eternalism.

Yesterday was I and today also I, etc. Yesterday I was not perished and today I still exist. Based on Sakkāya diṭṭhi and sassata diṭṭhi follows behind. With sakkāya diṭṭhi all the wrong views are following up. If you abandon it, all fall away. It's so terrible indeed.

The Buddha taught that sakkāya diṭṭhi fell off was a very important matter. The Buddha gave an example of its importance. When your head hairs were on fire, you had to extinguish it as quickly as possible without any delay (from Saṃyutta Nikāya).

If, it exists and all the unwholesome things can happen (Sayadaw gave many example in daily life experiences. And he told about the heavy karmas of King Ajātasattu and Devadatta. So, the Buddha referred to it as Big Craving—Mahā-taṇhā). Without it falling away whatever you are doing always has the danger of into the woeful planes. This is dhamma niyāma (natural procedure).

Without the Buddha, these dhammas also exist. Only the Buddha gave the names to it. Wholesome dhammas send beings to blissful planes. Wrong view is also pulling down beings into the planes of misery. The matter of abandoning wrong view is very important. Identity view is wrong view. In its place, it will solve the problem if right view comes in.

You have to know form dhamma as form. And then contemplate impermanence. It is form and also anicca. What is good is feeling. Feeling is impermanence, so identity view can't come in. There are three stages for wrong view falls away, by intellect, contemplation and abandoning. A person seeing the ending of dukkha is with the abandoning of wrong view. It's not yet the time for smiling. You can smile after you are safety from the planes of misery.

If you are doing other things beforehand is foolishness. Intellectually without dispel identity view before, even the Buddha was giving talk couldn't realize Nibbāna. (For this point, Sayadaw told the story of Saccaka—the debater) The Buddha gave talk to him but his wrong view not fell away.

He carried the mental impression (vāsanā) with him. (Saccaka's encountering with The Buddha was not wasted. Because in the future in Sri Lanka, born again as human, became a monk and transcended dukkha).

Some people think that by encountering the Buddha will realize the Dhamma. You have to remember, only diṭṭhi falls away will free from dukkha. Some also think, with dana practice will get Nibbāna. You have to do dāna practice and also dispel diṭṭhi. Dispell diṭṭhi in three ways: ñāta pariññā, tīrāṇa pariññā and pahāna pariññā.

When people asking questions to the disciples of the Buddha, they replied that if they knew would answer it. For the Buddha, he would answer any questions without conditions. In the world only anatta exists. And outside the world also anatta exists (That is Nibbāna. Some



Buddhists take Nibbāna as atta and thinking that after complete enlightenment, they can come and go according to their own desires).

## Two Causes of No Realization

21<sup>st</sup> April 1962

[There are two causes for yogis not realize Nibbāna. 1. Not following the practice to the end. 2. Association with bad companions. These yogis are sure for enlightenment because they have the potentiality for it. But the above two factors spoil their realization.

In the Kandaraka Sutta, Majjhima Nikāya (MN. 51 Kandarakasuttam), the Buddha taught Pessa, the elephant driver's son on the four kinds of person found in the world. 1. Doing things torments and tortures oneself. 2. Doing things torments and tortures others. 3. Doing things torments and torture oneself and others. 4. The one who torments neither but lives a truly holy life.

What are these things? 1. Someone has lobha, dosa and moha and doing things affect oneself and nothing to do with others, for example, extreme ascetism. 2. Wrong livelihood—micchā ajiva, such as fishing, animal farming, stealing, robbing, etc. 3. Sacrifice of animals for spirits. 4. Satipaṭṭhāna practice. After giving this talk in gist and the Buddha asked Pessa's opinion on it. He gave answer for the 4<sup>th</sup>.

And the Buddha began to explain in details for them. But as that time someone came and informed him on business. He got up and left the place. After he left the Buddha said to the other listeners that Pessa was in great loss. Because if he continued to listen the talk and in the end would enter the stream (Will become a sotāpanna).

(Here was quite an interesting point to contemplate. The Buddha had great compassion for living beings and why he didn't stop Pessa to get up and let him continued to listen his talk. Pessa had the potentiality for enlightenment if he continued to listen, may be his mind couldn't concentrate in the talk.

So the Buddha couldn't do anything about it. Some Buddhists are making vows to encounter outside powers for their enlightenment. But, the sure thing for enlightenment is to rely on one's own power because Buddha and arahants are only showing the way).

In Pali, it was *kāriya parihani*-declining in actions which should have to be done. For the second cause of association with bad compassion and destroy one's own potentiality of enlightenment was King Ajātasattu. He killed his father King Bimbisara because of Devadatta's advice.

Sayadaw taught how to practice *vipassanā*. The yogi must know three points: 1. *Anicca*—impermanence, 2. *Anicca lakkhaṇa*—characteristic of impermanent, 3. *Anicca lakkhaṇa ñāṇa*—the knowledge of the characteristic of impermanent. He said, during watching with sati and whatever arises know it as *anicca*. ]

The Buddha taught *sabbe saṅkhāra anicca*: 1. Therefore, whatever dhamma arises is *anicca*. 2. After arising and passing away and not existing is *anicca lakkhaṇa* 3. After *anicca* and *ñāṇa* can follow behind is *anicca lakkhaṇa ñāṇa*. *Anicca* and *ñāṇa* can't happen at the same time. *Ñāṇa* can't parallel with *anicca*. *Ñāṇa* must parallel with *lakkhaṇa*. Practitioner has to catch on *lakkhaṇa* with observing.

Only lakkhaṇa and ñāṇa can be in parallel. Dhamma (The arising dhamma) shows its lakkhaṇa and ñāṇa knows it. Only the arising dhamma not exists and ñāṇa can come in. If the lakkhaṇa and ñāṇa (the knowing) are in parallel, and to become a stream enterer is easy.

Only the contemplative object not exists is its lakkhaṇa. The differences between anicca and lakkhaṇa are become clear. Anicca lakkhaṇa means without the khandha is its characteristic. Asking you contemplate the not existing lakkhaṇa. But it's not asking you to contemplate not existed thing which is abhava paññatti (a thing not really exists, only exists as a concept).

Asking you to contemplate lakkhaṇa is concept or ultimate reality? If you contemplate the concept can't see Nibbāna. Asking you to contemplate from the existence to non-existence is not concept. For example, in contemplation of the mind, contemplative knowledge (ñāṇa) is aggregate of mental formation (saṅkhārakkhandha). Two khandhas can't in parallel.

Only viññāṇakkhandha disappears and saṅkhārakkhandha can come in. Two minds can't in parallel that you can't see the lakkhaṇa at the same time. You can follow after with ñāṇa and this is the lakkhaṇa of not existing. You can't catch the anicca but only the lakkhaṇa. (The arising phenomenon is anicca, and after disappearing is lakkhaṇa).

What are the benefits of lakkhaṇa? It abandons khandha and taṇhā. In front no khandha exists and behind taṇhā can't come in. No khandha and taṇhā is Nibbāna. Therefore discerning anicca is like a momentary

Nibbāna. Khandha extinction is Nibbāna. Abandon taṇhā also Nibbāna. Therefore, during the time of seeing impermanence is getting momentary Nibbāna.

(So, what are the differences between momentary and permanent Nibbāna?) (These are the explanations from the Saṃyutta Nikāya Commentary. You have to continue the contemplation. At the time of khandhas are ended, abandon khandha and taṇhā and experience Nibbāna.

You will experience Nibbāna Element clearly if all the khandhas are ended. This is path knowledge. Lokiya vipassanā magga and lokuttara magga are different in this way (i.e., mundane insight knowledge and supramundane Path Knowledge).

In this life, even people have the potentiality to get the path and fruition knowledge; by not following the dhamma to the end, and association with bad friends, with these two reasons can't realize the Dhamma.

(Sayadaw told the stories of Pessa and King Ajātasattu, referred to these two points. The Buddha discussed four kinds of persons found in the world to Pessa the elephant driver's son and Kandaraka the wanderer) Doing things torment and torture oneself. It's dissatisfied with oneself with lobha, dosa and moha. It's nothing to do with others about wasting time by doing unsatisfactory practices.

Give you an example, the Hindu practices of diving in the river, sitting near fire, etc. (extreme asceticism) by tormenting and torturing oneself. At first, the Buddha told it in gist and wanted to comment in

detail. But at that time someone came and informed Pessa on his home business.

How anicca appears in knowledge (ñāṇa)? Watching and observing the khandha and it arises as a blip. Note the arising dhamma as anicca because the five khandhas are anicca. What is anicca lakkhaṇa? Does the arising dhamma disappears and still exists? After disappears and not exists is anicca lakkhaṇa. The not existed nature is anicca lakkhaṇa. The arising dhamma is anicca but not shows its lakkhaṇa yet. After the disappearance and its lakkhaṇa appears.

Therefore, knowledge can't parallel with anicca. It only can parallel with lakkhaṇa. Anicca lakkhaṇa means not the dhamma still exists, but not exists. Refer to the object of contemplation not exist anymore is anicca lakkhaṇa. If you contemplate totally non-existing things are not anicca lakkhaṇa. To contemplate from the existing thing is anicca lakkhaṇa. Concept is totally not existing dhamma.

For example, contemplation on mind, the arising is viññāṇakkhandha and the contemplative mind is saṅkhārakkhandha. Two khandhas can't be in parallel. If you contemplate the existence, ñāṇa can't follow behind. Therefore, the existence is anicca, vanishing is lakkhaṇa and knowing is ñāṇa. You cannot catch on anicca but only on lakkhaṇa. The contemplative knowledge extinguishes khandha and taṇhā.

The root is still not cutting off yet. But you get the momentary Nibbāna. It's abandoning khandha and taṇhā. You are getting the forerunner of Nibbāna. Therefore, insight knowledge has great benefits.

The path knowledge abandons khandha and taṇhā and at the same time seeing Nibbāna.

## With Taṇhā and Māna to Nibbāna

13 May 1962

There are also taṇhā and māna which yogis should have in practice. Mostly taṇhā and māna should not be possessed in most cases. For example, in practice of Dhamma, if someone can realize Nibbāna, I myself also can get it. You try with māna with the desire for Nibbāna. (For these dhamma talks, sayadaw told the story of Ven. Ānanda and a bhikkhunī).

The desire for consuming arises on consuming foods and drinks. But we have to reflect it as that consuming foods and drinks for the sake of practicing dhamma. In this way taṇhā is abandoning. This is consuming with the desire for practicing the holy dhamma. It's controlling taṇhā with knowledge (ñāṇa). Some people can give the reasoning. Taṇhā has already arisen and it's black kamma.

So, it should give the black result. It's right, but if it will give the result must be in this life and can't follow to next life. It's difficult to find someone knows how to consume foods. If not, it's like eating poison. It's also all right if you want to eat with contemplation of impermanence. They are the same.

In a talk on foods offering, dated 22<sup>nd</sup> April, 1962, to the monks and lay disciples at Mogok Centre, Sayadaw taught them how to consume foods.



Today, dāna is offering for the realization of Nibbāna. During the eating don't consume with lobha, dosa and moha. Spreading/ sending metta to the donors and eat the foods. If you eat in a usual way and go back home will pay your debts with the khandhas.

We consume foods with spreading metta and reflection/ contemplation are paying your debts. (He explained the reflection of foods by the monks). Don't take it as only teaching for the monks. It relates to everyone. (In Thailand there are four reflections on the four requisites by monks and lay Buddhists as elements, foulness—asubha and not-self for every day reflection).

In this way including with metta and paññā, you are not in debts. If you eat and still find faults with the foods and become a fault. Another way of consuming is with vipassanā contemplation. Foods and tongue contact and taste consciousness arises. It arises by two causes. After arising and it disappears. Eating with the impermanence is also not in debts because it's not getting the khandha.

Therefore, whatever food you are eating, consume with metta and knowledge. We consume foods with the four noble truths. These were coming from the Saṃyutta Nikāya. We consume things with the goal of freedom from becoming a slave and arriving at Nibbāna.

Yogis should practice hard with māna. When you realize the Dhamma and it cut off māna. It's like use poison as medicine. Without taṇhā and māna in the practice effort (virīya) becomes weak. If you don't really desire Nibbāna you'll not do it. With taṇhā and get Nibbāna and it also abandons taṇhā.

Practice without desire and the practice will be in normal way (not much development). It becomes slow. Practicing with strong desire can quickly realize it. Today it becomes clear why it takes very slow for the realization; because without the desire of taṇhā.

[In the 37 Bodhi-pakkhiya dhamma, there are four bases of power—Iddhipāda. The first one is desire (chanda).] You have to understand māna also in this way. Don't take it as only the path knowledge abandons taṇhā and māna. Insight knowledge also abandon them.

Even with the help of taṇhā and māna and still can't realize Nibbāna, at least with the effort develops insight knowledge. Ñāṇa is cutting off them. In the beginning of practice yogis should work hard with taṇhā and māna.

# The Extension of Saṃsāra

15<sup>th</sup> May 1962

[Taṇhā, māna and diṭṭhi are the dhammas which extend the saṃsāra (round of existence). The Noble Eightfold Path is the dhamma cutting off saṃsāra. The QandA between, Ven. Mahākoṭṭhita and Ven. Sāriputta were about these dhammas. Mahākoṭṭhita asked questions and Sāriputta answered them.

1. Q: After the six āyatana (six sense bases) cease, something still has come to be? (i.e., asking with sassata diṭṭhi)

A: Don't ask in this way.

2. Q: After the six āyatana cease, something not come to be? (asking with uccheda diṭṭhi)

A: Don't ask in this way.

Q3 and Q4 were asking with the wrong views of ekacca sassata diṭṭhi and amaravikkhepa diṭṭhi.

The answers were in the same way.

Sayadaw said, these were concerning about the nāma / rūpa process. He used cittānupassanā to explain them. After the mind ceases and Nibbāna appears; therefore, it is Nibbāna after six āyatana cease. Mahākoṭṭhita was asking as something happened means as a being or papañca (i.e., taṇhā, māna and diṭṭhi). After papañca ceased ni-papañca arises (without papañca is Nibbāna).

Sayadaw gave a very simple vipassanā instruction. Whatever mind arises observe its anicca. Observe ① with ②; ① is the arising dhamma and ② is the observing mind. And you will see impermanence. Two minds can't arise together. Of the six āyatanas, mind base (manāyatana) is where papañca dhammas arise.]

In the khandha there are two kinds of dhamma. Dhammas extend dukkha and not extend dukkha. A person knows this khandha as dukkha will not extend dukkha. Dukkha with dukkha connecting and continuing is papañca dhamma. Death connects with birth, both of them are dukkha (cuti → jāti). Dhamma not extend dukkha are ni-papanea dhamma (without papañca).

If you want to end dukkha have to practice and stop papañca dhamma to arise. All of you have a lot of extension of dhamma. To abandon them you need the help of a teacher. And you must also practice hard. The extensions of dhamma are taṇhā, māna and diṭṭhi.

The non-extensions of dhamma are the path factors. Both of them arise from the heart. Dhamma abandoning them only exist in the Buddha Teachings. The extension of dhamma exists all the time. (All other systems and knowledge exist outside the teachings). What extend them and have to be abandoned? This question arises. (Sayadaw told the QandA between Ven. Mahākoṭṭhita and Ven. Sāriputta)

If the āyatanas are ceased; are there still other kilesas arise? The answer will be not in this way. Cakkhāyatana (eye-base) to kayāyatana (bodily-base) are the five form bases (eye, ear, nose, tongue and body).

Manāyatana (mind-base) is only one. Adding them become 6-sense-bases.

After they are ceased, does other kilesa still arise? Or is there anything existing? Don't ask in this way. At the place of cessation Nibbāna must appear. With these six āyatana dhamma can arrive to Nibbāna. Ven. Sāriputta talked about the contemplation of impermanence of the six āyatana. It included both body contemplation and mind.

So, all the minds cease nothing arise and only Nibbāna appears. This is neither a person nor a being. So, you didn't need to ask; isn't something arising? There is no papañca and it's the same asking as; is there any papañca? If papañca ceases and Nibbāna appears. Don't have any doubt about it. Someone still not ending yet has to follow to the end.

All the four Qs were asking with wrong views. Both arahants were making the decision for us. It's Nibbāna if papañca ceases whereas khandha will arise if not ceases. Wanting to end dukkha, you have to kill the cause of papañca. It's the mind or the mind-base. (Sayadaw continued to teach cittānupassanā).

Mind is viññāṇakkhandha. Contemplate ① with ②. Every time ① arises and contemplate with ②. You know it as not there. ① arises and follow with ②, and papañca will cease. For example, the mind of wanting to eat something arises and you contemplate after and it's there or not?

Two minds can't arise in parallel. After the preceding mind ceases and the following mind can arise. The arising mind is ①. And the not existing of the mind is ②. Follows ① with ② is enough. (Only the arising

mind disappears and the observing mind can take its place. So, the observing mind see it as not there. This is seeing emptiness.)

Contemplate the preceding mind with the following knowledge mind (i.e., the path factor mind or contemplative mind). The preceding mind arises and follows with the following mind. Then papañca disappears without arising. Give an example, in the snake area you keep a mongoose and snakes disappear without coming.

Therefore, it abandons papañca is clear. (Sayadaw continued to explain the insight process of seeing impermanence, its disenchantment and its ending). Don't be afraid of birth (jāti), but to the papañca dhamma. Because birth is the result and papañca is the cause of it. Dukkha disappears and sukha arises. Light appears and darkness disappears.

# With Kilesa Sap, No Real Happiness

29<sup>th</sup> May 1962

[Based on a sutta named "The Milk Sap Tree" from the Saḷāyatanaśāmyutta (SN.35.231 Khīrarukkhopamasuttaṃ). The Buddha compared kilesa (defilements) with sticky sap from a banyan tree. The six senses-bases are like a tree with sticky sap latent with the kilesas of lobha, dosa, and moha.

The six sense-objects are like knives (in the sutta was axe). It contacts with the six senses-bases and latent kilesas flow out. The Buddha used a lot of similes, metaphors, examples from nature to teach the Dhamma. Sometimes it was quite amazing and profound. Human beings are part of nature. We are under the same natural laws.

If we can observe and contemplate, even nature becomes our great teacher. Sayadaw's talk was quite humorous. Some of his talks were mentioned human stupidity in a humorous and profound ways.]

Human beings have kilesa saps (even may be like a super-glue). It's like a banyan or fig tree and cut with a knife and the saps flow out. In the same way, sense-objects contact with sense-bases and kilesa saps flowing out.

(For example, Sayadaw mentioned many things in daily life). It is immeasurable or uncountable times that kilesa saps are flowing out from the khandha because we are cutting it with the knives of sense-objects.

There are six knives. Cutting by these knives is only one tree. It's the tree of khandha. After the saps are flowing out and the tree dies out.

Every day I am giving talk is to make your kilesa sap becomes dry up. The six knives are the six senses-objects. The tree is the khandha. The sap is kilesa. Every time the saps flow out and make the tree to die. A good and holy person or not, has to decide with the sap comes out or not.

The reason you all don't realize Nibbāna are the sap flows out continuously to connect life again and again. You all are happy with places making your saps flow out. If not flowing out and you take it as quite boring. D. A. process starts from where the sap flows out. When a person is getting old and has more knowledge. These more knowledge are making your saps flowing out. You all know how to make the saps come out. But don't know how to stop it. You become bored without it.

If you're not connecting saṃsāra and life becomes very dry. The work of drying up the sap is the only truly reliable thing to do. Making this tree dies and produce another tree is this kilesa saps. If the sap begins to flow, dukkha samudayo hoti (dukkha rises)—so it is the cause of the dukkha.)

If it continues to flow out is dukkha khandhassa hoti—the result of dukkha. Your khandhas have 1,500 kilesa saps. So it needs a lot of work to burn it. Ordinary kind of fire can't do the job. You have to burn it with the maggin fire (the path fire) as strong as the hell fire.

Except the path fire, there is no other thing to rely on. For the Buddha and arahants, even they encountered with the worldly dhamma



and no saps to flow out. Because they had already dried it up with the path fire.

# Unwise Attention and Prayers

4<sup>th</sup> June 1962

[This was a heart touching talk by Sayadaw because he knew himself would pass away very soon. Within three months most of his talks during these periods was at Mogok and also his last visit. He urged and encouraged his disciples with great compassion and concern for their practices. Gave a lot of samvega talks here. In this talk one's really feel his compassion and metta even it makes the listeners become sad.

He said, we were born and had the chances to free ourselves from dukkha because of the Dhamma. But what were we doing? Mostly for worldly concerns and it was adhamma (not Buddha Dhamma). He warned them the Buddha's words. Once the Buddha took a few pieces of earth placed on his finger nail and said to the monks. If these pieces of earth fell to the ground and it would never get back on the nail.

In the same way, if a human being fell into dugati (painful birth) would difficult to get back sugati (blissful birth). He mentioned another simile of a blind turtle living under a deep ocean and a yoke with a hole floating in the ocean. This blind turtle every hundred years emerged once on to the surface.

It was moving blindly in the very wide ocean. The yoke with the hole was also moving randomly in the ocean. After a very long period of time accidentally the blind turtle head could enter into its hole. But, once

a human being fell into dugati emerged from there was more difficult than the blind turtle head entered in to the hole.

Sayadaw based this talk from the Bhūmija Sutta of the Majjhima Nikāya (MN.126 Bhūmijasuttam), a discussion between Ven. Bhūmija and Prince Jayasena (uncle and nephew). Jayasena asked four questions to Ven. Bhūmija. It becomes two questions combining those four together.

Q1: Some yogis are making prayers and practice but can't realize Nibbāna.

Q2: Some yogis are not making prayers and only practice but can't realize Nibbāna.

What is the Buddha's view on these questions? Ven. Bhūmija answered that he never heard the Buddha mentioned on these questions, but he could give his views. He said both of the problems were based on unwise attention (ayoniso) that couldn't realize Nibbāna. Jayasena requested him to ask the Buddha for the answers.

Ven. Bhūmija went to see the Buddha and presented the questions. The Buddha gave the simile of putting sands into the grinding tool and prayed for oil but would never get oil because the methods was not right. If you put sesame seeds and even without the prayers and would get oil because the method was right. So in vipassanā practice yoniso is very important, and it needs a teacher's help.

Sayadaw gave a simple instruction for vipassanā. At first, calm the mind down by knowing the breath going in and out from the nostril. After sometime the mind calms down. The body will show its nature with the sensations. He gave the example: a small lizard fell on to the floor

from a high ceiling at a quiet midnight. It would make a loud noise which everyone could hear.

But, in the day time with noises around would no one aware of it. In the same way yogi has samādhi will know whatever the body shows its nature. It shows its changing nature. Before samādhi, it also has this nature. But, after samādhi see it clear. Therefore, the Buddha taught on samādhi in many suttas (For example, in Aṅguttara Nikāya).

Someone has samādhi and knows the true nature of the khandha. If the body is itching, aching, paining, etc. are vedanākkhandha. Different kinds of mind arise and also know it. Know the form (rūpa) of heat and cold. The arising is changing, and the perishing is disappearing. Only impermanence exists. Not a man nor a woman and not me and not him, khandha disappears. Only seeing the arising and passing away.

Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—Disbanding its own nature is truth of dukkha. The changing and perishing are dukkha sacca. At the time of seeing impermanence, you don't need to distinguish them as mind and body. This is seeing the truth of dhammānupassanā, the Contemplation of Dhamma. This is seeing the truth of dukkha sacca and seeing is magga sacca.

Then you get the eye of right view—sammā-diṭṭhi eye. (From here to Nibbāna Sayadaw mentioned quite a lot of things). He gave a simile of how Nibbāna appears. Like a movie screen many pictures arise and cease, arise and cease, etc. After the movie ends the white screen appears. In the same way Nibbāna appears. Khandha arises and ceases, arises and ceases, etc. After aniccas end and everything is clear up.]

If you live in the adhamma way D. A. process continues (adhamma —not the way of Dhamma. Here Dhamma means in accordance with the Buddha's Dhamma). And live with Dhamma and the D. A. process is cutting off. Now, with this adhamma of dosa is following with sorrow (soka) (For example: This is the moment when parents have displeasure with their children).

Children are not the problem, but parents are going to the apāya (planes of misery). People not listening and practising Dhamma in this present life become adhamma. And they are going around among the woeful planes in saṃsāra. We arrived at this human world with wholesome dhammas. After arriving but doing adhamma, we will lose our capitals (i.e., our wholesome kammās become fruitless in this life).

The Buddha gave some similes for the loss (The similes of earth on the finger nail and a blind turtle in the ocean). So, the Buddha warned you on the value of your human life. From the human life you can go to Nibbāna and not from the apāyabhūmi (continued to talk the Bhūmija Sutta). The matter of realization of Nibbāna depends on wise/right attention. Originally nobody is right. It needs the help of a teacher. It's a very important matter to have wise attention on the khandha.

(Gave vipassanā instruction) First establish samādhi for about 15 or 20 minutes. This is for the beginners. Someone who already discerns impermanence does not need to start from here. Know the touching of the every breath going in and out. After sometimes get samādhi and the mind doesn't run away and knowing continuously.

The mind becomes calm, just breathing in and out as usual. With samādhi, the body will tell you; itching, pain, numbness, hot, cold, etc.

With samādhi whatever it tells you, don't you know it? (He gave the example of a lizard falls from a ceiling to the floor at a very quiet midnight).

The khandha nature appears in different ways. This is the khandha changing. Without samādhi the khandha is also changing, but we don't know it. Someone has samādhi knows the khandha as it really is. How to know it as really is? It's telling you as vedanākkhandha (feeling aggregate). Pain, feeling good and in between are also vedanākkhandha.

So, you know as in the khandha different kinds of feeling arise. Different types of mind arise. Form (rūpa) are becoming hot and cold, calming and moving, the khandha will tell you in many different ways. The Buddha taught that khandha was changing (vipariṇāma). Now, the newly dhamma is arising by disbanding the old one. With samādhi and observe the arising and it disappears.

The changing is arising and its perishing is vanishing. So, always come back to arising and passing away. Therefore, in the khandha only exist with arising and passing away or changing and perishing. It's neither a man nor a woman. Then no need to dispel wrong view. At that time you don't see any face. By looking at the changing and man and woman disappear. Man and woman are only in speech with the mouth.

After closing your five sense-doors and open your ñāṇa eye to observe. Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—Disbanding its own nature is the characteristic of the truth of dukkha. It is changing and also disbanding its own nature. The perishing is also the same.

Therefore, all the changing and perishing are the truth of dukkha. At the time no need to differentiate them as mind and body. It becomes seeing the truth, Dhammānupassanā Satipaṭṭhāna. Changing and perishing are dukkha sacca and seeing or knowing is magga sacca.

At that time becomes right attention. Right attention is going with paññā, the eye of right view—sammā-diṭṭhi. It's also the eye of knowledge—vijjā eye. In real, it's only one ñāṇa eye. Now, you get the eye of seeing dukkha. After that you must get the eye of seeing Nibbāna.

The changing and perishing are anicca, also dukkha and anatta. Only seeing the truth will see Nibbāna. Contemplation of impermanence is contemplation of truth. This is not the ways of sensual pleasure and self-mortification. It's the middle way. It arrives in the middle of taṇhā and dosa. With time go on, ñāṇa become mature and disenchanted.

Why is that? Because you are getting the changing and perishing. It will develop into the knowledge of disenchantment (Nibbidā Ñāṇa) if you are seeing it a lot. Before you are thinking is as get the proper thing. Later not only become disenchantment with it. But also develop into not wanting and getting of it.

When it happens and at the same time all the changing and perishing disappear. (i.e., khandha disappears). And it's turning towards Nibbāna. Not changing and perishing of the stable Nibbāna appears. (Sayadaw gave the simile of a movie show for the vipassanā process). Before it was untidy with impermanence and with Nibbāna appears it is clear away.

# Truth Is in the Khandha

15<sup>th</sup> June 1962

Cutting off saṃsāra is turning ignorance into knowledge. Observe with samādhi and saṃsāra will be cut off. A person no practice is in the whole day doing ignorance and action (avijjā and saṅkhāra). Mind process going on and on is saṃsāra.

The Buddha asked for practice was to know the truth. Where is the truth? It exists in the khandha. This khandha is the truth of dukkha. If you are looking at it and seeing as a lump of matter, and don't know it yet. For fixing a ñāṇa eye, have to develop samādhi and look at it.

Then you see its changing nature from the old one to the new one as vibrations. This is the truth of dukkha. You have to look at it with the knowledge eye. At normal, we are moving around, we can't see it even the khandha shows its nature. After establish samādhi and see its change. Its true nature appears to us. There is vibrations, here is itching and there is aching. Different kinds of mind and feeling arise, cold, heat, tiredness, etc.

Its original nature appears to us. After disbanding the beginning of the sitting nature, it tells you its arising new nature. The old nature disappears and new nature arises. The khandha tells you as I am the truth of dukkha. Except the arising and vanishing the khandha has nothing to tell you.



Khandha is the teller and ñāṇa is the observer. (Sayadaw was using the words of the Buddha in the first discourse to express the experience) Cakkhum udapādi—vision arises; ñāṇam udapādi—the knowledge of seeing dukkha sacca arises; aloko udapādi—light arises. Before because of the darkness of ignorance can't see it, element of light arises for seeing the khandha; vijjā udapādi—knowing arises and not knowing disappears.

Cakkhum udapādi is not the ordinary eye vision but ñāṇa eye. Therefore, the Buddha continued to mention ñāṇam udapādi. It becomes knowledge and D. A. process can't continue. So, without sati and observation whatever we think, speak and act become ignorance, volitional formation and consciousness (avijjā → saṅkhāra → viññāṇam).

There are arising and ceasing with many ignorances, volitional formations and consciousnesses etc., the whole day. This is saṁsāra. So saṁsāra is the aggregate of dukkha. If you don't cut it off dukkha is your own property. Khandha process and saṁsāric process are the same. Saṁsāra is; what is happening now. Nothing will become in the future if we can cut it here. With sati and paññā no ignorance and only knowledge arises.

Therefore, saṁsāra is wrong seeing, wrong hearing ..... and wrong thinking and starting from the six senses-doors. If not encounter a good teacher vijjā udapādi not arises. After establish samādhi and follow what the khandha is telling you and become vijjā udapādi. During establishing samādhi is samatha. Become vijjā udapādi is vipassanā.

[Sayadaw reminded yogis how much important to become vijjā udapādi. He quoted the words of the Buddha; if someone comes to you

and says, “I’ll teach you to end identity view—Sakkāya diṭṭhi. But you must take the pain of the body which I’ll use a spear on your body three times a day, each time 300 spears of inflictions” The Buddha said “You must take these pains for the sake of destroying diṭṭhi because dukkha will never end if you don’t realize the truth.” (from Saccasaṃyutta)]

If you look at things with the ignorant eye—avijjā eye and think what will happen to me and diṭṭhi come in. Sotāpanna is easy. Listening sacca dhamma and with wise attention (yoniso) will become sotāpanna.

For example, I tell you feeling is dukkha sacca. And you observe the khandha and seeing impermanence. Continue with the practice and sure to become a sotāpanna. Thoroughly penetrating dukkha is knowledge of the fuction—kicca ñāṇa. Dukkha is in the khandha and ñāṇa also in the khandha. It’s very near but we are far away from it.

So, saṃsāra is becoming very long for us. Not knowing the arising does also not knowing the ceasing. And it becomes ignorance. Even it’s closer if the mind observes the mind (i.e., cittānupassanā). Mind is at the heart base (hadaya-vatthu) and ñāṇa also at the same place.

Observing the khandha with good samādhi is your duty. The teacher’s duty is teaching the sacca dhamma. The disciple will enter the stream if he is seeing in accordance with the truth.

# Nibbāna Is the Foremost Happiness

15<sup>th</sup> June 1962

Sayadaw based on the verses of the Buddha Kassapa which was mentioned in the Māgandiya Sutta of the Majjhima Nikāya, taught by the Buddha Gautama to Māgandiya brahman (MN.75 Māgaṇḍīyasuttam). “Freedom from disease: The foremost good fortune. Nibbāna: the foremost happiness.”

But after hearing these verses, Māgandiya responded that my body was healthy, so it was Nibbāna because these verses have been existed in their Brahmin Teachings and handed down by their ancestors from the time of the Buddha Kassapa. They were using it and interpreting it wrongly (It's very similar like later Buddhists using and interpreting the Buddha teaching in different ways).

Sayadaw said how it could be that his body was healthy. With samādhi and observe this body, we can see their unhealthy nature directly, such as pains, itches, aches and changing, etc. In our daily life, we have to adjust and look after the body all the times.

(Such as: feeding it, clothing it, going to the toilet for many times a day. And then has to change postures all the times; even in sleep turning it around to release its discomfort. There are four functions of dukkha sacca; Piṭṭha—oppressive, Saṅkhatatha—conditioning, Santāpatha—burning and Vipariṇāmatha—changing. Among them Saṅkhatatha is

quite extensive. Contemplation of this dukkha in daily practice is very important for practice).

Where is the healthy nature of this body? Surely, the body is never healthy. The Buddha referred to this body as rogato (disease), ganthato (thorn), sālāto (dart), etc. With the ariyan eye (noble eye), sacca eye and will see it. Therefore, without this khandha is really healthy, the real fortune and the real happiness.

The Buddha himself taught that the five khandhas were dukkha sacca. How can it be without disease and real happiness? The views are quite different between ariyan and worldly. Looking with the taṇhā and diṭṭhi eye and it seem healthy. You will see it as unhealthy if you fix with the ariyan eye and ñāṇa eye and looking at it. You'll find the disease and knowing it as dukkha sacca.

The way of practice is; first, to approach a teacher; second, listening to the sacca dhamma; third, if you see the truth and will see the happy Nibbāna without the disease. With the practice, you'll also know that the khandha has disease. With good samādhi and paññā will see its unhealthy nature and want to be free from disease. Without seeing dukkha sacca and you can't appreciate nirodha sacca.

Only see the disease and you want to be cured. At first, have to discern the disease, later seeing its disenchantment and at last seeing its ending. And you'll see Nibbāna without disease. You always have the disease if you have the khandha. Without it, it is Nibbāna Happiness.

# To Have Compassion and Wisdom for Oneself

16<sup>th</sup> June 1962

Only by knowing the objects of contemplation, you will know what to contemplate. If not, you are sitting there by wasting time. What are the objects of contemplation? For example, if the eyes see form and eye consciousness arises. It's the beginning of the object of contemplation and also the beginning of D. A. process. After the seeing and the feeling of choosing good or bad arises.

At that moment you are alive with feeling. Seeing is the beginning and choosing good or bad is the second. Phassa paccaya vedanā—contact conditions feeling. This is called saṃsāra. After feeling ceases and craving arises. Vedanā paccaya taṇhā—Feeling conditions craving.

So, at that moment you are with taṇhā. After that clinging and action arise (upādānaṃ and kamma bhava) These are objects of contemplation: ① Eye consciousness ② Feeling ③ Craving ④ Clinging ⑤ action. After ① ceases and ② arises, ② ceases and ③ arises, etc.

The five minds are in a process. After, you will get the new khandha in next life. That is kamma paccaya jāti—Action conditions birth. The mind process arises one by one. The others five sense-doors are also in the same way. In the whole day from the six senses-doors actions are arising. In each day the causes of births are uncountable. (This is the reason why the beginning of a being is indiscernible.)

Therefore, the debts for bodily, verbal and mental kammas are quite a lot. We have to cut off these kammas. From the eye-door, the three D. A. processes of greed, hatred and delusion (lobha, dosa and moha) arise. The other doors also know in this way ( $6 * 3 = 18$ ).

Every day unwholesome kammas are uncountable. You can only cut them off with the path knowledge. Therefore, the Buddha said that the permanent homes of living beings were the four woeful planes. So the wanderings in saṃsāra are quite frightening.

D.A. process is showing the objects for contemplation. You can't do it blindly. Only by knowing what's arising and you'll see the falling away. Mind arises one by one. Every living being is alive with one mind. Every day a lot of kammas are arising.

Therefore, your wholesome kammas which you have done only sometimes are incomparable with them. Also without the D. A. process and you can't be alive. Make note of this point. If you don't get the insight knowledge and all these kammas are not become fruitless. It is not my fault if you don't know what have to contemplate. You don't know what happening in you that and can't do it.

I'll show you the contemplation. Contemplate the impermanence of the mind, good or bad feeling. If you can contemplate them, taṇhā, upādāna and kamma can't arise. Every time if it arises with contemplation cut off the round of existence of defilements, action and result (kilesa, kamma and vipāka vaṭṭas). So, this is asking you to cut off the three rounds of existence. The Buddha and teachers taught people with wisdom and compassion together. If not with compassion they wouldn't give their times.

They could teach the truth (sacca) meant including wisdom. Both qualities have to be going together. It's no completion if one of them is lacking. It is useless talking without paññā. From the point of disciples also need compassion and wisdom. Have compassion for oneself to liberate from dukkha, and wisdom to understand what the teacher has said. Have compassion for yourself.

Take notes with wisdom to my talk. If not you can get the merit but not wisdom. It will be like the same as a frog listening to the talk of the Buddha. If you are listening the talk for merit, then like the frog. So, listen with a human mind for the talk. How to listen a talk also important?

When you contemplate on the arising dhamma (here is seeing), it already is passing away and not existing anymore. You are not alive with the seeing consciousness, and instead with the path factors consciousness. Vipassanā contemplation is abandoning the khandha means this point. Also it is abandoning kilesas not following with taṇhā and upādānaṃ.

Therefore, insight knowledge are abandoning khandha and kilesa. With the abandonment of khandha and wrong view also falls off because there is nothing to be called as a person or a being. It is really crazy if you're making something out of nothing as me and mine.

(This point is quite funny. If we observe carefully and contemplate human problems and most of the sufferings are coming out from nothing, just stupidity and foolishness).

It will never become useless if you die with the vipassanā mind because after you arrive to the blissful plane and you'll enter the stream (There was a talk on this matter by the Buddha in the Aṅguttara Nikāya). Therefore, it is not important that you realize the Path Knowledge or not. Just do the practice and it will abandon taṇhā and kilesa.

(Sayadaw continued to explain the vipassanā process to Nibbāna) This knowledge from the ending of impermanence and it turns towards Nibbāna. Path Knowledge can't arise if you do not start from the insight knowledge because it's proximity condition—anantara paccayo.

Path Knowledge arises only with the cessation of insight knowledge. Path knowledge arises only once. With this only once can abandon or kill all the corresponding kilesas. Even the Buddha himself wouldn't teach in details like this. He would start to teach you the contemplation of impermanence.

Even that much, he would come to you only when your spiritual faculties were matured. You must have faith in the Buddha and contemplate with your own wisdom. Faith and wisdom have to be in balance. Wisdom retreats due to over faith in the Buddha. You can see this in the Ven. Vakkali's case.

The Buddha had to send him away. Viriya and samādhi must in balance towards impermanence. Over viriya the mind is turning towards restlessness. Over samādhi is turning toward torpor. Mindfulness is never over. Should have it always, and to watch and observe. In this way will realize the Path and Fruition Knowledge.



# About the Mind

17<sup>th</sup> June 1962

[Sayadaw gave this talk with his instruction on the contemplation of the mind—Citta-anupassanā (or Cittānupassanā), and based on the sutta, the Sheaves of Reeds, Nidanavagga Saṃyutta (SN.12.67 Naḷakalāpīsuttam). In the sutta Ven. Sāriputta and Mahākōṭṭhita were discussing on the relation between consciousness and name and form (viññāṇam and nāma-rūpam), and practice. Sayadaw gave a simple instruction on cittānupassanā.

The six external guest minds are: ① eye-consciousness ② Ear-consciousness ③ Nose-consciousness ④ Tongue-consciousness (seeing, hearing, smelling and tasting) ⑤ + ⑥ Body-consciousness, pleasant and painful consciousness of the mind, arise in the whole body except the hairs, the nails and the dry skins.

These consciousnesses are called external guest minds because they don't arise all the times. With the knowing of the place of arising and will know the passing away.

The six internal guest minds are: in the heart; ① Greed—lobha ② Hatred—dosa ③ Delusion—moha (restlessness—uddhacca) ④ Non-greed—alobha (giving, offering) ⑤ Non-hatred—adosa (love, kindness) ⑥ Thoughts (thinking, planning, etc.).

All these twelve minds have to contemplate when they arise. Without them arising there are always two host minds exist. These are: ① The mind wanting to breathe in, and ② the mind wanting to breathe out. These are totally 14 minds for contemplation.

Minds arise depending on forms. Seeing consciousness arises in the form of the eye. So, note it as name and form (nāma and rūpa). The others also know in this way. They arise accordingly at their places as name and form. The internal guest minds and the host minds are arising depending on the heart base; they are also name and form.

Whatever mind arises depends on form. So, note it as name and form arise, name and form (nāma and rūpa) are seeing, name and form are hearing, etc. So, you get the knowledge of mind and form—Nāma-rūpapariggaha ñāṇaṃ (ñāṇa). Again all minds arise with the contact of sense-objects and sense-doors.

So, they are cause and effect process. Therefore, doubt falls away. Knowing as only mind and form exist and wrong view falls away. You get the two knowing knowledge

(i.e., Nāma-rūpa pariggaha ñāṇaṃ and Paccayapariggaha ñāṇaṃ) = (knowledge of mind and matter and knowledge of the conditions)

You don't get the contemplative knowledge yet. For the contemplation of impermanence, still need the teacher to show you the knowledge of comprehension and rise and fall (Sammāsanañāṇaṃ and udayabbaya ñāṇaṃ)

Sayadaw used the Milindapañha text for vipassanā instruction. King Milinda requested the instruction from Ven. Nāgasena. He answered to him that when tiger wanted to catch its prey it would not chase them, but waiting and watching behind a bush to kill its prey. In this way the yogi—tiger behind a samādhi bush watching and observing the cittas—preys which are arising from the six senses-doors.

Behind the samādhi—bush, the yogi—tiger has to catch the minds of the preys. Here the tiger represents the yogi or knowledge (ñāṇa); the preys represent the minds or impermanences, or feelings, etc. Ñāṇa catches on the impermanence, or magga is in accordance with the passing away. Not all of the 14 minds arise together.

In every mind moment only one mind arises that there is no way not to catch on it. Cittānupassanā—hiding and catching the minds; catching the minds with samādhi and paññā; contemplate of the minds again and again. Anupassanā means contemplate for many times.

The commentary encouraged to use cittānupassanā because most people take the mind as a self or soul (this point is quite evident because even some Buddhists are using the mind as a soul and a self to teach people. I met an elderly Mahāyana monk before; he said that how you could take rebirth if you didn't have a soul. The mind as a soul is a very deep rooted view in the religions and philosophies.

Even western scientists making research on rebirth had this wrong view. The Buddha condemned it strongly in the sutta (see the monk Sāti in the Mahātaṇhāsaṅkhaya Sutta, Majjhima Nikāya, MN.38/(8) Mahātaṇhāsaṅkhasuttaṃ). Also, the first stage of realization is

abandoning wrong views. A yogi whose nature is diṭṭhi carita and dull faculty is suitable for cittānupassanā.

But for most yogis' experiences, the mind is quite subtle in the beginnings of practice. So in the suttas of mindfulness, it started from the coarser one to the subtler one, i.e., form → feeling → mind → dhamma. ]

Watch with good samādhi. You can't contemplate without samādhi. After establish good samādhi, watching and contemplate behind the bush of samādhi. The tiger of Yogi/knowledge is watching and catching the preys of impermanence. Here I give you the clear instruction.

The tiger of knowledge is eating the preys of the mind or contemplate impermanence. Therefore the knowledge is in accordance with the impermanence. The 14 types of minds are preys. If you are waiting and catching them and will get it. You caught them in dead or the vanishing. Cittānupassanā means watching and catching the minds again and again is contemplation of the minds.

In the Satipaṭṭhāna Sutta the Buddha also included the ariyan minds. Can you contemplate them which you don't have? (As a teacher he had to teach in a complete form. It doesn't mean we have to do all of them). The worldlings only have these 14 types of minds. Therefore it's necessary to justify the text. These were teaching for the worldling and the ariyans, etc.

You have to note this one, vipassanā is watching and catching. Ven. Nāgasena taught king Milinda in this way. If you contemplate it with

searching and it's a concept (paññāti). If you are watching and contemplating whatever arising is ultimate reality (paramattha).

The two arahants were discussing on the contemplation of the mind (here, Ven. Sāriputta and Mahākoṭṭhita). The Buddha also supported them. So you have to practice it without any doubt. And also looking for a teacher who can teach the Dhamma becomes not wanting and revulsion toward the mind. Then he is a speaker of the Dhamma (Dhammakathika).

If you can practice become not wanting and revulsion towards them is a person practicing in accordance with the Dhamma (Dhammānuddhammapaṭipatti). You may realize Nibbāna in this life if you can continue to practice towards the end of the mind or abandoning clinging. We can't conquer the mind that arriving to this plane and that plane. It happens accordingly to the mind. In saṃsāra, it makes us shameful and no benefit at all.

So we shouldn't associate with this mind. I am teaching you become revulsion and disenchantment toward the mind. We can't control our minds that with birth consciousness and become chicks (get the birth of a chick). The beak, wings, etc. are making by this mind. It is in accordance with the clinging of the mind.

In the same ways, you do not become a human being if you are arriving into a cow's womb. And you become a calf according to the mind. Kamma is throwing you there. After arriving there and the mind creates the shape and form. Becoming different animals are creating by the minds, and not kammās. Doing the rebirth-linking (paṭisandhi) is

kamma. Become different kinds of beings are by the mind. Kamma sent you to human life and your human form was made by the mind.

If kamma creates there is only has one kind of hell. But there are many different kinds of hells and make by the mind. Between kamma and mind, the mind is more fearful. When we are speaking, we don't say I can't control my kamma. Instead we are saying; "I can't control my mind."

The Buddha gave the example of an artist's mind. Many fancy pictures arise from the artist's mind.

(We can see this in modern art; some strange stories and novels create by human minds. Even some later Buddhists used this important of the mind and postulated extreme theory of the mind. Everything is mind made and it's the only real existence. This is an extreme theory if we careful study D. A. process.).

Therefore, the Buddha said that mind was the creator and making many different kinds of fancy things. At night seeing a tree stump and taking it as a ghost and frighten.

This is making by the mind. Some people can't control their minds and commit suicide by hanging themselves. Not kammas hang them. People talk about suicide as it will repeat again for 500 time in five aeons (It is a Burmese saying). This was never mentioned in the text books.

They frighten people not to commit suicide. Next life, if having the chance to meet good teachers even can become arahant. The mind in pain is more fearful than physical pain. For an example, if someone hits

with a thorn in the dark and takes it as bitten by a snake and it's more difficult to treat.

(Continue to talk on cittānupassanā) You only become for death if you are talking about no mind to contemplate, because beings are alive with the minds (except only the non-percipient Brahma God-without mind).

So don't make yourself becoming a fool. Contemplate the death (mind) with the alive (mind). Minds which disappear are dead (mind). Contemplate one's own death with the ñāṇa mind which is connecting by kamma (i.e., the near death kamma from last life sent to this life).

We have to send the body to the graveyard if the next mind is not arising. The mind now is the next new mind of Ko Saw Maung (a disciple in the audience). Contemplating the dead (mind) with the alive (mind) is vipassanā.

Do you become disenchanted after seeing a lot of deaths (i.e., one's own death)? Sure you will. And then you don't want these kinds of mind again. In this way, you become a person practice in accordance with the Dhamma.

# On Nibbāna

18<sup>th</sup> June 1962

Kamma vanishes and Nibbāna also vanishes if Nibbāna is made by kamma. It's stable Nibbāna—dhuva-Nibbāna, and no connection with kamma, hetu (cause) and utu (temperature). Why can't people arrive there and see it if it always exists? These are the questions for reasoning. This is not the cause and effect of kamma. This is the cause and effect Dhamma of knowledge (ñāṇa/ñāṇaṃ).

Therefore, you have to work with ñāṇa. This Nibbāna is not made by ñāṇa. If it's so, it will also vanish after ñāṇa vanishes. This is Dhamma sent by ñāṇa. Therefore it's not the way of kamma, but the way of ñāṇa. Kamma is only a supporting factor (upatthambhaka). Buddhists are making merits and ask prayers as it will be the supporting of Nibbāna (it means with wholesome kamma realize Nibbāna).

You must note that only will get it by adding ñāṇa to kamma. Nibbāna Dhamma exists naturally. King Milinda asked Ven. Nāgasena, "Please explain for the characteristic (lakkhaṇa) of ñāṇa." He answered, "Light appears and darkness disappears when lighting a fire in the darkness. Now, you see things with light.

So the lakkhaṇa of ñāṇa is dispelling ignorance. Give you the light of wisdom and showing you the existence of Nibbāna." The reason why you can't see Nibbāna is it's covered up with the darkness of ignorance



and no light of wisdom. Therefore you can't see the always existing Nibbāna.

Is it the work of prayer or knowledge (ñāṇa)? I must talk about the importance of ñāṇa. For example, Dukkhe ñāṇaṃ—the knowledge of knowing dukkha, Dukkha samudaye ñāṇaṃ the knowledge of knowing the cause of dukkha, etc.

The Buddha was using it as the knowledge of knowing the Four Noble Truths. These are sufficient evidence. With only kamma and no ñāṇa included, it will be on the wrong way (we could see this in some monks and lay people at the time of the Buddha. Because of their good karmas, they met the Buddha but not realized Dhamma). They later jump into the woeful planes after arising to blissful planes (sugati). For example, the 500 celestial nymphs of Subrahmā Devata fell into hell after death.

In the Paṭṭhāna, Conditional Relations was mentioned, Maggapaccayo—Path Condition. It was also taught about knowledge. Therefore, with kamma you must add knowledge in it. Then it will become ñāṇam udapādi—knowledge arises, vijjā udapādi—true knowledge arises, etc.

It was all talking about the ways of knowledge. Nibbāna is always existing Dhamma. Not made by anyone and anything. Then it must good to see it. Note it this way.

Nibbāna is covered up by ignorance; this is one of the covers. After uncovering ignorance and it's covered up again with the khandha. It is the cause of ignorance why you can't see the impermanent khandha. Still you

can't see Nibbāna after seeing impermanence. Only the impermanent khandha does not exist, it is khandha nirodho nibbānam (which means the cessation of khandha is Nibbāna).

Therefore, Nibbāna is hidden by two dhammas. You can't see impermanence if you don't move ignorance away, and also if you don't follow the impermanent khandha to the end.

First, you have to dispel ignorance away. Second, you have to follow the impermanent khandha to the end. Taṇhā ends Nibbāna and khandha ends also Nibbāna. It's very rare for someone expresses this way (Indeed, Sayadaw was quite a rare teacher who could explain on practice very clear and profound theoretically and practically).

You can't find a man or woman, and only seeing impermanence after uncovering ignorance and craving (avijjā and taṇhā). Originally only impermanence exists. Because, Sabbe saṅkhāra anicca—All condition phenomena are impermanent (Amazing Buddhas, without them none could teach the reality. So all living beings are living with delusions and dying with delusions). Avijjā and taṇhā are samudaya sacca—ignorance and craving are the cause of the truth of dukkha. Impermanent khandha is dukkha sacca—Impermanent khandha is the truth of dukkha.

Therefore two Noble truths are covered up Nibbāna. The teacher must talk about the ways of uncovering of ignorance and craving. (Instead some are teaching people to come back again and again for sufferings. Only people with kilesa can come back again and again without end).

Open up the mind door and close the other five doors. Penetrate the khandha with knowledge and a person or a being disappears and discover feeling, mind and impermanent khandha. Avijjā and taṇhā blow away and this is moving away one cover only.

Now, you start to see the khandha. Contemplate one of the four satipaṭṭhāna and don't contemplate all of them. Watch and observe and see what the khandha will tell you. With the watching and observing, the khandha is arising and vanishing. And you see the anicca khandha.

You only get the inside knowledge yet. Follow the arising and observe its anicca. Impermanence is anicca, dukkha, anatta and asubha (because it dies). We give four names to it, but that observation is impermanent. Again Nibbāna is covering up with anicca, dukkha, anatta and asubha.

Why is that? Because Nibbāna is nicca, sukha, anatta and subha. Nibbāna is anatta, because nobody can make it. (Also the Buddha's words—Sabbe dhamma anatta—All dhammas are not-self, including Nibbāna.) Develop the impermanence by exercising it (i.e., bhāvetabba).

It will become maturity. Then you see that one's own khandha is in dukkha. And you know it as real suffering. Knowing dukkha thoroughly is penetrating dukkha sacca. Wrong view and doubt fall away. Kilesa and khandha cease. It cut off two phenomena, i.e., kilesa and khandha. Cessation of dukkha is Nibbāna. Knowing the cessation is the path knowledge.

## Two Different Dhammas

20<sup>th</sup> June 1962

[This talk clarified some arguments and doubt between scholars and yogis. Sayadaw talked about Sāsana Dhamma (Teachings only can teach by a Buddha) and Non-Sāsana Dhamma (Teachings also can teach by others). Sāsana Dhamma is the four noble truths and Non-Sāsana Dhamma is dāna, sīla and samatha practices. These two teachings are also connection with wrong views and without wrong views.]

Kammasakatā ñāṇa—Knowledge of belief in actions and results is the dhamma also exist outside the Buddha’s teachings. The three universal characteristics only arise within the Buddha’s Sāsana. Literally it called saccanulomika ñāṇa—Knowledge in accordance with the truth, knowledge leading to the truth.

The differences between the two teachings are with the three universal characteristics and without it. The three universal characteristics are leading to the real dukkha sacca. By penetrating dukkha sacca thoroughly and get the path knowledge. Who want to make the impermanence as mine? Therefore, self-view (atta diṭṭhi) falls away.

With the kammasakatā ñāṇa; if I do it and I’ll get it, then clinging to self view not falls away. Therefore, can’t realize Nibbāna. Dāna, sīla and samatha are after arriving to sugati (blissful planes) and have to come back again (i.e., to woeful planes).

Therefore, the Buddha said that these dhammas also existed outside the sāsana. To become Sāsana Dhamma ñāṇa has to penetrate the khandha. So, it's depending on the practice. (Sayadaw gave example from the suttas)

The Buddha was asking questions to the monks; “Form (rūpa) is permanent or impermanent? Impermanent is sukha or dukkha? etc. ” Outside the Buddha's teachings nobody can ask this kinds of questions and nobody can answer. If you can't answer directly by yourself as it's really anicca and you are an outsider to the teaching. These things are difficult to hear. ]

The Buddha taught about his teachings and other teachings in the Majjhima Nikāya. In the Aṅguttara Nikāya, he said that dāna without the enrichment of vipassanā was not much beneficial because it can't lead you to the end of Dukkha. In the Sacca—saṃyutta he said that someone without penetrated dukkha thoroughly could reach Nibbāna, and you should not believe it.

Therefore without the saccānulomika (sacca anulomika) ñāṇa can't realize Nibbāna. Knowing the ending of dukkha is Nibbāna. Without knowing dukkha and it's impossible to know the end of it. (He continued to talk about the discussion between Ven. Sāriputta and Ven. Mahākoṭṭhita)

The consciousness (viññāṇa) and mind/matter (nāma/rūpa) in this life are depending on each other. Because of ignorance and mental formations consciousness arises. This was belonging to the past. For the contemplation of now is present life consciousness (pavutti viññāṇam).

This point is very important. The past consciousness was already vanishing. How do you contemplate it? It also includes nāma/rūpa if you contemplate viññāṇa, and you contemplate nāma/rūpa and it also includes viññāṇam. Ven. Sāriputta gave a simile for this point.

It was like two sheaves of reeds. The other would fall, if one of them was removed. Some people don't know these Pali passages and they think that can't realize Nibbāna by contemplating only on feeling (vedanā). From the five khandhas, if you contemplate anyone of them you prefer, and it includes all.

Therefore, contemplate for one which you prefer. Why the Buddha taught the four satipaṭṭhāna? Because the yogis have different characters. (Sayadaw said that in the sutta Sāriputta and Mahākoṭṭhita made the discussion was for the later generation to dispel doubts and arguments which could be arise).

## Two Knowledge of the Truth

21<sup>st</sup> June 1962

[Sayadaw explained the two knowledge of the truth in the practice; i.e., anubodha ñāṇa and pativedha ñāṇa. The differences between them are:

With the help of a teacher know how to practice, seeing anicca and knowing dukkha is anubodha ñāṇa or vipassanā ñāṇa (not including of penetration).

The other is penetration of dukkha and realization of Nibbāna or the path knowledge (knowing with penetration). These are two knowledge of knowing the truth. Without the anubodha ñāṇa and pativedha ñāṇa will not arise. The other differences between them are far away from kilesa and abandoning of kilesa.

Another point is kilesa not drying out yet and so the path knowledge not arises. Insight knowledge are drying out the kilesas and path knowledge totally burns them off. At the stage of anubodha ñāṇa is seeing the impermanence of any one of the khandhas. At the time of pativedha ñāṇa arises and you can make the decision that whatever arises is the real dukkha and then path knowledge arises. ]

There are two knowledge of knowing the truth; anubodha ñāṇa and pativedha ñāṇa. Impermanence was the truth of dukkha, which was

taught by teachers. Taking a system of practice from a teacher, with contemplation and knowing by oneself is anubodha ñāṇa.

This is not yet penetrative knowing. This is known by following the knowledge of the Buddha and teachers. It is impermanent here and there in the whole body. Nibbāna has not yet arisen since Dukkha do not cease. These are only insight knowledge. It is not yet the penetrative knowledge by oneself and dukkha not ceases. Only by contemplating a lot, you will have the penetrative knowledge. It becomes mature and knowing it as real dukkha sacca.

And then it supports pativedha ñāṇa. So, these are vipassanā ñāṇa and magga ñāṇa. Knowing with what the teacher has said and with penetration by oneself. Nibbāna can't be known by what the teacher has said to you. The differences between them are far away from the kilesas and its disappearance.

Knowing thoroughly with the Path Knowledge can dispel kilesas and it will never come back again. You can get Nibbāna only by making kilesas far away. Why can't I get Nibbāna yet? Because kilesas have not dried out yet. After kilesas dry out, and burn with the path knowledge and then it disappears. This was a simile given by the Buddha.

Let's look for the truth in the khandha. From the head down to the feet, you will find the different changing nature in the khandha. Select one of them for the contemplation. If you prefer feeling and contemplate feeling, prefer mind and mind, prefer form and form, etc.

In the khandha always exist with impermanent dukkha sacca. And it will show you that all. Only with the penetration of knowledge the



matter will finish. Khandha is only dukkha sacca and should never doubt about that. This was coming from the first discourse of the Buddha. At first know as feeling, mind, etc.; after that not as feeling and mind but know as real dukkha sacca.

The khandha is truth of dukkha. So, only truth of dukkha arises. Know the mind, feeling as impermanence with anubodha ñāṇa. When the pativedha ñāṇa arises, it's not khandha but can decide as real suffering. Therefore, outside the Buddha Sāsana, Sacca Dhamma disappeared and couldn't become Buddha and arahants.

So don't condemn on your perfection (pāramī). Instead just work hard to develop these two ñāṇa (anubodha and pativedha ñāṇas).

## Right Association

22<sup>nd</sup> June 1962

[Based on a sutta from Sutta Nipāta; The Buddha taught associate with saddhā and paññā (faith and wisdom). No need to afraid of lobha—greed, dosa—anger and moha—delusion. As a worldling these mental states will arise with the mind, when the causes are there. These defilements are latent in it as a potentiality.

The important thing is when they arise, associated with saddhā and paññā to observe them. Saddhā here means trust in the Buddha and Dhamma. And these unwholesome mental states become friends. They give you knowledge (ñāṇa). Don't forget, ehi passiko—come and observe me!]

Every day I am talking about important things. Every day in society people are talking and acting with lobha, dosa and moha that most unwholesome dhammas arising among them. Not every unwholesome dhamma lead to painful existence. I will talk in accordance with the Buddha's teaching.

So don't be afraid of them. Just do what I'll tell you. Dhamma of which dispels the unwholesome dhamma comes in, and you can't fall into there. Before, most Buddhists take it as all unwholesome dhamma leads to painful existences. We have to make a clear note that there are unwholesome dhammas leading to painful existences whereas some are not. Also don't think that every wholesome dhamma is good.

There are wholesome dhammas freeing you from dukkha and some are not. There are wholesome dhammas leading to Nibbāna and some are not. Normally it's even not easy to describe in this way. If there is disease and there is medicine. Not getting the method and we are afraid of what should not be afraid. And also we are not afraid of what should be afraid.

These things can be happened. All these dhammas are coming from wrong association. Here not means the wrong association with people but with the wrong dhammas. Have to associate with faith (saddhā). Here is not the faith of givings and offerings (dāna).

Faith in the all knowing power of the Buddha (sabbaññutā ñāṇa) and Dhamma can destroy kilesas. Also, have faith in the noble saṅgha (ariyas). So at first associate with saddhā. Have faith in that sabbaññutā ñāṇa knowing everything. Have faith in that his teachings can give the three kinds of happiness. (These are: human, celestial and Nibbānic happiness; in short, mundane and supramundane happiness).

Again, associate with paññā and observe the khandha. Then you'll see the impermanence of the khandha. The Buddha also taught about it. You do not see it if you don't believe (because you will not try for it).

In the Sutta Nipāta the Buddha taught that people associated with saddhā and paññā would see Nibbāna. Not only the dukkha of painful existences but also all the other dukkha will end. He said that all the five khandhas were impermanent.

Even you don't know about it and have faith in it. After that with paññā and practice can't you see impermanence? For example, you see a gem stone and greed arises. And you'll see its impermanence when you observe with paññā. At that moment greed is not greed anymore, instead becomes impermanent. Impermanence does not lead you to painful birth.

Only greed sends you there. It becomes anicca (not existing) and magga (knowing). It's also in accordance with the Satipaṭṭhāna Pali text. It was mentioned when greed, angry mind, etc. arise and have to know them. And then these lobha and dosa, etc. are not sending you to apāyas and instead leading to Nibbāna. Foes become friends, because you associate with saddhā and paññā. It creates magga to realize Nibbāna.

I am warning you don't let lobha and dosa go its own ways. For worldlings unwholesome dhamma will arise when the causes are there. Therefore right association is very important. You will be in trouble if you are associating with clinging (upādānaṃ) and actions (kamma). So you have to associate with ñāṇa.

Even lobha and dosa are foes and they become our beneficial friends. Some people are not good in sitting meditation and when the hindrances are coming in; they get up and leave the place. Do you have to run away or associate with saddhā and paññā? The Buddha said that you were a worldling, lobha, dosa and moha dhammas would arise.

Have faith in it and observe with paññā and become magga. I am not teaching a strange dhamma. I am teaching you in accordance with the Pali Text. With the right association and will be free from all dukkha. With faith and knows the arising, associate with paññā and will know the

impermanence. Do you have to be afraid of unwholesome dhamma? Are you afraid of association with bad companions?

This kind of knowledge is not easy to come by. So note this point very carefully. Association with saddhā and paññā and don't with clinging, action, sorrow, lamentation, etc. With the right association and D. A. process is cutting off. Without it and the process will continue. It's impermanent that without the I-ness. Lobha and diṭṭhi are together.

Lobha sends you to the realm of ghosts (peta). And diṭṭhi sends you to the realm of hells. Association with saddhā and paññā become insight right view (vipassanā sammā-diṭṭhi). In the beginning of practice it's only ordinary saddhā and paññā. After sometime it becomes the spiritual faculties (indriyas). With the maturity and become the power (bala).

With more mature and become saddhā maggan and paññā maggan. This is the end of the path. Why still we are not seeing Nibbāna yet? You have to know that it's not mature yet. Therefore before going to teach someone, the Buddha had to observe the maturity of his/her spiritual faculties (Buddhists rely on the outside powers should contemplate this point seriously).

[Translator's Note: Sayadaw had been to Rangoon (Yan-gon) (at that time the capital city of Burma) only once in his life time. This was the last year of his life (1962) for receiving the Aggamahāpandita title for his service to the Buddha Sāsana.

Staying in Rangoon (Yan-gon) for a week, he taught people and answered their questions. This period was 7<sup>th</sup> July to 14<sup>th</sup> July, 1962. He

knew that he would pass away in that year. The people there requested him to come back again. He replied that his khandha would answer for them. And continued to say, they met him quite late.

At that time it was very close to enter the Vassa—Rain Retreat. He went back to Amarapura, spent his last Rain there, on the day of Kaṭhina Ceremony—Kaṭhina Cloth offerings, and passed away in a remarkable way. At here, it includes some of his talks in Rangoon (Yan-gon).]

# The Importance of Knowing the Truth

8<sup>th</sup> July 1962

The chart of D. A. process is not for worship (Sayadaw's well known the circular chart of D. A. process). Dukkha and Samudaya (suffering and the cause) are not for a worship. But take this process as saṁvega (sense of urgency). You should have to make companions with saddhā and paññā. Instead you make friends with taṇhā.

So you can't realize Nibbāna. The knowledge of not wanting will arise only by seeing one's own death. Seeing one's own death is insight practice. The Buddha taught of human existence was difficult to get. But you all are wasting the difficulty to come by with the jobs of taṇhā. Saṁsāra is long means that the dangers of old age, sickness, and death will never end.

The place is where samudaya ceases and the moment of abandonment of the human fetters (saṁyojana) is Nibbāna. Vipassanā is not choosing a place for practice. Only in samatha practice needs to choose forest and mountain places. Vipassanā has to observe the rise (udaya) and fall (vaya) of phenomena. Udaya is arising and vaya does not exist.

The system (method) is already there. Asking for a method is seemed difficult to be. (It was his first and last time in Rangoon (Yan-gon). It seemed people requested from him the way of insight practice).

Observing your own mind is cittānupassanā. Even during the writing and eating, people can realize Nibbāna.

Every time mind arises and observe it as it exists or not exists. Not existing is what the Buddha taught as anicca. Knowing is the path factors (maggā). Do you get it by prayers? (some Buddhists are making prayers and vows for the outside powers.) or Do you get it by knowing it as not exist?

You will know your own death if you observe. You are always in dying. The arising is your birth. The passing away is your death. Therefore it is important of knowing your own birth and death. Arising and passing away is dukkha sacca (truth of dukkha). Knowing it is magga sacca (truth of the path).

The knowledge of the Buddha, seeing the impermanence of form (rūpa) was 5000 billion times a moment and for the mind was 100,000 billion times. This discernment was after he became a Buddha. This was not before he became a Buddha. You also see it nearly as the Buddha if you become an arahant.

These were from the text record. You have to take the khandha process. The text could have mistakes (i.e., commentary). Don't observe all the khandha. If you observe one of them all are included. For example, you observe feeling or mind. One khandha arises and all the khandhas are with it. (Sayadaw referred it to Saṃyutta Nikāya).

Don't say that after finish my jobs and will do the practice. It will make oneself to become misfortune. You will die at anytime if next mind



does not arise. You can't say kamma will give you the chance all the times. Impermanence is arising dukkha and vanishing dukkha.

So it's dukkha sacca. Do you have to search for it or by knowing with observing one's mind? Knowing is magga sacca, the abandonment of taṇhā is samudaya sacca; next khandha not arising is nirodha sacca. These are leading to the truths. Penetrate the four truths and at the same time is realizing Nibbāna. Fire dispels darkness, gives light, showing the things and drying up the oil. In the same way with the contemplation of impermanence and the four truths arise. By developing the path factors (maggan) and the four truths arise.

# Answer to a Buddhist

10<sup>th</sup> July 1962

(Tax office general U Loon Pe heard the news of Sayadaw in Rangoon (Yan-gon), went to see him, and asked some questions on Buddhism).

Q: He said to Sayadaw that in his view it was impossible to observe the mind. He had studied the cognitive process of the mind (vīthicitta) and couldn't relate it to the practice because the minds are arising and falling very quickly and with many bhavaṅga cittas (Life-continuum minds) between them.

The contemplation can't be in the present moment. Therefore according to his understanding it's impossible to contemplate the preceding mind (the first mind) with following mind (the second mind).

A: Manāyatana (mind base) is the pre-mind. Contemplate this mind with the post-mind, which is vipassanā magga (path factors mind). These two minds are arising one by one. They are separating with many bhavaṅga cittas between them.

Even separate with bhavaṅga cittas and no kilesa comes in between them is not a problem at all. So it's contemplating the pre-mind with the post-mind. The pre-mind is impermanent and the post-mind also impermanent.

Without separation by kilesa and only with the bhavaṅga cittas, so, it can be contemplated. Even separate with 100,000 billion bhavaṅgas are not an obstruction (According to the Abhidhamma within a wink of an eye, mind rises and falls that much). Bhavaṅga cittas are the mind in sleep. If separate by kilesa and it becomes darkness, and can't see the pre-mind. Without kilesa you can see it. (Sayadaw referred to the cittānupassanā in the Satipaṭṭhāna Sutta).

“sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti—He knows a lustful mind to be lustful. ” The bhavaṅga cittas between them are taking the objects of the past, which were kamma, kamma nimitta (sign of kamma) and not an obstruction. They are only supporting the life faculty (jīvitindriya). Don't take it as the objects of obstruction. Contemplate this kilesa as the pre-mind if kilesa comes in (e.g., knows the lustful mind as lustful).

Q: Ven. Sir, should we have to take them as anantara and samanantara (proximity and contiguity conditions)..... (These two are in the 24 Conditional Relations—Paṭṭhāna, they are identical in meaning—arise immediately)

A: No, don't take it this way. These Anantara and samanantara were the views after becoming a Buddha. It is not our views. In the practice of becoming a Buddha contemplated the pre-mind with the post-mind. You have to follow the original view of becoming a Buddha.

There were two views. For the view of after became a Buddha, worldlings can't follow it. But we can follow his view on the way to become a Buddha. (This point here sayadaw mentioned was very

important for yogis. The sutta teachings were for yogis to train their mind in practice.)

Q: What is magga vīthi? (sound is not clear)

A: This refers to the objects of all the mind and form (nāma and rūpa) cease. All the dukkha cease and Nibbāna appears at their place: first, gotrabhū citta (change of lineage), after that magga citta (path factors mind), fruition citta (phala citta). And after that bhavaṅga citta—they can't see Nibbāna, it take the objects of kamma, kamma nimitta, and then paccavekkhana (reviewing mind) arises and seeing Nibbāna again.

Bhavaṅga citta can't see Nibbāna. Nibbānaṃ maggaca arammana paccayena paccayo—Nibbāna object and the knowing mind are going together (Sayadaw referred to the Paṭṭhāna). Fruition mind continues to arise one by one. They have to take the object of Nibbāna, if you can't see Nibbāna, then bhavaṅga citta arise. Only phala citta continues to arise and cease with one by one is right.

Q: The nature of Nibbāna is cool like a thousand pots of water pour on the body.

A: This is not from the Pali Sutta. The exposition of the commentary, just gave an example and not really cool (i.e., the physical body). It referred to as without kilesa. It meant if magga arises and kilesa fire is extinguished. You should know the suttas and commentaries separately. It's kilesa cooling down and take it really cool. Not really cool. Not refer to the cooling of the body.

Q: Does atta exists? (This was a strange question put by a Buddhist who had the knowledge of Abhidhamma)

A: In a Saṃyutta Nikāya Pali, a brahmin asked the Buddha (it seemed as referred to Aggivaccha brahmin). Does atta exists? I don't teach of it exists.

Q: And then; Does anatta exists?

A: Also, I don't teach of it exists. The Buddha rejected both. Ven. Ānanda asked the Buddha of why he rejected both? The Buddha gave the answer; "If I tell him atta exists and he'll take the view of permanence. If I say of anatta exists and he'll take the view of nothing exists.

Then, he runs into the view of annihilation." Therefore, the Buddha answered in the middle way of not exist. If not regard to person and talk about Nibbāna, has to talk as anatta exists.

(Atta problem is the biggest problem of human beings. Even most Buddhists can't escape it. Among Buddhists still many hold the view of eternalism of the soul and even teaching to people like Ven. Sāti in the Mahā-taṇhā saṅkhaya Sutta in the Majjhima Nikāya.

Some are holding the view of Nibbāna as the root of existence, the first cause or the dhamma body. Therefore understanding of atta and anatta correctly need to study and reflect thoroughly from the Pali Nikāya).

Q: (The last question seemed to be the difference between worldling and stream enterer. The sound from the recorded tape was not clear. Both have lobha and dosa. Sayadaw gave examples for them).

A: It's like someone has illness and eats something not suitable for the sickness. Another person's illness is already cured and eats something not suitable to his body. In the same way, it's worsening his situation if kilesa comes in to the worldling.

(Here was an answer to the question of the contemplation of the mind in the present. It was explained by Ven. Sayadaw Dr. Nandamalarbhivamsa. I extract it from Sayadaw's answers to questions in Abhidhamma). Contemplation in the present; it doesn't mean not contemplate the past and the future.

There are three kinds of present: ① Momentary present (khaṇa paccuppanna) ② Continuity present (santati paccuppanna) ③ In the present (addhā paccuppanna).

① Momentary present is arising at that moment. Sayadaw was using it as a momentary present of the process. This can't be contemplated because two minds cannot arise at the same moment. For example, in the contemplation of the mind with the mind;

Ⓐ The object of mind is one mind. Ⓑ The contemplative mind (ñāṇa) is another one mind. When Ⓐ arises and Ⓑ can't arise. Only Ⓐ is passing away and Ⓑ can take its place.

② Continuity present is; for an example, if you are thinking about something which is also a present. It's continuity present. After hearing a

sound and thinking about it (continuity). A duration of time is also a present (paccuppanna); for example, today. And if become tomorrow and it's not. It becomes future.

If the day before and becomes the past. Therefore ② and ③ are the contemplations in the present. If the object of contemplation and the contemplative mind (ñāṇa) are closer to each other as much as possible and then kilesa can't come in between them. It becomes a big gap between them if you know it later.

If other minds not come in between each vīthi is in the present. For example, after the object of vīthi arises and contemplates with the contemplative vīthi. After seeing an object and ñāṇa comes in; like or dislike not arises. What Mogok Sayadawgyi said; “the pre-mind is anicca, and the post-mind is magga” were referred to these.

# Three Steps to Nibbāna

8<sup>th</sup> to 10<sup>th</sup> July 1962

T1

Only the truth of Dhamma (sacca dhamma) can arrive to Nibbāna. In the discourse; Turning of the wheel of Dhamma (Dhammacakkappavattana Sutta), in the beginning the Buddha taught the five ascetics (Pañccavaggi) on Knowledge about the truth (sacca ñāṇa). After that, he taught about what the function of the truth was. This was the working knowledge of the truth (kicca ñāṇa).

After that he taught the ending of Kicca Ñāṇa which knew the end of the working knowledge (kata ñāṇa). Taking notes of these in gist. If you want to arrive to Nibbāna, which is the ending of all dukkha and these three knowledge are very important.

Where were you coming from? (pointing to the D. A. process chart). You all came from avijjā (not knowing). What was you didn't know? Not knowing the truth was ignorance (avijjā). Therefore I come here for opening your eyes. Traditionally all are blind people. Samsāra will be long if the right dhamma disappears. On behalf of the truth I'll not talk lightly to anyone.

All will be in dukkha if the right dhamma disappears. Every day you are doing things for sufferings. (doing samudaya and dukkha). Therefore



the other two truths are disappearing from you (magga and nirodha). You will get Nibbāna if the cutting knowledge (ñāṇa) arises.

Is Nibbāna far or near? At the six senses-doors, minds are starting to arise. You have to know them (knowing the arising minds). Also have to know the contact (phassa) and good or bad feelings (vedanā). Every time all the different minds arise, have to follow their impermanence.

Saṃsāra is long means the phenomena (dhamma) are long in the khandha process (The continuation of the D. A. process). If you see dukkha sacca with magga sacca, become cakkhuṃ udapādi—vision arises. Every mind, feeling, etc. arise and seeing their impermanence, become vijjā udapādi—knowledge arises. Cessation of dukkha and taṇhā is Nibbāna.

Therefore Nibbāna is for someone knows the truth and how to cut off dukkha and taṇhā. That is the cessation of samudaya and dukkha. From taṇhā, upādāna and kamma are samudaya and jāti is dukkha (From the D. A. chart, section three and section 4). The arising dhamma are satipaṭṭhāna (Knowing the phenomenon arises is sati). Knowing their impermanence is magga (the path factors).

So it becomes satipaṭṭhāna magga. If you can continue in this way lokuttara magga (Path Knowledge) will arise. This is the last knowledge (Kata Ñāṇa). I'll show their connection. These are not easy to talk. So make notes carefully. Whatever arising is dukkha sacca. Knowing is ñāṇa.

So it is knowledge of the truth—sacca ñāṇa. Whatever arising is dukkha has two meaning: the first one; impermanent is dukkha. The second one; without knowing the arising dhamma and continues to jāti is

also dukkha. People think Dhammacakka-pavattana Sutta is difficult. Without a teacher, it's difficult. I'll talk about Kicca Nāṇa in gist.

Every time mind, feeling, etc. arise and ask them. What are your functions? The answer will be, our functions are arising and passing away. So the function of mind and form are arising and vanishing.

T2

Where is the truth? Your khandha is the truth. If you know the truth will realize Nibbāna. The khandha has the five aggregates. And whichever aggregate you contemplate only dukkha sacca—truth of dukkha. By teaching you to know about suffering and the desire to be free from it will arise. Avijjā is to not know anything. It means not knowing what should be known (i.e., not knowing the truth).

And knowing what shouldn't be known (i.e., knowing about things which are not truths). Therefore, this is a dhamma (ignorance) give you a lot of trouble. It's the champion in bad things and forbidden to Nibbāna. It never does the job of freedom and only doing the round of existence.

The first discourse of the Buddha, the Dhammacakka-pavattana Sutta was the sacca Dhamma—truth of Dhamma. But you put the dhamma of dāna, sīla, and samatha at the fore front that sacca dhamma is out of the sight. Whoever not knowing the truth and his both eyes doesn't have the light yet. You will go the right way if you get the light.

There are two types of dhamma. Taṇhā prefers dhammas and nāṇa prefers dhammas. You can't go to Nibbāna with taṇhā. Therefore, you

have to listen a lot of ñāṇa prefers dhammas. You may think there is only one kind of D. A. process. There are the D. A. processes of a worldling, stream enterer (sotāpanna), once-returner (sakātagāmin) and non-returner (anāgāmin).

Only by becoming an arahant and all are cutting off. Whatever arises and knows it as dukkha sacca. Then it becomes vedanā paccaya paññā—feeling conditions wisdom. This is to know the truth and the way to the stream entrance. If vedanā paccaya taṇhā—feeling conditions craving which you do every day, then it's the way of a worldling.

I'll continue to talk kicca ñāṇa. This knowledge is closer to become a stream enterer. It was these three knowledge which made Kondaṇṇo (the first of the five pañcavaggis) become a stream enterer. It will take you long in the practice if follow the long process of the insight knowledge. Ordinary disciples no need pāramīs. You only need for listening the sacca dhamma and wise attention for it.

These came from the Majjhima Nikāya and Petakopadesa Text. Now you have to know the function of whatever arising dhamma of form, feeling, mind, and dhamma are carrying ageing and death with them. Are they encounter destruction naturally or the cause of oppression by ageing and death? They'll tell you that we are subjecting to the function of oppression. You have to see their functions with ñāṇa. If you know their functions and it's kicca ñāṇa.

T3

Only you know the truth can develop *kicca ñāṇa*. From these you can realize *Nibbāna*, which is *kata ñāṇa*. All the meditation centers are teaching the sixteen stages of insight knowledge. In my talks don't have these and only three knowledge. Why it's too short?

[Before his time and after until now, most teachers and yogis talk about these sixteen knowledge which are from the commentary). In the *Saṃyutta Nikāya* the Buddha taught that in this two armed length *khandha* truth existed. (e.g., to *Rohitassa Devaputta*, SN.2.26 *Rohitassasuttaṃ*). ]

I am teaching the people with three intentions. (All dhamma teachers should have these intentions) ① May people could listen to the *sacca dhamma* ② May the Dhamma be known by them ③ May people could practice in accordance with the knowledge.

All persons of *dukkha sacca* (worldlings) are indeed poor people because they don't have the treasures of a noble disciples. [These are conviction (*saddhā*), virtue (*sīla*), conscience (*hiri*), concern (*ottappa*), listening (*suta*), generosity (*cāga*) and discernment (*paññā*).]

Nobody can help to deal with old age, sickness and death. Therefore all are lonely and poor. (This point is seemed to be simple and insignificant. But if we contemplate deeply we see the oppression of *dukkha sacca*)

(Sayadaw continue to talk on *dukkha* in the everyday life with humor; such as homes, clothes, foods, etc. compared them with hospitals, bandages and medicines, etc.)

The khandha is always oppressing by ageing, sickness and death (jarā, byādhi and maraṇa). So it's dukkha sacca (the meaning of Piṭṭha Oppressive dukkha). Therefore the khandha subjects to the function of oppression. This is kicca ñāṇa. It's also subject to the conditioning by taṇhā—craving. It's also dukkha sacca.

This is saṅkhatatho—conditioned dukkha. For examples, we are always busy with livelihood of foods, clothing, dwellings, etc. (Conditioned dukkha may be many varieties in wide ranges and never end to talk about this subject).

Khandha is always burning with fires of ageing, sickness and death (including with many types of kilesa fires). This is santapatho—Burning Dukkha. Mind and feeling, etc. are arising and vanishing by changing. This is vipariṇāmatho—changing dukkha. All these four functions are including in vipassanā knowledge.

Therefore, with the short human life span don't follow the sixteen knowledge. Go with these four functional knowledge which are bhāvetabba or vipassanā ñāṇa. Kata ñāṇa are Path Knowledge and Fruition Knowledge. Dhammacakkapavattana Sutta, the first discourse was relating to everyone because it did not concern with the character of a person.

Some discourse were relating to personalities; for example, Bāhiya of the bark-cloth (Ud 1.10; PTS: Ud 6, Bāhiya Sutta or Ud.i.10; or A.i. 24; DhA 101). Teaching on truth (sacca) is dhammānupassanā satipaṭṭhāna. Contemplation of whatever form, feeling, mind and at last all is converging at the impermanent dukkha sacca, which is

dhammānupassanā satipaṭṭhāna. All functional knowledge is insight knowledge. You don't need to know Abhidhamma.

(Sayadaw himself was a well known Abhidhamma teacher of his time. Nowadays some have the view of it as no need to practice in accordance with the Abhidhamma. The suttas not support this point).

Ven. Sāriputta taught the monks to contemplate one's own mind. Therefore whatever mind arises contemplate any of it. And you'll see impermanent dukkha sacca. This is kicca ñāṇa. It's also true as contemplate the dead mind with the alive mind because you see your own death with ñāṇa.

It'll become disenchantment if you see your own deaths moment to moment. After that comes the knowledge of not wanting your own deaths. This arises and all the khandhas disappear. Dukkha sacca disappears and sukha arises at its place. Knowing of dukkha not exists is kata ñāṇa.

# Wrong View on Nibbāna

11<sup>th</sup> and 12<sup>th</sup> July, 1962

T1

Not knowing of Nibbāna becomes annihilationism (also can be eternalism). We know Nibbāna as the cessation of mind and form and taṇhā (from the suttas). After the cessation of these things and take it as nothing exists anymore and run into annihilationism. Teaching on Nibbāna is quite a heavy subject. Taking Nibbāna as a place or a city (even as a permanent heavenly existence) is eternalism.

Taking Nibbāna as without mind and form and run into annihilationism. Without the penetrative knowledge, Nibbāna and wrong views are very close to each other. If saying Nibbāna as nothing arises and craving people (bhava taṇhā) will reject it. (This was one of the reasons and some taṇhā people have bhava taṇhā—craving for existence that creating a superior heavenly existence to represent Nibbāna).

Now, you'll know clearly the existence of Nibbāna taught by the Buddha. You can arrive to Nibbāna or seeing it only in the middle way by going between the two wrong views (sassata and uccheda). People are taking it as extinction or a special place. Therefore whatever you are giving (dāna) with wrong view will never arrive there.

All the Buddhas taught that living beings caught up with sassata and uccheda views never realized Nibbāna (So this point is very

important for all Buddhists who want to transcend dukkha). Therefore we have to talk about Nibbāna free from sassata and uccheda views.

(Sayadaw continued to Aggivaccha Sutta, MN.72 Aggivacchasuttam) This was the discourse on Nibbāna. In the time of the Buddha they used loka (the world) for mind and form. Rebirth consciousness (paṭisandhi viññāṇam) was already finished in the past.

Now, from the five khandhas of saḷāyatana (6 sense-bases) we take the present consciousness (pavutti viññāṇam) which is mind (manāyatana). Inside of the mind and form (nāma/rūpa), 6sense-bases (saḷāyatana), contact (phassa), feeling (vedanā), there is neither man nor woman, neither person nor being exists. Before talking about Aggivaccha, I am dispelling diṭṭhi for you.

Listening to this talk is not me, a person or being and only mind and form, or khandha dukkha sacca. We have to base on the D. A. process to talk about Nibbāna. Because of ignorance, volitional formation arises → rebirth consciousness → mind and form → six senses bases → contact → feeling arises.

These are causes and effects connection. Here is dispelling your doubt. Human being, cow, chicken, pig, etc. all are so called with conventional truth (sammuti sacca). All their sources of existences are the same. Nobody creates them (God or Mahā Brahma).

With the causes and the results are arising. Diṭṭhi falls away by knowing the arising phenomena. Visuddhimagga Text book defined it as cūḷa-sotāpanna. This is falling away of wrong view by knowing (not directly). Knowing is knowledge.



The brahmin Aggivaccha asked the Buddha if we took these views what would happen (his wrong views to the Buddha). It became wrong views. “Please talk about Gotama’s view. ” “My view is mind and form are arising and passing away.” Therefore I am asking you to contemplate impermanence is the view of the Buddha. The right knowing of impermanent dukkha sacca with the magga sacca is the view of Buddhists.

Without listening to these kind of talks all people have wrong views. With the resistance of diṭṭhi and can’t realize Nibbāna (because the first stage of realization is destroying wrong views). These reject Nibbāna. Therefore after dispelling diṭṭhi that people should do the offerings (dāna).

What is the benefit of taking the view of impermanence? Taṇhā, māna and diṭṭhi will cease. This is the doctrine of the cessation of papañca dhamma or to Nibbāna. Papañca dhamma are making beings running like a circle in saṃsāra. Ni-papañca is Nibbāna (Taṇhā, māna and diṭṭhi are papañca).

T2

Practice without the appreciation of Nibbāna and can’t realize it. Only free from sassata and uccheda views that it is possible. You have to understand D. A. process for the appreciation of Nibbāna. Do you have to do the prayers, if you want Nibbāna? Or you have to understand the process of D. A. and know how to cut it?

You will never realize Nibbāna if you don't understand the process and how to cut it because you do it blindly and without knowledge anything about it.

(Sayadaw gave the example of Ven. Channa on this point). If you understand the continuation of D. A. process and will understand dukkha sacca. And also if you understand the disconnection of D. A. process and will understand magga sacca. In this way nirodha (cessation of dukkha) comes in by itself.

If you know the connection and know that samudaya is its cause. Dukkha sacca is including in the continuation of the D. A. process. Also, Nibbāna is including in the disconnection of D. A. process. If you don't know them, sassata and ucccheda views come in as hindrances. Impermanent view is cutting off both views.

By seeing impermanence with the contemplation of any one of the four satipaṭṭhāna is on the right path. By observing the khandha process and diṭṭhi is cleared up, and not only with the intellectual knowledge. Therefore you have to look at the khandha. Whatever mind arises and contemplate its impermanence and section ② not connect with the section ③ (viññāṇa.... vedanā and taṇhā.... kamma).

The present causes are cutting off and the future results will not arise. [section ③ and section ④]. With this you know Nibbāna roughly. What do you call the cessation of samudaya and dukkha? It's called Nibbāna. Before, it's only samudaya and dukkha arise; but without dukkha and magga. If taṇhā and dukkha cease, it's Nibbāna.

With the understanding of the cutting off D. A. process that you appreciate Nibbāna. Therefore two views on Nibbāna arise. The end of Taṇhā is Nibbāna and The end of Khandha is Nibbāna. This is to know Nibbāna from the cause and effect connection.

The brahmin (Aggivaccha) continued to ask; “With the cessation of papañca dhamma, where the person was gone? ” The Buddha not answered his question. It was sassata view having the thought that the person was gone to somewhere whereas was uccheda view for not going anywhere. His mind was confused with diṭṭhi and Nibbāna. Only with teaching by clearing up wrong views as much as possible, that Nibbāna comes into appearance.

Khandha are like fuels and kilesa fire. Therefore you all are burning with kilesa fire (so human world is like a hell). Fuels and fire are going together that our situations are quite worse (So human beings are also like the fire petas whom Ven. Mahā-moggallāna met. Human beings create all these unpleasant things from this human world).

Is there including any happy person? The fire will be extinguished if the fuels are gone. Therefore by getting the khandha isn't good. If using the ultimate reality; only dukkha and samudaya are going together. With concept; fuels and fire are together. Do the contemplation of insight means asking you to view the burning of the fuels and fire. Rise and fall, rise and fall, etc. are these burning processes (impermanent).

All the khandhas are always disappearing by burning with ageing and death fire. Therefore you know your own horrible existence. You'll be sure to realize Nibbāna if your magga is in accordance with the impermanence.

By practicing in the morning, you attain realization in the evening, vice versa; if kilesa not comes in between them (i.e., between anicca and magga). (From the Majjhima Nikāya) Why don't you realize it? Because your khandha are going to connect with taṇhā. You all have the habits of connections. Only you have the habit of disconnection will realize Nibbāna.

If section ③ and section ④ not arise will get Nibbāna. (i.e., taṇhā.... . kamma and jāti...). Taṇhā nirodho Nibbānaṃ and khandha nirodho Nibbānaṃ—Cessation of craving and khandha is Nibbāna. Therefore you get the round of existence by connection and Nibbāna is disconnection. A person can alive with each mind moment. One will die if next mind does not arise.

So contemplate the dead mind with the alive mind, or contemplate the pre-mind with the post-mind. The pre-mind is the dead mind which is dukkha sacca. The post-mind is the alive mind which is magga sacca. Every time the mind dies and seeing with the alive mind and saṃsāra will be cut off. If you see your own deaths; “Do you want to get human and heavenly existences by prayers?”

It becomes disenchantment. Seeing the dead is yathābhūta ñāṇa—knowledge of as it really is. Disenchantment is nibbidā ñāṇa. At the time of not wanting it is magga ñāṇa—Path knowledge. At that moment all the five khandhas disappear. All the death shows are finished which is Nibbāna. Seeing it is magga ñāṇa.

So these are nirodha and magga-cessation of dukkha and the eight path factors. The Buddha said; “the journey to Nibbāna is not far and

very near” And then why don’t we arrive there? Because we are going in the crooked way. We are running in a circular way. If kilesas are coming in, you don’t get it this life and also next life. Therefore, it’s important not let kilesas come in. Contemplate them as impermanence if they come in.

## Part 9

### The Dangers of Wrong Knowledge

31<sup>st</sup>, July, 1962

[ Sayadaw based this talk on a Pali word—asandiṭṭhitova which means the dangers of wrong seeing. There were 25 kinds of dangers mentioned in The Text and asandiṭṭhitova was one of them. It can be also translated as wrong view, wrong knowledge and wrong knowing. Human beings are seeing, viewing, knowing and understanding things in the wrong ways, which create a lot of sufferings and problems in societies.

Some of them come from education, entertainments, faiths, politics, economic and even from science and technology. Right seeing, viewing, knowing and understanding bring happiness, peace, and security. Wrong seeing, viewing, knowing, and understanding bring sufferings, problems, and insecurity. ]

The Buddha reminded us to live with mindfulness and clear comprehension (sati and sampajañña). Knowing the arising dhamma is sati (e.g., the mind). Do they stay in this way? Or vanishing? Just observe them with paññā.

Therefore, be mindful and observe with paññā. It was so important that the Buddha had to remind us. With mindfulness, we know what

exists, and then know the vanishing with paññā. Paññā knows the mind arises and vanishes. Then the mind process can't continue.

If the mind process continues, you'll be in dukkha. If the mind process is cutting off, you'll attain the blissful Nibbāna (sukha nibbāna). If I am talking like this, it may not be clear for you. So look at the DA chart. By seeing the vanishing of the mind, section ② will not connect with section ③.

It's called magga (knowledge) because kilesa will not arise. With the cessation of samudaya, section ④ not arises. Taṇhā nirodho nibbānaṃ—the cessation of craving is Nibbāna. It's also dukkha nirodho nibbānaṃ—the cessation of dukkha is Nibbāna.

If not, it becomes taṇhā samudaya dukkha samudayo—with the arising of craving, dukkha arises. That is taṇhā paccaya upadanaṃ..., bhāva paccaya jāti—craving conditions clinging..., becoming conditions birth. If you can cut it off in this way, you can attain Nibbāna. This is the cessation of samudaya and dukkha saccas.

It seems to be that Nibbāna is near to us. Physical and mental sufferings are happening to everyone. Why is that? Because in the past we have done dukkha saccas and brought it here. And then from dukkha sacca, dukkha grows out. (It's like a bitter tree grows bitter fruits.)

The Buddha reminded us not to fall into the dangers of wrong seeing. Because of someone, I am in suffering. Don't let this kind of wrong view arises. With wrong view, mind and form disappear, and person or being arises. This is the danger of wrong seeing. It happens because of not seeing impermanence.

By making the non-existing as existing; suffering, sorrow, lamentation, crying and sleeplessness come into being. These are not the causes of the past. It happens by encountering the danger of wrong seeing. So don't put the blame on the past kamma.

Because, with the danger of wrong seeing, mental suffering arises. Therefore, we have to correct the danger of wrong seeing (asandiṭṭhitova), and make it become the right seeing (sandiṭṭhiko). Having the right seeing, we will attain Nibbāna, and then sorrow and lamentation will cease.

With the wrong seeing, sorrow and lamentation will follow. Among all the dangers, falling into the danger of wrong view is the most frightening one (The Buddha mentioned 25 kinds of dangers, and asandiṭṭhitova is one of them.). Wrong seeing is samudaya sacca (the cause of dukkha). It will get the painful birth of dukkha sacca (the result of suffering).

The danger of wrong seeing is not made by others. It comes from wrong knowledge. It arises by not seeing the impermanence of the mind / body process, and seeing them as a person or a being instead. These dhamma have already existed and were taught by The Buddha.

I have to describe it because you don't know about them. After falling into the painful planes, it's not easy to come back again to the blissful planes. In the present, human beings are suffered and will fall into woeful planes in saṃsāra. A lot of people are in the woeful planes because they encounter the danger of wrong seeing.



(Most living beings come to this human world and create hell, animal, and ghost planes on earth for their future rebirths.)

Right seeing is the Path Knowledge (magga ñāṇa). If you attain the Path Knowledge, you will see Nibbāna. With the attainment of right seeing, samudaya ceases and dukkha ends. With non-attainment of right seeing, samudaya increases and dukkha becomes outgrowth. Therefore, whatever mind arises, contemplate its impermanence.

# Non-conflict and Non-attachment

8<sup>th</sup> August 1962

[Sayadaw based this talk on the Madhupiṇḍika Sutta of Majjhima Nikāya (MN.18 Madhupiṇḍikasuttaṃ). In the sutta, the Buddha answered Daṇḍapāṇi, the Sakyan who asked him about his doctrine and proclamation. Still there are a lot of Buddhists don't know exactly what the Buddha's doctrine and proclamation.

Some even misinterpret his teaching, such as taking Nibbāna as atta. Interpret as the root sequence of all, with practice return to oneness, non-dualism, the first cause, etc. Therefore, it can be confused or mistaken with Hinduism. To understand the teaching of the Buddha clearly, we need to study the Sutta Nikāya. ]

There is nothing more important than to end dukkha. Dukkha sacca exists in this khandha in fullness. We have the desire (chanda) to be free from it. But without getting the knowledge of liberation, it becomes difficult. So I'll give you the way to end dukkha.

First, have to know about dukkha. Second, look for the source of dukkha and to know where it comes from. Third, cut off dukkha from where it comes. Fourth, what the result of cutting it is (Nirodha—cessation).

First, I'll talk about the knowing of dukkha. Don't go and look for dukkha elsewhere. Now having this khandha and listening to this talk is

not sukha, but only dukkha. This is only in the level of perception. For the wisdom level, watch and observe the khandha with the normal breathing. It will show you many things.

These are abandoning its own nature. After establishing samādhi, observe the khandha with mindfulness and wisdom. And have to know that whatever arises now is truth of dukkha. Let us look for the source of dukkha. It comes from taṇhā (craving) by making prayers to become human beings.

We caught the culprit of samudaya sacca. Fulfilling our prayers is dukkha sacca. Making prayers with desire is samudaya sacca. Physical and mental sufferings arise from affection. These are happening now in the present of dukkha and samudaya saccas. Affection and sorrow are samudaya and dukkha.

In the whole day, we are turning around with samudaya and dukkha that the Buddha has not arisen for us. The Buddha of magga sacca has not arisen to us. Therefore, we can't expect the nirodha sacca of the ending of dukkha sacca. From the tree of dukkha, arises the seed of samudaya. From the seed of samudaya, the tree of dukkha grows out again.

Your situations are only having fuels and fire. Extinguish fire and peace does still not arise. It's very terrible indeed. Not knowing the arising of dukkha and samudaya is ignorance (avijjā). Also don't know where nirodha and magga is ignorance. Don't know the four Noble Truths is ignorance. Let's talk about magga and nirodha saccas.

(Sayadaw told the story of Daṇḍapāṇi, the friend of Ven. Devadatta. So he had no respect for the Buddha). He asked the Buddha, “What is your ascetic’s doctrine? And what do you proclaim?” The Buddha answered, “Not conflict with anyone is my doctrine. Usually teach people to cut off passion for the realms of existence.”

The Buddha later recounted this incident to the monks. And then they went to ask Ven. Mahā Kaccāyana for the answer. (The Buddha did not explain his short teaching to the monks and left.)

Ven. Mahā Kaccāyana delivered them the vipassanā dhamma. After seeing something pleasant and pleasant feeling arises. After that notice it with perception, and then thinking with taṇhā, māna and diṭṭhi (i.e., craving, conceit and wrong view) arise.

[The process here is:

contact (sense doors + sense object + contact = consciousness) → feeling → perception → thinking → the perception and categories of objectification/papañca (i.e., taṇhā, māna and diṭṭhi)].

Therefore, taṇhā, māna and diṭṭhi dhammas are coming from seeing, hearing, etc. According to D. A. process, sec ② connects with sec ③ (i.e., consciousness...feeling → craving, conceit, wrong view).

(Sayadaw continued the instruction of cittānupassanā). If seeing consciousness arises, contemplate its impermanence. And papañca dies and samudaya ceases. Magga sacca and nirodha sacca arise. Papañca nirodho nibbānaṃ—cessation of papañca is Nibbāna.

So Nibbāna is also called ni-papañca. With the contemplation of impermanence, the four Noble Truths arise together. If contemplating the arising dhamma, magga and nirodha will arise.

These are our friends. We should associate with them. Without contemplation, dukkha and samudaya arise. These are our enemies. We shouldn't associate with them. The time without contemplation is a fool. The time with contemplation is a wise person (see The Bāla Paṇḍita Sutta in the Saṃyutta Nikāya).

# Development with Contemplation

8<sup>th</sup> August 1962

Magga—the path factors have to be developed. Be developed with contemplation on one of the five khandhas. If you know how to use this khandha, it becomes a valuable thing. If you know how to develop it, you will arrive to the other shore of Nibbāna.

If not, will sink in the four apāya bhūmis—woeful planes. A person who knows how to use it will have benefit. A person who doesn't know how to use it will be in trouble. With the contemplation, what'll happen? You all have ignorance and craving. With a lot of contemplation, ignorance becomes thinner and craving drying up. Both of them connect with the taints (āsava).

Therefore, āsava is extinct (avijjāsava and kāmāsava). If you are discerning anicca, contemplate anicca. With dukkha and contemplate dukkha, with anatta and contemplate anatta, etc. And then āsava will be extinct. If you ask me the time span of when it'll become extinct and it depends on you.

If your kilesa and taṇhā (defilements and craving) are thick and you'll get it slow. You'll get it quicker if your kilesa and taṇhā (defilements and craving) thinner. In the Khandhavagga Saṃyutta, the Buddha taught the Vāsijaṭṭa Sutta (The adze handle, SN.22.101 Vāsijaṭṭasuttam). It was like the wooden handle, with a lot of striking (using) and eroded slowly.

We can't say how much it is eroded. But it's sure that it's eroded. The Buddha asked us to contemplate. But you all are making prayers and wishes. (Sayadaw continued to talk the simile of a hen and her eggs which included in the same sutta).

With a lot of contemplation, the egg shell of ignorance becomes thinner, taṇhā liquid becomes dryer, and knowledge becomes sharper. So don't blame it on your pāramitās (perfection comes from practice).

With the contemplation of one of the five khandhas and get the three results. You can ask for the 31 realms of existences. These are dead bodies. With contemplation, you get Nibbāna. It's not dying. If you don't want to die in anyway, just follow the way of undying.

The duties of a hen are spreading its wings on the eggs, giving her body heat to the eggs, and giving its smell to the eggs. In accordance with the smell and different beings appear.

Only by performing these three duties, the outcome is sure. You also have to contemplate the khandha with anicca, dukkha and anatta. Vipāka vaṭṭa—the result of the round of existence is like the egg.

The shell is like ignorance. The liquid inside the egg is like taṇhā. The claws of chick becoming sharper are like knowledge (ñāṇa). That the chick come out by breaking the shell is like freedom from the cycle of the round of existences—vipāka vaṭṭas.

# Mountains of Bones and Oceans of Blood

2<sup>nd</sup> to 3<sup>rd</sup> September 1962

T1

[In the book of causation, Nidānavagga, there was a chapter called Without Discoverable Beginning, Anamatagga saṃyutta. The Buddha gave some similes on the subject of Saṃsāra—round of existence without discoverable beginning.

Some of them were: ① Tears shed by a living being in Saṃsāra was more than the four great oceans. ② The mothers' milk a being had drunk was more than four great oceans. ③ The blood a being had shed by beheading was more than the four great oceans.

After the Buddha passed away, some Buddhist philosophers or even practitioners postulated theory of the beginning of Saṃsāra or everything, the first cause. In the time of the Buddha, some of the 62 wrong views came from practices and miscalculation. ]

If you are making merits (puñña) based on craving (taṇhā), it becomes black and white mixed kamma. Therefore, you'll get the human existence. With only taṇhā, you can't get it. Merit is white and the desire for becoming is black. So it becomes samudaya sacca. Mostly monks are using samudaya sacca to teach people as good. Samudaya has to be abandoned.



(Sayadaw was very different from others. Always teaching people to transcend dukkha for whatever wholesome kamma they are doing).

Why do I say it's samudaya? Because it's governed by ignorance (avijjā). People who know this point will do merits for not wanting becoming. If you have done samudaya sacca, it'll give the result of dukkha. Only cutting off the round of existence (vaṭṭa), will realize Nibbāna.

Now people are making merits for connection of vaṭṭas. With kilesa vaṭṭa, kamma vaṭṭa arises. With kamma vaṭṭa, vipāka vaṭṭa is sure to arise. (Defilements lead to actions and actions lead to existences.) That people are making merits for wanting to have a long life and good health mean including taṇhā with the affectionate khandha.

When making the merits, we can't realize about it. Only by contemplating about them with truth, we know that as dukkha. Importance of right view is becoming clear. Even merit is dukkha, no need to mention about demerit. Then, someone says, let us make merits for good fortune.

This is clinging to the khandha. All are based on the attachment to khandha, not including to come out from the vaṭṭas. We are always doing the avijjā paccaya saṅkhāra—action with ignorance. Therefore, not anyone of them will realize Nibbāna if 100,000 human beings die. Rise and fall of the khandha is the truth of dukkha.

Therefore, khandha is dukkha sacca. You all said that it was taught by the Buddha. But truth always exists without the Buddha. The Buddha only explained it with names. Truth had existed before the Buddha.

Therefore, you have to remember that whenever you have khandha, dukkha exists.

Whatever arises from khandha is dukkha sacca. By knowing impermanence, diṭṭhi falls away. After knowing the cause and effect, doubt falls away. After diṭṭhi falls away and with contemplation is a cūḷa-sotāpanna. With the contemplation and discerning of impermanence will become sotāpanna.

T2

If you don't know the truth, your bones will be higher than Mt. Vepulla (at Rājagaha). Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. Now you are discerning anicca and knowing dukkha sacca. You'll not die again. Because section ② is not connecting with section ③ (i.e., viññāṇa...vedanā >/ taṇhā...kamma).

By seeing the arising and falling dukkha, ñāṇa cut off saṃsāra. Saṃsāra is long because we don't know dukkha sacca with the Path knowledge. Following in the ways of traditions, our bones were piled up like mountains. (Here traditions mean worldly matters, dāna, sīla, and samatha practices, etc.)

Our khandhas rise and fall. Seeing impermanence is seeing dukkha. By seeing dukkha, taṇhā, upādāna, and kamma die out. No more birth (jāti), ageing (jarā) and death (maraṇa) arise. Therefore, the truth to Nibbāna is to know the Noble Truth. Making worldly developments are the matters of bones developments (Even may be worse than bones

developments because human beings misuse them in unwholesome ways. The results are painful births).

Especially today you have to remember these things. If you contemplate and discern impermanence of the arising dhamma, section ① of ignorance (avijjā) becomes knowledge (vijjā). And mental formation (saṅkhāra) becomes non-mental formation (vi-saṅkhāra).

Also you'll know the section ② as dukkha sacca (i.e., viññāṇa... vedanā = the five khandhas). And also it cuts off section ③ and ④ not to arise (i.e., taṇhā, upādāna, kamma ➤ jāti).

The magga (path factors) sees dukkha sacca and cut off D. A. cycle of section ① to section ④ and it can't recycle again. Section ① and ② are cut off by knowing dukkha. Section ③ and ④ are cut off by abandoning. Therefore, the whole circle is vanished. Before we are running in circle; now the circular running is cut off.

The circular running of samudaya and dukkha saccas is finished. The cessation of samudaya and dukkha is Nibbāna. They are ceased with the arising of magga and nirodha. The person working with impermanence knows two truths and then abandoning two truths.

Therefore, the circular running show comes to an end. In reality, all the four truths are included in the knowing dukkha sacca with magga sacca. The Buddha has arisen in the world to open the ñāṇa eyes for not connecting sections ③ and ④, or to cut off sections ② and ③. For a person, the journey is not ending; sorrow and lamentation are always following him.

Craving, clinging and action (taṇhā, upādāna, and kamma) are the dhammas for the extension of saṃsāra. It doesn't matter to reduce your work and eating. But if you reduce the practice or not doing the practice, your bones will pile up like a mountain. It's quite terrible.

Now if you don't practice, your dukkha can't vanish just like the simile given by the Buddha. It was like using a blade of grass dipping into the sea and shaking the water out each time and the sea water would never dry up. The Buddha said these things with his direct penetrative knowledge.

(Sayadaw here warned the audience about the passing away of Henzada U Mya, a well-known business man and a close disciple of him. Nearly a month before he died, Sayadaw met him in Rangoon (Yan-gon) (Yangon) and warned him again for practice. He never took Sayadaw's warning seriously and was always busy with making money. So, Sayadaw now urged his audiences for practice and not wasting their precious time on money.)

# A Simile for Nibbāna

7<sup>th</sup> September 1962

In studying the three Pali Canons (Piṭakas), the main importance is to know the three universal characteristics. Teaching on the 28 matters (forms) are also impermanent.

Condense on the 53 minds are also impermanent. (Here 53 minds are 52 mental factors + 1 consciousness.) In the four Noble Truths, dukkha sacca is the main one. The cessation of dukkha is Nibbāna (nirodha). Samudaya and magga are also impermanent dukkha sacca.

The Buddha's teachings in the 45 years also were on impermanence. At the end of impermanence will discover nirodha. The Buddha said that in the past, at present, and in the future, all the Buddhas were teaching the arising of dukkha and the cessation of dukkha.

Therefore, don't be in too many dhammas and teachers. Just follow this way. And no one can be deviated from the path. We have to change into the ariyan eyes. The eyes given by the parents were for the matters of living and eating. It's not including for reaching Nibbāna. Fix with the ariyan eyes and you will get the ariyan's views.

This view is pure and not mixed with kilesa. Therefore, whatever situations ariyas were in, their minds were unshaken, never worrying, never with affections and free from raga (lust, attachment). We should

not reject worldly conventions, either. With the view of no father and mother will commit the heavy kammās.

You get the ariyan eyes if you discern anicca because it's right view. In practice, look with the sammādiṭṭhi eye. Only by seeing anicca, one arrives at right view. This is the view not connects with section ③. If connects with section ③, it becomes wrong view, attachment with wrong view, and actions governed by wrong view.

This is the teaching for becoming a sotāpanna. For once-returner (sakadāgāmin) and non-returner (anāgāmin), the process to deal with is craving, and clinging, actions done with craving.

(Sayadaw continued to explain the five maggas and how they connected in practice.) Right view and right thought can't be separated. They are like the eyes and glasses. Without right thought, one can't get right view. If you discern impermanence, include these two wisdom factors. You can't discern them only with two of them.

Mindfulness reminds you to look at here. Samādhi not let your head moving around but turn your eyes straight toward the object. If viriya not pushing it toward the object of impermanence, it can't go there. Therefore, if you are discerning impermanence, you get the five path factors.

Ekacitta sampayutta—mind can be alive with one only. Therefore, you see the death of your own mind. Before not fixing with the ariyan eyes, you didn't see your own death. Mind can't be shown with dimensions (pamāṇa). It can be sensed that its own existence is clear to us. Knowing the existence to non-existence is the view of the ariyas.

This is the view of purity. You can say right view is the ariyan view. In the whole saṃsāra, you only saw other people's deaths but never had been your own. Now you see your own asubha, dukkha, anatta, anicca, and dukkha sacca with the ariyan eyes.

The worldly brahma gods with their divine eyes can see a small needle on the earth. But they don't have the ariyan eyes that can't see their own impermanent khandhas. You will become disenchantment with it if you see your own deaths moment to moment. At the time of not wanting these deaths, all of them disappear.

If you arrive at this point, see and know that there is a place without deaths. With the contemplation, khandhas disappear. Seeing the impermanence is the eyes of the disciple of the ariya. Not seeing deaths is the eyes of ariya.

That no khandha exists is khandha nirodho nibbānaṃ—The cessation of the khandha is Nibbāna. Section ② (i.e., the five khandhas) not exists. These are death elements. The reason of not seeing deaths is the cessation of section ② connecting section ③ (i.e., from viññāṇa ...to ... kamma).

Only Nibbāna and magga ñāṇa are leaving behind. Section ①, ②, ③, and ④, all are ceased. All of them are samudaya and dukkha saccas. The whole cycle of D. A. process is teaching for someone not in practice. The whole cycle of D. A. process is ended for someone in practice. After the contemplation of D. A. process and becoming a Buddha, he knew its beginning and the end of it.

I'll talk about Nibbāna. Dāna, sīla, and samatha practices are for dying. With the vipassanā magga dhamma, get the undying Nibbāna. With the saṅkhata dhammas (conditioned phenomena), you get the asaṅkhata dhamma (unconditioned). This is the reason why Nibbāna is difficult to understand because with the conditions to get the unconditioned.

(Sayadaw explained about Nibbāna with the simile of digging a cave. It was profound. During the Second World War, jet fighter planes came to bomb people. So they had to dig caves in the mountain area for safety). The cave is not existing in the past, present, and future.

It appears by digging. The digging is like seeing impermanence. The rock fragments are khandhas. The empty cave is like Nibbāna, without khandhas.

The true refuge is of unconditioned—asaṅkhata. Impermanence and the rock fragments are conditions—saṅkhata. The empty cave (Nibbāna) and the rock fragments (khandhas) are not the same.

[This simile of Nibbāna looked very simple, but profound and easy to understand the nature of Nibbāna.

Nibbāna does exist for someone who practices. It doesn't exist beforehand as some Buddhists think. (For example, an original mind, etc.) The Buddha said to Rohitassa Devaputta to look for Nibbāna in the two armed-length body. In one of his talks, Sayadaw said Nibbāna is not connected with the five khandhas.



Khandhas only had three Noble Truth, Dukkha, Samudaya, and Magga Saccas. But The Buddha said four Noble Truths were in the khandha. Sayadaw said Nibbāna was the external of the khandha, and not in the internal of the khandha. Because Nibbāna was nicca (permanent) and khandha was anicca (impermanent).]

# Contemplation on Anatta

16<sup>th</sup> September 1962

There are five khandhas. Some people contemplate on forms and discern anicca. Some contemplate on minds and some on contact (phassa) and discern impermanence. Some contemplate on feelings and at last whatever you are contemplating, all phenomena are not-self—sabbe dhammā anattā.

It doesn't follow the desire of a person or a being. Not according to our own interests and not follow the character of a person is anatta. It happens according to its own nature. For example, an itching sensation arises. It arises without the desire of a person or a being.

After arising, it disappears. In disappearing, also not follow the desire of a being. So if feeling arises, contemplate it as anatta. The body contacts with the air from the electric fan and pleasant feeling arises. And contemplate it as anatta. It doesn't follow anyone's desire. It arises by the contact of sense object and sense door. (Continued on the neutral feelings from the four sense doors of seeing, hearing, smelling, tasting).

Contemplate them also as anatta (continued on the mental feelings of somanassa, domanassa, and upekkhā). Also contemplate them as anatta. Arising is anatta and disappearing is anatta. Not following the desire of a person or a being. Not following the character of a person. Note these three points as anatta.

There was another kind of anatta taught by the Buddha. For example, conditions by *viññāṇaṃ* and *nāma-rūpaṃ* arise. With the cessation of *viññāṇaṃ* and *nāma-rūpaṃ* also cease. This is the cause anatta and the result also anatta. Both were the same nature. The first one is showing with person or being. The second one is showing dhamma nature, or related with dhamma. This came from the *Saṃyutta Nikāya*.

Another way is with contact (*phassa*) and feeling arises. With the cessation of contact, feeling ceases. Only cause and effect exist, and not including a person or a being. *Atta* (self) and *attaniya* (belonging to self) are falling away. This was from the *Chachakka Sutta*—the Six Sextets Discourse, *Majjhima Nikāya* (MN.148/(6) *Chachakkasuttaṃ*).

This kind of anatta was teaching by the Buddha not letting the self come in. If you appreciate this kind of anatta, you'll free from *sassata* and *uccheda* (eternalism and annihilationism). In the *Aṅguttara Nikāya*, the Buddha said that without clearing away *sassata uccheda* views and practiced, even couldn't get the *saccanulomika ñāṇa*—knowledge in accordance with truth.

So no need to mention about Path and Fruition Knowledge. If listening to dhamma talks, all of them get merits. But there are also dhammas with the realization of *Nibbāna* and also without it. It will get *Nibbāna* only with dhammas dispelling wrong views. Why after dispelling wrong views and with the practice will see *Nibbāna*?

(Sayadaw made this emphasis by pointing to the suttas, for example, in the cases of Ven. Channa, Ven. Yamaka, Ven. Anurādha, etc.)

The dhammas you contemplate are anatta (objects of contemplation). Also Nibbāna is anatta. It will come to the ending only with the knowing of the saṅkhāra anatta and their disenchantment and not wanting of them. And then you'll get the unconditioned anatta (Nibbāna).

At the ending of saṅkhāra anatta, asaṅkhata anatta exists. Anatta benefits anatta. You are hearing strange words. Don't take it as easy to hear about them. First, the Buddha taught two views of anatta: "without a person / a being" and "cause / effect" anattas.

Now, there are two kinds of anatta with the practice. Sabbe dhamma anatta—All dhammas are anatta. Contemplate to see this (i.e., impermanence) and to become disenchantment of it and following to the ending.

You will see the ending of them after seeing impermanence, dukkha, anatta. At the end of saṅkhata anatta, you will see asaṅkhata anatta. This is the practicing process of anatta. With the big knowledge, it becomes clearer.

# Cessation of the Taints

19<sup>th</sup> September 1962

The ending of the taints—āsava is the ending of its causes. If you ask the result, it's the realization of Nibbāna. There are two kinds of realization (e.g., an arahant still alive and after passing away). In the Saṃyutta Nikāya, the Buddha taught how to end āsava.

These kilesa dhammas are floating and sinking down living beings from the highest plane—the realm of neither perception nor non-perception—nevasaññā-nāsaññāyatanabhūmi to the lowest plane—the Great Hell is called taints—āsava.

Condense them and these are greed, hatred, and delusion—lobha, dosa, and moha dhammas. Condense the four and become 2, lobha and moha dhammas. Taints of sensuality (kā mā sava) and taints of becoming (bhavā sava) are greed (lobha).

Taints of wrong views (diṭṭhā sava) and taints of ignorance (avijjā sava) are delusion (moha). Human and celestial planes are kā mā sava. The fine material-sphere planes (rūpā vacarabhūmi) and immaterial-sphere planes (arūpā vacarabhūmi) are bhavā sava, and the four woeful planes (apāyabhūmi) are diṭṭhā sava.

Floating and sinking up and down, all the living beings in different realms is avijjā sava. If there are taints, their ending also exists. What kinds

of person end āsava? Jhānato passato āsavakhayam vaddami—the person with contemplation sees taints come to an end.

If you can discern with contemplation, taints will come to an end. Separate the five khandhas into four satipaṭṭhāna and contemplate one of them can fulfill the satipaṭṭhāna practice. If you know whatever phenomenon is arising and has the two processes of rise and fall, taints will end.

For example, greed arises and then vanishes. All the other dhammas are also the same. So don't name it as greed, etc., instead take it as arising and vanishing dhamma. All are arising and vanishing phenomena. If you see these ignorance becomes knowledge (avijjā → vijjā).

Taṇhā (craving) not arises and kāmāsava, bhavāsava, and diṭṭhāsava cease. Craving, clinging, and action cease without arising. Therefore, there are two kinds of cessation: cessation by discerning and without arising. The four āsavas cease by discerning impermanence. You all are praying for the ending of āsavas.

But with no practice and only having desires. The Buddha taught the ending by contemplation. And then he said that the ending of dukkha—peaceful Nibbāna couldn't be realized with relaxed effort but with only full effort.

Therefore, you have to make full effort. The goal of knowledge must work with knowledge. That's only realized Nibbāna. With only dāna, sīla, and samādhi can't get it. These are only support for it.

(Sayadaw gave the simile of a hen and some eggs from the sutta to explain on the realization of Nibbāna with practice and not by prayers. He told the duties of the hen). For this point, the Buddha gave the simile of a hen and eggs. With the contemplation of impermanence, kilesa becomes thinner.

It was like the hen sat on the eggs very often and dried up the liquid of kilesa inside it. And also the avijjā shells were becoming thinner. The darkness of avijjā disappears and the light of vijjā appears. Practice with the three jobs of anicca, dukkha and anatta, contemplate it over and over, and the shell of ignorance will thin out.

And then taṇhā liquid will dry out. And will see the Nibbāna light element. These are the result of the contemplation of impermanence. Except this job and there is no other refuge. Shell of ignorance and taṇhā liquid cover up the knowledge (ñāṇa).

Therefore, knowledge can't sharp. Without the contemplation, every day taṇhā liquid cover up thicker and thicker. (If the mind has smell like the body, it may be very unbearable). With the contemplation, it becomes vijjā udapādi—knowledge arises.

Human beings are every day covered up with ignorance and craving, and their minds are over-polluted. (Medias and environmental problems support this point). Therefore, not become aloko udapādi—light can't arise. The function of knowledge is bhāvetabba—continuous contemplation and development.

It happens only by development, not by praying or prayers. (Later Buddhists do a lot of prayers to get outside powers). Even wanting to be

born in the brahma worlds has to practice. So no need to mention about Nibbāna with prayers. You can ask how long have to contemplate.

With example, wise people can know it. The Buddha gave the simile of an adze. Your duties are not separating from impermanence with the knowledge. (i.e., anicca/magga) Magga is vijjā. Therefore, knowledge is doing the job of trimming out ignorance. Here nothing to do with the perfection (pāramī).

If you use the handle of an adze to strike things a lot, the handle will be eroded. Seeing impermanence a lot, avijjā and taṇhā become thinner and āsava will come to an end. With the less contemplation, kilesa come in between the practice. And then avijjā and taṇhā are becoming thicker.



# Are You Worshipping Wrong Views?

20<sup>th</sup> September 1962

Before in the past lives, you all had done dāna, sīla, and samatha practices. Why can't you still realize Nibbāna until now? You have to know that there's something still obstructing you. The self-view of my dāna, my sīla, and my samatha are mixing up with you. These are the hindrances. You might meet one of the Buddhas in your past lives.

(Before many Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. The Buddha also mentioned that one couldn't find the beginning of a living being because saṃsāra was so long.)

Even you met the Buddha, “me-and-mine” self-view hindered you for the realization of Dhamma. Outside the sāsana (i.e., other teachings; sāsana refers to the Buddha's Teachings) it governs living beings all the time. Even without dispelling atta di~~tti~~thi, doing dāna, sīla, and samatha, and encountering the teaching, it hinders the realization of Nibbāna.

Therefore, you are suffered from the khandha dukkha and the dukkha of burnt with kilesa heat. If you have me and you have mine, they forbid the ending of khandha and taṇhā. It doesn't forbid other things. It prefers you to be in the sea of dukkha. It doesn't prefer you to be free from dukkha. Quite an evil dhamma it is!

But the difficulty is you all are worshipping him. Not understand the D. A. of the khandha that this wrong view arises. It was also *atta diṭṭhi* that we had missed the Buddha because at that time, we were in the woeful planes. It was also we had missed the Dhamma because it was resisted by *diṭṭhi* within our hearts.

There were two chances of missing; without and with encountering the Dhamma. The power of *atta diṭṭhi* is quite extensive, and reaching the whole 31 realms of existences. Nothing is possible without it. It's like all living beings are bound with the ropes of *diṭṭhi* and floating down the river of *taṇhā* water.

If the *diṭṭhi* ropes are never cut off or falling apart, one can't free from the danger of *taṇhā* water. *Diṭṭhi* was so evil that the Buddha told us to deal it before than when you were hit with a spear or your head was on fire.

In the *Abyākatasamyutta*, *Vaccha* Brahman asked the Buddha; “Does *atta* exist?” The Buddha not answered. He asked again; “Does it not exist?” The Buddha again not answered. So Ven. *Ānanda* asked the Buddha why he didn't answer them. The Buddha replied to him that if he answered it did exist; one would take it as eternalism. (SN.44.8. *Vacchagottasuttaṃ*)

If he answered it didn't exist; one would take it as annihilationism. Therefore, the Buddha not answered it. And now you'll understand how difficult to dispel *diṭṭhi*. Listen with the big ears only have the value (it means *ñāṇa* ears).

Another point was if the Buddha answered *atta* existed, it was the opposite of *sabbe dhammā anattā*—all dhammas were not-self. If answered not existed, he had already had the view of *atta* and become confusion. (This point is quite true, even to Buddhists who believe in self or soul is not easy to accept *anatta* doctrine).

Except the discerning of impermanence, there is no other dhamma can destroy *diṭṭhi*. Insight knowledge (*vipassanā magga*) is like digging out the root of a tree and Path Knowledge cutting off the root after it exposes. The first *magga* doesn't cut off *lobba* and *dosa*. It cut off *diṭṭhi* alone.

Only by abandoning it, that can be free from the four woeful planes of existence. So you have to know that living beings arriving there are the cause of *diṭṭhi*. It sends beings to blissful planes of existence (*sugati*) and forbid *Nibbāna*.

If you see the arising phenomenon, free from *uccheda* view. If seeing the vanishing, free from *sassata* view. Practice for seeing impermanence means to kill *diṭṭhi*. Practice to see its disenchantment means to disenchant *diṭṭhi*. Practice to see its ending is cut off the root of *diṭṭhi*.

# Body and Mental Pains

22<sup>nd</sup> September 1962

The five khandhas are always changing. The nature of form (rūpa) is changing. The nature of earth elements (paṭhavīdhātu) is hardness. Disbanding its nature is changing. If disbands, its hardness nature is changing.

If the heat element is dissipating, also change. In feeling aggregate, pleasant feeling arises and passes away. Perception, mental formation and mind, all are arising and passing away by changing.

Therefore, there is nothing to say about that the khandha is always healthy and stable. We have to remember that all the five khandhas fall apart because of its unhealthy nature. With the insight knowledge, contemplate whatever arising as falling apart because of its unhealthy nature.

So it's unhealthy at any time. The ariyas know that if separate from the khandha it will be healthy (The power of ignorance and delusion are quite amazing. The views of ariyas and worldlings never meet). So they prefer not to have the khandhas. That is the appreciation of Nibbāna. They are happy to lay down the khandhas.

(Some Buddhists take this as selfishness. This is misinterpreting the Dhamma with their own teachings. Only people having clinging are not free from selfishness and defilements. Coming and going are only

possible with clinging. It's like the root of a tree never grows back again after cutting off. This is the law of nature. Sabbe dhamma anatta).

But for the worldlings, they desire for the next burdened khandhas. If you look at it with the vipassanā eyes, will find out that it's never healthy. It appears in the mind as vaṭṭa khandha or burdened khandha. If you don't have these kinds of eyes, you will not prefer to lay down the khandha.

If you have this eye, you don't want this present khandha, and don't desire for the future khandha. Therefore, you have to practice hard in vipassanā. Practice of vipassanā does not want the present and future khandhas. Not wanting the present khandha is the arising of insight knowledge. Not desiring for the future khandha is the dying of taṇhā.

This is seeing sec ② as dukkha sacca and not connecting with sec ③. If develop more, Path Knowledge arises. Vipassanā has a great benefit. This is right seeing and becoming right view. Vipassanā magga knows dukkha and abandon samudaya.

(Continued to the story of Nakulamātā and Nakulapitā, SN.22.1 Nakulapitusuttam) Leaving the fools of ignorance behind, this khandha is never healthy. (Not including advanced yogis and ariyas) Here it doesn't mean pain, aches and numbness of the body.

So people who think themselves as healthy are included among the fools. They are talking about it with the blind eyes. Knowing the intrinsic nature of the khandha is ñāṇa eye. How to do the contemplation? Whatever arising in the khandha is a sore coming out and passing away is perishing.

A sore grows out is the body pain and let the contemplative mind as it is. Don't let sorrow and lamentation arise. The ñāṇa mind has to contemplate whatever arises with its own nature. The khandha nature is always perishing. This is saying to the yogis as at the time of observing the khandha with equanimity. It's the equanimity of insight—vipassanupekkhā.

Don't let difficulty come in. Knowing the khandha nature is like this. It happens by itself and nothing to do with oneself and as an alien (parāto). Seeing impermanence is vipassanā and contemplation with equanimity is upekkhā. Combine together is called vipassanupekkhā.

Later it develops into the knowledge of equanimity towards formations—saṅkhār'upekkhā ñāṇa. After that Path Knowledge arises. Does it take long? I am urging you to do it quickly. If not, death can overtake you. The Buddha instructed them let the body pain and not the mind. Nakulapitā went to see Ven. Sāriputta and told him what the Buddha had said.

Ven. Sāriputta explained for him. Worldlings are taking the five khandhas as me and mine. When encountering the perishing of the khandha, take it as I am in misfortune. And then follow with sorrow, lamentation, pain, grief and despair. These are body pain and mental pain.

A person with the vipassanā contemplation and the knowledge will change with its own nature. But the mind observes with its own nature and no mental pain. It's like watching the flowing water (a still flowing mind). Path factors mind (magga citta) is not a mental pain.

This is the mind contemplating impermanence; or the right knowing mind. Because sec ② not connects with sec ③. With body and mental pains, sec ② connects with ③, and sec ④. If you don't have mental pain, D. A. process ceases in the beginning, in the middle and in the end.

It is because you are in body and mental pain if one of them arises. I didn't give this talk in details before. If no mental pain, the three processes of D. A. are ceased to arise.

# How to Die with Feelings?

23<sup>rd</sup> and 24<sup>th</sup> September 1962

Of the three kinds of feelings, one of them always exists. It's called the aggregate of feeling—vedanākkhandha. Therefore, it is not devoid of feeling at any time. Someone observes with knowledge always discerns one of it. If it's free from feeling, becomes Nibbāna. So without vedanā is Nibbāna.

A monk asked the Buddha, “One person has knowledge and the other without it, and both of them experience three kinds of feeling. What are the differences between them?”

Their reactions are different. Contemplation of the mind includes feeling and contemplation of feeling also includes the mind. Therefore, I give this talk to you. First, I'll talk about the person without knowledge.

For example, hitting with a thorn and painful feeling arises, and then followed with unpleasant mental feeling (domanassa vedanā). Hit by a feeling and it becomes unwholesome, after that, followed with taṇhā, the desire for feeling better.

Dependent Arising process is turning in to a cycle: from the end with sorrow (soka), lamentation (pariveda) ... to the beginning ... ignorance (avijjā) → mental formation (saṅkhāra). Don't know the arising of phenomenon includes ignorance—delusion. Three kinds of D. A. processes arise (lobba, dosa, and moha).



Therefore, becoming a person without knowledge is frightening. Only dhammas leading to the painful existences are arising (apāyabhūmi). From the point of contemplation of feeling, it's very bad. Die with anger and go to hell realms. With the desire of getting well (taṇhā), go to the realms of ghosts (petas).

Without contemplation and die with ignorance—delusion, go to the animal realms. Dhamma is leading people there. A person without knowledge has disadvantages in the present and saṃsāra. Compare with your donations and merits, every day from dukkha vedanās which connect the three kinds of D. A. processes are uncountable.

Therefore, the Buddha ought to say that 100,000 people died and no one took rebirths in the blissful planes (sugati). The life of a not-knowing is very bad indeed. It's clear that without approaching a wise person (i.e., kalyāṇa mitta) can't realize Nibbāna. A person with knowledge is not in this way.

If dukkha vedanā arises, he contemplates it as impermanence. And then two kinds of D. A. processes are cut off. It is followed with taṇhā if sukha vedanā arises and without knowledge. Again no contemplation means ignorance—delusion (moha).

So he moves on the path to ghost and animal (the cause of taṇhā/avijjā). For the person with knowledge, if sukha vedanā arises, contemplate its impermanence. So he moves on the path to Nibbāna. Without and with contemplations is a big difference between them. These are the paths to apāyas (apāyabhūmi) and Nibbāna respectively—the most miserable path and the path of supreme happiness. Again,

without the knowledge, if upekkhā vedanā arises and without contemplation is moving on the path of ignorance towards the animal realm. Even doing merits without knowledge is followed with the D. A. process of taṇhā. It becomes clear that no knowledge is frightening.

The Buddha once asked Ven. Sāriputta on the benefit of having a spiritual friend. Ven. Sāriputta's answer was: he may reach to Nibbāna—the ending of dukkha just because of a spiritual friend. (There were many stories of these in the suttas). According to this sutta (in the Vedanāsaṃyutta), it was clear that people had to live with vipassanā dhamma.

Every day the three types of vedanā are arising in turn. With no contemplation, people are doing kammās to apāyas. And it's quite frightening and far from Nibbāna. It's a great loss. The Buddha taught in the Saccasaṃyutta were quite believable. (Sayadaw continued the talk by telling the story of Sāriputta and how he met his teacher Ven. Assaji).

If you have doubts in the contemplation of feeling, contemplate at contact (phassa) as conditions and feeling arises. And with the contact ceases and feeling also ceases. Continue the contemplation until feeling extincts or comes to an end. And then feeling disappears with the khandha.

You will realize Nibbāna if you can contemplate until vedanā extinct. Ven. Assaji taught Sāriputta that in the khandha only causes and effects existed. With the causes arose, the effect came to be. And with the cessation of the causes, came the cessation of effect. The five khandhas are only in speech. The real existence is impermanent. With this short teaching, Sāriputta was entering the stream.

(Continued to tell the story of Ven. Sāriputta became an arahant). Contemplation on feeling is also good in its own right. Climb up to the higher Path Knowledge with the contemplation of feeling. If you want to enter the stream, be with the contemplation of mind. All these things came from these stories. (It seemed Sayadaw himself practiced in this way.)

At near death, nobody is devoid of feeling. If you die with overcoming *vedanā*, latent tendency of lust (*rāgānusaya*), latent disposition of hatred (*dosānusaya*), and latent tendency of delusion (*mohānusaya*)—these three latent dispositions will cease.

If you can overcome now, it's good. At near death, to overcome it instantly is not easy. Therefore, the Buddha taught contemplation of feeling as an important subject. Yesterday I also taught about the important of feeling. The Buddha told us to have mindfulness and wisdom and not let the time pass by. I remind you to make effort to see and know earlier the cessation of cause and effect.

What will happen if having knowledge in the *khandha*? With the cessation of feeling, the *khandha* also ceases. The cessation of *khandha* is *Nibbāna*. In this sutta, it was mentioned as it could be realized *Nibbāna*. Have to be mindful of the three feelings: pleasant, unpleasant, and neutral feelings when they are arising.

This is called mindfulness—*sati*. *Sampajañña*kari—have to follow with wisdom. It includes wisdom not only knowing the arising but also its disappearance. Knowing the arising is *sati* and seeing the vanishing is

wisdom. Every time feeling arises and knowing with mindfulness is satipaṭṭhāna.

It is Sampajañña-pañña if you can see the vanishing. Every time knowing the arising is sati, knowing the arising and passing away is pañña—impermanence. Therefore, its teaching was including both as sati and sampajañña. Kālam āgameya—not let the time pass over. It taught about knowing the cause and effect.

The third point you still not heard before is important to remember it. For example, on the body, sukha vedanā arises. It's a dependent dhamma and can't arise automatically. It depends on the body. Depend on the body sensitivity (kāyapasāda). Again it depends on the contact of the object. Dependence on the body and contact, sukha vedanā arises. Both of them are anicca.

Therefore, vedanā arises by anicca dhammas. Have to know the time of impermanent cause and impermanent effect. In this way the latent tendency of lust can't follow behind it (vedanā). According to the D. A. Process, taṇhā can't arise. Observe with knowledge on the two periods of arising and passing away.

If dukkha vedanā arises, contemplate its impermanence and latent disposition of aversion—paṭighānusaya dies. D. A. Process is cut off and next khandha not arises.

Impermanence is dukkha sacca. Therefore, vipassanā contemplation is doing the saccanulomika ñāṇa—knowing the truth. So you get the knowledge of knowing the truth. If neutral feeling arises, contemplate its

impermanence. And the latent disposition of not knowing ignorance ceases. D. A. process is cut off in the beginning.

The two causes are in the present time (kāla), and the result vedanā also in the present. This way of contemplation of vedanā with the cause and effect time was taught by the Buddha in the Vedanāsaṃyutta.

Contemplate the impermanence of pleasant, unpleasant, and neutral feelings and greed, hatred, and delusion die away. And also D. A. processes are cut off in the middle, in the end and in the beginning (according to the series of pleasant, unpleasant, and neutral feelings).

The Buddha was using similes in the contemplation of feeling. The first was the simile of wick, oil, and light. Wick and oil were impermanent, so the light was also impermanent. The Buddha continued to talk on the realization of Nibbāna.

This sutta was quite long. Feelings die before and the three latent tendencies die later. Here, feelings are impermanent, the contemplative mind is path factors (magga) and with the dying of three latent dispositions (ānusaya). Ānusayas cease without arising. With the cessation of feeling, the heart becomes cool and peaceful because it's without the murderers (kilesas).

Again the Buddha gave another simile for it. It was like a clay pot after fired and left it outside the fire. The cessation of feeling is Nibbāna. The cessation of kilesas is cool and peaceful. If feeling ceases, it's peaceful. The coolness is coming from the cessation of the oppressive feeling. Also without the arising of its companions, it's peaceful (i.e., lobha, dosa, and moha).

So the Path Knowledge has the nature of coolness and peace. Contemplation without the time passing over means not missing the cause and effect or not let kilesa comes in between them.

# Should Know One's Value

26<sup>th</sup> September 1962

We construct the four woeful planes of existences from here. We can also demolish it from here. So this human world is the main centre. According to the mind process of the D. A., we build hell fire in hell realms. If we end the mind process leading to hells, hell fire and hell woks disappear.

By creating kammās to heavens, celestial mansions are appearing there. By doing kammās to Nibbāna, all the worlds disappear (31 realms of existence). Therefore, you can get goodness or badness in the human world. It's like the main railway station from Rangoon (Yan-gon) to Mandalay.

Human world is the precious place. If you can't use it properly, coming here for the provisions to the woeful existences. (Most human beings don't know the Buddha's Dhamma and having the rare chances of arriving here; instead of cultivate goodness and doing many unwholesome kammās for the above purpose without knowingly).

All these things are relying on the companions. From here you can go to hells, blissful places, and Nibbāna, any place you desire. You'll follow people much closer to you. Therefore, companions are very important. As like there are three kinds of companions and also three types of mind elements. Therefore, training one's mind is the first main point.

For example, in seeing the form of a flower and you desire it. Then, the mind is leading you there and it is not a person. Again, you see a flower and your mind wants it to offer the Buddha. And it's leading you to sugati—blissful destination. If your mind can contemplate its impermanence and it's leading you to Nibbāna. With a form dugati, sugati, and Nibbāna arise respectively (painful and blissful existences and Nibbāna element).

If you don't meet with spiritual friends (kalyāṇamitta), normally the mind leading to apāyas are arising more. Therefore, the Buddha said that the minds of living beings were enjoying in unwholesomeness. So, Kalyāṇamitta is very important. We ourselves don't know how to cut off D. A. processes. With his help complete our goals.

(Continued the story of Mālunkyāputta) The Buddha instructed Ven. Mālunkyāputta on practice. "A form is not seen before and also not being seen now. Does your mind have any desire for this form to arise?" The Buddha continued to ask him the same way for other sense doors and objects.

For example, at the moment of just seeing a form, the desire and wanting mind can't arise. If you can stop at seeing and knowing, the mind of desire, clinging and the effort of action to get it not arise. And then you can reach Nibbāna. Just stop at seeing and knowing.

This is also a kind of vipassanā. Just stop at hearing and knowing, etc. If desire, aversion and delusion not arise, one can reach Nibbāna. The Buddha gave the shortest instruction. It means not lost mindfulness. If lacking mindfulness and D. A. process continues. Seeing/knowing,



hearing/knowing, etc., and lobha, dosa, moha not arise. With this contemplation, Ven. Mālunkyāputta became an arahant.

He could stop with just seeing, hearing, etc. But you all can't stop this way. The Buddha in his 45 years of teaching, this instruction was only given to Ven. Mālunkyāputta and Dārucīriya (Bāhiya). It was taught according to the person's nature.

You have to follow the dhamma relating to most people. For you, seeing consciousness arises. And you have to contemplate quickly from behind as after seeing and passing away. *Diṭṭhamattam bhavissati* (i.e., seeing as just seeing)—is very difficult to stop. All others entered Nibbāna with impermanence (Continued to talk on *Cittānupassanā*).

Contemplation of impermanence is in sec ②. The Buddha taught that it was dukkha sacca (i.e., the five khandhas). Therefore, if you can contemplate impermanence, get the *Saccanulonika ñāṇa*—knowledge in accordance with truth. It's important that impermanence must follow with magga. Nibbāna will be realized sooner or later.

## Mistaken with Nibbāna

4<sup>th</sup> to 5<sup>th</sup> October 1962

[ Sayadaw gave these two talks on ten insight corruptions connected with Nibbāna. It was two weeks before his passing away. Round about three months before he delivered a talk on the qualities of a Stream Enterer in Mogok for the last day there. He knew himself he would not come back again. All these were checking for oneself in practice.

Sayadaw gave an example of fake gold taking the place of real gold in daily use by most people. And it became popularity. He mentioned two kinds of counterfeit dhammas; i.e., theory and practice—pariyatti and paṭipatti. We can find these in some Buddhists. ]

T1

In the sāsana with the counterfeit dhammas are arising and kilesa increasing. So very few are becoming arahants. At the time of discerning impermanence counterfeit dhammas are arising similar to Path and Fruition Knowledge. They hinder the Path and Fruition knowledge. Yogis must distinguish them from the real. The practitioners are sure to encounter it.

You do not yet have the knowledge of rise and fall—udayabhaya ñāṇa if you still not encounter it. After the encounter, you will stray away

from the path since you don't know how to deal with them. Therefore, it's important.

If you discern impermanence:

① Light (obhasa): Light can come out from the body. The yogi takes it as the Path Knowledge and stops with the practice. It's spreading out from the whole body and for some yogis, it as high as a toddy palm tree; for the Buddha, it reaches downward to the Avīci Hell and upwardly to the Brahma World. By stopping the practice, impermanence disappears. And it stops reaching higher knowledge and Nibbāna. With yogis no light appears, and

② Knowledge (ñāṇa): Knowledge becomes sharp. Impermanence and path factors (anicca/magga) are arising without interruption and no kilesa comes in between them. The yogi takes its sharpness as the Path Knowledge and stops with the practice. If any light comes out, not paying any attention to it and continue the contemplation of impermanence. If the knowledge becomes sharp, don't stop at it and continue contemplation of impermanence.

③ Zest/Rapture (Pīti): Rapture can arise. The body feels lightness and it seems moving upwards.

④ Tranquility (Passaddhi): Mind and body become tranquil.

⑤ Happiness (Sukha): Body and mind feel happiness.

After seeing conditioned impermanence, feel happiness. If it's Nibbāna, shouldn't see impermanence. It is because of the yogi's

character and different kinds of counterfeit dhammas arises (There are 10). If you still seeing impermanence, don't stop at it. You can decide it as counterfeit dhammas. In the place of real Path Knowledge and vipassanā knowledge, it comes in for obstruction.

Among five of them (i.e., the mentioned 5) yogi will encounter one of them. After encountering, have to overcome it and shouldn't stop there. Disenchantment of impermanence and the ending of impermanence must arise successively. If you not encounter them, the practice not develops yet. After encountering, stopping there is a great lost. If you can overcome it, be on the right track.

If one of them arises, it means a person with three wholesome roots—tīhetuka (born with non-greed, non-hatred, and non-delusion). If practice diligently in this life, will realize Nibbāna. If a duhetuka person—with double wholesome roots and it will not arise for him. But with the practice only fulfill the pāramī in this life.

The Buddha told us that after having knowledge on practice, did the contemplation [after ñāta pariññā (intellectual knowledge) and do tīrāṇa pariññā (practical knowledge)]: in the beginning of having knowledge, in the middle with practice and in the end abandonment of kilesa. We have to go in this way. In the Buddha time, if he asked the monks to do this, they only did this.

They didn't busy with other things. Therefore, they finished their practices very quickly. They followed one way and many became arahants. (In the 20<sup>th</sup> century, there were still evident of some Thai Forest Monks and Burmese Monks' Biographies). Increasing of monastic rules was also

the cause of monks doing more unwholesome things. They were wasting their time with unwholesome matters.

Therefore, they can't discern impermanence or very weak in their discernments. These five points (from ① light to ⑤ happiness) are from the side of contemplative mind (ñāṇa or ārammaṇika) for making the conclusion. Now I'll make the conclusion from the side of objects (ārammaṇa).

You have to make the conclusion that it's only vipassanā ñāṇa (i.e., not the Path Knowledge) if you see light (i.e., object). Still seeing conditioned phenomena—saṅkhata is vipassanā ñāṇa. Seeing the unconditioned (asaṅkhata) is the Path Knowledge (without the objects of the five khandhas).

Here making the conclusion with knowledge (ñāṇa): If you still seeing impermanence of the sec ② (i.e., the five khandhas in the D. A. process), you have to make the conclusion that it's never Nibbāna.

Therefore, the seeing knowledge is not the Path Knowledge. Only all of the sec ② are ceased is Nibbāna and Path Knowledge. Insight knowledge seeing dukkha sacca and Path Knowledge seeing dukkha nirodha and both are right views.

These are the right series of the practice. Sec ② contemplate sec ② becomes present moment (i.e., saṅkhāra contemplates saṅkhāra). In the Milinda Pañha, Ven. Nāgasena said to King Milinda, "From seeing impermanence and the mind (ñāṇa) turns towards no impermanence is Nibbāna." Impermanence stays as it is, but the mind (ñāṇa) turns towards no impermanence.

[The last words were simple and clear but profound for understanding. At the time, ñāṇa inclining towards Nibbāna element, the khandha still exists. Therefore, impermanence still exists. But ñāṇa does not stay with impermanence, instead turns towards no impermanence or no khandha; inclining towards no khandha. ]

T2

Counterfeit dhammas are enemies. Counterfeit dhammas arise and real dhammas disappear. Not all of them arise in the yogi. One of them is sure to arise.

⑥ Resolution—Adhimokkha (Some teachers use it as Faith—saddhā. In Sayadaw U Puññananda's talk, he used it as saddhā.

After seeing impermanence very well, saddhā increases in the Triple Gems—Buddha, Dhamma, and Saṅgha. The whole body is cool and happy. The happiness comes from saddhā and covers up the objects of impermanence. And impermanence disappears, taking it as the realization).

Discern impermanence of the whole body as without any gap for a needle between them. And then the yogi makes the conclusion as Path Knowledge and kilesa comes in. Some yogis' kilesa arise near death. During the vipassanā practice it doesn't arise.

Near death, seeing the wrong mental sign (nimitta) and by trying hard, some overcome it. Some encounter with suffering (die with the wrong mental sign). By knowing beforehand yogi can overcome it.

(For this point Sayadaw told the story of Ven. Channa who was very sick. Later committed suicide and seeing the wrong image for rebirth. But he already had some success in his practice before and could correct his mental image at death.)

There are some people taking sloth and torpor as samādhi and don't see impermanence, think it as the Path Knowledge. The Buddha taught for 45 years. Divided them into three periods and got 15 years each. During the first 15 years, many became arahants with abhiññā—direct knowledge.

(There are six abhiññā: ① Various kinds of supernormal power ② Divine ear ③ Penetration of minds ④ Recollection of past life ⑤ Divine eye ⑥ Destruction of taints.)

After that followed with tevijjā—triple knowledge arahants. After that fewer and fewer became ariyas. Nowadays this is even worse. (tevijjā refers to ① Recollection of past life ② Divine eye ③ Destruction of taints)

⑦ Exertion—paggaha or viriya; the four kinds of viriya arise clearly and it doesn't like the same viriya as before. And the yogi thinks it as the Path Knowledge.

⑧ Mindfulness—Sati: at any time sati can follow the object. Very sharp sati and take it as sati with the Path Knowledge.

If you make conclusion with the object, it can't be mistaken; still with the object of impermanence and not ending yet.

⑨ Equanimity in Contemplation—*Āvajana* (Here Sayadaw used this word instead of *upekkhā*—equanimity). Here is *upekkhā*. The yogi discerns *anicca* very well with every contemplation and takes it as Path Knowledge.

⑩ *Nikanti*—attachment: it's clinging *taṇhā*; clinging to all the experiences as mentioned above. Contemplate its impermanence and go back to one's own meditation objects (for example, with the contemplation of mind, go back to the mind, and with feeling, go back to feeling, etc.)

In conclusion, these are the causes of the disappearance of *sāsana* (Here means practice *sāsana*). These are the reasons of disappearance of Realization = *pativedha sāsana* because it hinders Path and Fruition Knowledge.

You have to contemplate the impermanence of the arising counterfeit dhamma. Or not pay any attention and neglect of them. All of the ten points, only one of them will arise in the yogi.



# Rely on Dhamma, Not Outside Power

7<sup>th</sup> October 1962

From many past lives, we had done many wholesome and unwholesome karmas. These two wholesome and unwholesome dogs are following us and the unwholesome dog is much stronger. Unwholesome minds are more prominent if we observe mind process of every day. With karma used up and living beings die means killed by unwholesome dhamma.

There are many wholesome and unwholesome karmas exist in everyone. Therefore, instead of saying two dogs are following us, it's more true to say that a pack of dogs following us. If we think it's safe, then we are very foolish. Therefore, we have to walk on the way of freedom from dogs and will arrive to the place of Nibbāna free from dogs.

In regard to this, I'll tell a story. [Sayadaw told about the story of Subrahmā Devata and his 1,000 celestial nymphs. The Buddha couldn't save them directly by preventing them from falling into Hell. ] Only the Dhamma can save us (This point is different from some other Buddhists who rely on the outside power. Buddha and enlightened beings are not saviours. They only show the way to safety.).

And then Sayadaw talked on practice. In front is impermanent dhamma. The seeing ñāṇa behind is also dhamma (anicca/magga). It can only save you if you can practice and know the Dhamma. There are no

other reliable things except the Dhamma. (i.e., outside powers, instead we have to develop inside power).

All your bones were piling up to 13 miles of height, between two Buddhas because you all had died from being bitten by dogs. Except with the practice of maggan (Noble Eightfold Path), there is no other real refuge.

[Subrahmā Devata's story told us some important insight on the working of kammas. Because of craving for sensual pleasure and becoming (kāma taṇhā and bhāva taṇhā), most Buddhists rely on doing wholesome kammas for the round of existence.

But what they don't know is taṇhā is like a drop of honey on the edge of a razor blade. So we always have to remember the warning of the last words of the Buddha—not living our lives with negligence.]

# The Murderers

8<sup>th</sup> October 1962

The most fearful thing for living beings is dying. Even though fear of it, they are buying the khandhas with dāna and sīla. They don't know the death of the khandha is dukkha sacca—truth of dukkha—maraṇampi dukkha saccam.

Therefore, they are asking for future khandha by prayers and vows. How quite a difficult lunatic they are! Their fear of dying is fear with not knowing; in reality, not knowing that they are dying all the times. They are fearful of the death of after dying and carrying away by other people (conventional death which they can't see by themselves).

But they don't fear of the death which can be seen by themselves (i.e., rise and fall of khandhas) because they can't see it. (It only can be seen with vipassanā practice). Ven. Rādhā asked the Buddha, “What is death?” The five khandhas are King of the Death—the five murderers.

Therefore, you will be killed by whatever khandha you get. You don't know the truth of death (sacca ñāṇa) and the oppressive function of the khandhas (kicca ñāṇa) that people do make prayers and vows to get them. It's like the mouse is running towards the cat.

We have to kill them back with knowledge. But not doing things for them to kill us. It's too foolish. We are not free from the present death yet. And then looking for the next death again is very deep foolishness.

We have to kill him first or will be killed by him. These were coming from this Pali passages (Khandhavagga Saṃyutta).

If we can contemplate the mind/ body become cessation and it's killed by us. That every day I talk in different ways means there are many things you don't know. Changing your days around with practice is waiting for death to kill us. U Mya had already prepared the sleeping bag to come here.

He couldn't make it because death came early. Death was staying with him. I was staying at distance. Death always exists within us. It's still not killing you yet. (Note: Henzada U Mya was a well-known and successful business man in Burma. He was well-known by many.

Sayadaw met him in Rangoon (Yan-gon) a month before this talk. And Sayadaw was urging him for the practice. His reply was he couldn't die yet. When he wanted to come, he couldn't make it.)

Contemplation of impermanence is killing the murderers. Every time seeing the five khandhas, contemplate as murderers and dukkha sacca. In the Rādhā Sutta (SN.22.71 Rādhāsuttam), the Buddha asked us to do this even when the killer is holding his knife on our neck.

But if you are still indulging in pleasure with wife, children and wealth, you are really blind and crazy. Whatever is arising, contemplate as dukkha sacca. The Buddha taught in different ways for contemplation. If condense all of them, only dukkha sacca.

(This is a very important point in the Buddha's Teaching. He always emphasized on knowing dukkha and ending dukkha.)

It will kill the person who has affection with it. It's like a cobra kills its master. If you see the khandha as King of the Death, you are seeing rightly—Sammāpattam. Ven. Rādhā continued to ask, “What's the benefit of seeing in this way?” Every time seeing in this way, the knowledge of disenchantment (not wanting to see) will arise—sammāpattam nibbidāti.

Seeing the King of the Death is yathābhūta ñāṇa—knowledge of seeing things as it really is. And disenchantment is nibbidā ñāṇa. At here, The Buddha also taught about the process of insight knowledge. Therefore, don't desire any khandha in the 31 realms of existences. I am warning you not to pray and vow for the khandha existence.

It is wrong that teachers teach people for life enrichments. And those who follow them are also wrong. It's quite worse and terrible. Taking them as friends is wrong. And taking them as murderer is right. Ven. Rādhā continued to ask again, “What's the benefit of disenchantment?” With disenchantment, free from lust/attachment (rāga) and without affection; after that, followed with the Path Knowledge.

“What's the benefit of free from rāga?” The answer was getting the fruition knowledge. Fruition knowledge is totally not mixing with kilesa. Path Knowledge is like pouring water on the burning red charcoal and becomes extinguished. But don't go and touch it. Heat is still there. Fruition Knowledge is like pouring more water on the black charcoal and totally cool it down.

Ven. Rādhā asked, “What's the benefit of Fruition Knowledge?” The Buddha answered, “Arriving at Nibbāna.” Ven. Rādhā asked again, “What's the benefit of arriving at Nibbāna?” The Buddha answered,

“You don’t need to ask this question. No more questions!” This is the ending of the path. Fruition Knowledge comes by itself. You don’t need to do for it.

(Some scholars have the opinion that to get fruition knowledge has to wait for sometimes. Yogis’ experiences are different. It has to be developed to become an adept. It is like the Jhāna attainers.)

## Fall in Love with Dukkha

9<sup>th</sup> October 1962

Instant rebirth—upapatti-bhāva in sec ④ is the rebirth of instantly arising of the heavenly beings, brahma gods and hell beings (refer to twelve links of D. A.). Rebirth doesn't mean following from this life to that life. It's conditioned by the power of karmas. Saying it as rebirth, in real it's like from consciousness to feeling (i.e., viññāṇa ...vedanā) in sec ②.

Ageing and death are also the same (i.e., as a khandha). Knowing that we'll die and happy with sensual pleasure is crazy. It's taking pleasure in dukkha sacca. Arriving to Nibbāna means no kamma exists. But you all are expecting for good kamma, expecting for samudaya and dukkha saccas. You love dukkha. Take dukkha as sukha.

In the four Noble Truths, dukkha sacca is the most difficult to know. If you know it, you'll free from dukkha. Now you know dukkha as the animal does. You all are bored without dukkha. When someone dies, people cry because they lost their dukkha. In real they are crying because their burden is falling off.

Dukkha is the most difficult to understand. With the understanding of dukkha sacca, everything finished. It could not arrive to Nirodha—the Cessation of Dukkha without understanding of dukkha.

So Nibbāna is not the kammic way but ñāṇaic way. Only with the knowledge of understanding dukkha arises, Nibbāna will appear. Now people are crying if loosing dukkha. (Sayadaw gave other examples in life but the sound of the tape was not clear enough.)

If I am asking you for practice, you don't want to do it because you are in fear of dukkha ending. People are working hard for kilesa matters leading to dukkha. More and more people don't know about dukkha and more and more appreciate kamma.

Whatever kinds of kamma you are doing only get birth—jāti. And only get dukkha sacca. Wanting to abandon kamma is quite rare. Connecting to kammās means we like dukkha, not wanting short life. Longer life means longer dukkha.

Someone who doesn't know dukkha is expecting kamma. People appreciate samudaya sacca (i.e., taṇhā) which has to be abandoned means dukkha sacca is difficult to understand. This is an evidence about it.



# Why Become Living Beings?

9<sup>th</sup> October 1962

It need to ask the question; “Why become human and heavenly beings.” If living beings exist, ageing, sickness and death exist. If living beings don’t exist, ageing, sickness and death don’t exist. Craving to sense objects (ārammaṇa) and become living beings. Become living beings and ageing, sickness and death arise.

Therefore, the beginning of living beings is not knowing (avijjā) and craving (taṇhā). The culprits constructing living beings are ignorance and craving. With the causes of avijjā and taṇhā, the result of living beings comes into existence. (Continued to talk the story of Ven. Rādhā)

Ven. Rādhā asked the Buddha, “Why is it called living beings?” The Buddha answered, “Craving to all the five khandhas is called living being.” After getting the five khandhas, craving arises. And then do the causes for the five khandhas again. In this way the machine of samudaya and dukkha is turning on and on. If you are taking off the craving, living being will disappear. Therefore, the Buddha taught vipassanā dhamma.

The Buddha asked Ven. Rādhā to discern the impermanence of each of the five khandhas. Arising and passing away is dukkha sacca. Knowing it is magga sacca. In this way taṇhā in sec ③ is cut off. The nature of the khandha is always disintegrating and perishing. Seeing of this is the view of the path factors—right view. If not seeing it, then samudaya and dukkha are revolving.

A grown-up person is more foolish than a child because man and woman can't throw things away. A child attaches to his or her things only in short time. Craving on whatever seeing is called living being, i.e., on oneself, others, and possessions; and after, born attached to any place (i.e., round of existence)

Avijjā and taṇhā are like the axle of a wheel cart. Khandha is the body of the cart. It's like the cart is moving around with the turning of the axle. Therefore, you can't move what you like. You arrive to human world, heavenly world, etc. Wherever arriving at, it will end up with ageing, sickness and death. Both of them are in the khandha and beings are suffered according to their arrangements. Don't know how to break the axle of the taints (āsavas) that living beings are in random situations.

There are four āsavas: ① attachment to wife, children, home and possessions is kāmāsava—taint of sensuality. ② Taking pleasure in this and that worlds (round of existence) is bhavāsava—taint of becoming. ③ Attachment to one's own view is diṭṭhāsava—taint of view. ④ Without knowing the four Noble Truths and wasting time is avijjāsava—taint of ignorance.

When the four wheels are moving and the body of the cart has to move with them. Kāmāsava sends beings to sensual world. And diṭṭhāsava sends being to woeful planes. Avijjāsava sends beings to 31 realms of existences. Condensing the four āsavas; ① + ② + ③ are taṇhā and ④ is avijjā (continued to talk about the contemplation of the mind).

Every time mind arises, have to contemplate and discern dukkha sacca. And have to contemplate and discern impermanence. If seeing

impermanence, avijjā becomes vijjā and the axle of avijjā is broken. Without taṇhā, upādāna, and kamma does not arise. The three axles—①, ② and ③ are also broken. So only by knowing the truth, āsavas will end.

Dukkha sacca is not my teaching. It was in the Pali Text. In the khandha, only arising dukkha and vanishing dukkha exist. Therefore, it doesn't mix with any happiness (sukka) at all. Know dukkha sacca thoroughly and samudaya ceases. Also let nirodha sacca arises. So contemplate to know arising dukkha and vanishing dukkha thoroughly.

# Disenchantment with the Monkey

10<sup>th</sup> October 1962

The Buddha at Sāvattthi Jetavana Monastery, contemplated on living beings. They didn't have the disenchantment to their mind and body process and not realized Path and Fruition Knowledge. Thinking of the body in one life lasting for 50, 60, 70 years is let it be.

Citta (mind), mana (mind), viññāṇa (Consciousness) are the same. Citta is the nature of knowing the objects. Mana is thinking and planning. Viññāṇa is also knowing the objects. Citta, mana, and viññāṇa are not the same one in day and night. It's good to become disenchantment of them.

It should be let it be with attaching to the body as me and mine, I am; because it's lasting for 60, 70, eighty years in one's life. But each one of the mind (seeing mind, hearing mind, greedy mind, etc.) is perishing moment to moment. It's good for disenchantment to the mind.

The Buddha said that the mind was like a monkey. Here what the Buddha wanted to say was human beings attached to the mind clinging with self-view—*diṭṭhi-upādāna*.

Therefore, he wanted us to contemplate on the mind (from Nidanavagga Saṃyutta, Mahavagga). People having the view of eternalism take the mind as one mind only; and have a lot of wrong views on the mind. For example, every nationality believes in a soul.

Monkey has the habit of jumping from branch to another on the tree. At last no other branches hold on to, embracing and sleeping on it. In the same way mind is at rest taking the object of the past life. (The mind at sleep is life continuum mind, bhavaṅga citta, and taking the object of past life at the moment of death.)

Therefore, it's sure that there are many different kinds of mind (The monkey hands are changing like many different kinds of mind changing. Jumping from one branch to another branch on the trees are sense objects).

Today talk is comparing the forms and the minds. And the Buddha making the conclusion that wrong view arose because beings didn't understand D. A. process. (explain the twelve links as minds are changing moment to moment by causes and effects).

And they are ended with the assemblage of dukkha. Therefore, dukkha sacca arising and dukkha sacca ceasing; i.e., impermanence is called dukkha sacca. Only by understanding D. A. process can arrive at this thought. Mind arising is dukkha arising. And mind passing away is dukkha passing away. In the real process mind can't last long even one second; arising and passing away at the speed of hundred thousand billion times /sec (per second).

It's no need to discern that much. In every second discerning them arising and passing away is enough. Their unstable and uncontrollable nature appears. For example, after death consciousness ceases, birth consciousness arises. And after it ceases, life continuum consciousness (bhavaṅga citta) arises.

Therefore, it's good to have disenchantment for it. Nibbidānto virijjāti—Dispassion comes with disenchantment. This means the Path Knowledge does not arise without the knowledge of disenchantment arises. If feeling (vedanā) arises, physical feeling (rūpa-vedanā) and mental feeling (citta-vedanā) arise.

With the cessation of feeling, physical and mental feelings cease. If craving (taṇhā) arises, craving for form (rūpa-taṇhā) and craving for mind (citta-taṇhā) arise. With the cessation of taṇhā, rūpa-taṇhā and citta-taṇhā also cease, etc. ...

In vipassanā contemplation without the D. A. process, not become right knowing. If not, with the seeing of passing away phenomenon, doubt can arise. Why is it passing away? With doubt arises and wrong view follows. Having doubt and viewing things with one's desire.

(Sayadaw explained the impermanence of the mind with an example. Writing the numbers of ①, ②, ③ on the three posts side by side. And then observing them one by one. With seeing no. ② and no. ① ceases, with seeing no. ③ and no. ② ceases).

All of them appear in the eye-sensitivity—cakkhupasāda. Then after the old one ceases, the new one arises. The numbers are evident for this point. This sutta described the importance of D. A. process. It relies on the heart base.

The objects are not the same; arising here and vanishing here. They can't be moved away from the place. Someone with the knowledge becomes disenchantment. D. A. process is very important in the

contemplation of vipassanā. The whole day in the khandha only dukkha arising and ceasing.

Therefore, the Buddha said that every Buddha taught dukkha arising and ceasing. So whatever arising in the khandha is dukkha arising. Sukha can't arise. From the poison tree only bear the poison fruits. Again it only has poison seeds in the poison fruit. Again it grows a poison tree from the poison seed.

It'll go like this without stopping: samudaya → dukkha → samudaya → dukkha, etc. Here samudaya is the seed and dukkha is the tree. If don't get the medicine for killing the poison, tree and the seed never cut off. Therefore, the Buddha said it was like the person wanted to extinguish the fire and repeatedly put dry woods in the fire.

You all are like insects flying towards the fire as taking it gold. Craving for the gold in heavens, everyone prays for rebirth there. After arriving there, die again. Let us extract the main point. Only knowing the non-existence of the before phenomenon, become anicca, dukkha, anatta and asubha (impermanent, suffering, not-self, and loathsome).

Always watch the D. A. process of one's own khandha. In front, a D. A. dhamma arises and ñāṇa observes from behind, etc.; then it only becomes vipassanā. Paññā cuts off the dhamma connecting with saṃsāra. Don't say there are many ways on practice. It's right if you contemplate your own D. A. process.

Here U Aung Zan Way and U 'Tin have to remember to contemplate the paṭicca-samuppanna dhamma—the result. Contemplate the arising result dhamma. Not on the paṭicca-samuppāda—it is the

cause of dhamma. Samuppanna is arising dhamma. Samuppāda is the arisen dhamma.

Therefore, you can't contemplate it. Have to remember this point carefully. Samuppanna dhamma and ñāṇa have to be in line (one after another). If not in line, it will end up with fruitless. Sometimes people are saying your mind is like a monkey mind. This is not saying with ñāṇa but with hate.

(Note: U Aung Zan Way and U Tin were politicians and became his disciples the year he passed away. Both of them were successful in their practice. Later U Tin became a monk and known as Sayadaw U Dhammasara.)



# How to Perform Dāna?

12<sup>th</sup> October 1962

Making dāna is not using up one's money, instead one gains from it. (Some heavenly beings came and mentioned this point to the Buddha. Most people think, including Buddhists, by performing dāna, one used up money, wealth, and possessions. So they usually ask the donors how much they had spent the money. The right question should be how much they gained from it.)

It's like a house is on fire. During the burning, what one takes out as much as from the house is what one gains from it. In the same way, everyone is burnt with the 11 kinds of fire (greed, hatred, delusion, old age, sickness, death, sorrow, lamentation, suffering, grief, and despair) and five kinds of enemies (water, fire, king, thieves, and nonfilial family members).

In these kinds of situation, performing dāna is like saving things from the burning house. Another point here is we are not doing this for human and heavenly worlds. It's still burnt with fire after arriving there if we are for these purposes. Now we are taking out the causes for Nibbāna. In this way we gain the unburnable priceless property (i.e., Nibbāna).

If you are taking out things like a blind man, only get the valueless properties. (Maybe it's like a baby was inside the burning house. Instead of taking out the baby first, took out other things. Most Buddhists are

doing like this man.). It's quite a different between a blind man and a visionary one to take things out. 31 realms of existences are not free from fire. Outside them is free from fire.

Therefore, today is the big dāna of a person with right view. It's easy to give others in ordinary way as just giving out (Even that much is quite difficult for most people because they don't know the benefit of wholesome kammās, the law of causes and effects). The khandha is also on fire. The possessions are also on fire.

The khandha is burnt with fire of birth, ageing, and death (with the 11 kinds of fire). The possessions are burnt with the fire of five enemies; such as water (e.g., in 2011 Tsunami in N. E. Japan), fire (e.g., 9/11 2001 fire in the New York World Trade Center), thieves, by one's own family members, kings (governments of nowadays and corrupted officials).

(Sayadaw continued to talk about the results of offering monk robes, umbrellas, and sandals. And then, about the beginning of human birth with the pregnancy) Birth is dukkha sacca and knowing it is magga sacca. You have to change your mind for I am offering these things with the knowledge of knowing dukkha sacca. Saddhā (faith) follows behind and knowledge (ñāṇa) is leading at the front.

You must believe it that except Nibbāna, it'll never give other results. (Sayadaw continued to ask people to follow his reciting for the purpose of Nibbāna in Burmese.) These things are offered for the purpose of Nibbāna. Therefore, except Nibbāna, don't crave for other things. We were craving for other things before, that until now not free from dukkha.

Someone who fears of dukkha will realize Nibbāna. You can decide that someone not fear dukkha will never get Nibbāna (Continued to talk about dukkha of near birth and delivering. After that, talk about the dukkha of the new born baby). The baby becomes a disable being. It can't speak when hungry or wanting to urinate and defecate.

(Continued to talk about ageing and sickness. And then talked about dukkha near death and dying.) You have to change your mind for not wanting the dukkha of death. With the knowledge of disenchantment for dukkha and offer these things. You should have the attitude of offering dāna only for the purpose of Nibbāna.

# Staying with the Truly Reliable Dhamma

15<sup>th</sup> October 1962

[This was the last talk of Sayadaw because he passed away on the 17<sup>th</sup> of October. Actually he had to give a talk on that day (October 17<sup>th</sup>) for the Kaṭṭhina Robe offering Ceremony. Also it was unnecessary for the lay supporters who offered the robes and requisites because he had given a talk for them on the 11<sup>th</sup> as a preliminary offering for the family members together with the yogis practicing there, creating a situation for them to concentrate what they were doing. But he couldn't make it again on the 17<sup>th</sup> for the general lay supporters. ]

With the contemplation of bhāvana by teaching and listening at the same time, all of them were gaining liberations (Khemaka and the sixty monks were becoming arahants. It referred to the Khemaka Sutta of Saṃyutta Nikāya here). If I am asking all of you where you are coming from, your answer could be “I don't know”. Dhamma sent you here (to the human existence).

Dhammas are parents, so you have to follow its arrangements. Therefore, is it possible without it? You don't know at all where you are coming from. Sent by dhammas, you all arrived here. Therefore, there are only dhammas have to rely on.

After enlightenment the Buddha thought, “Why I became a Buddha? If there is anyone excels me in sīla, samādhi, and paññā, I'll take refuge and worship him.” Therefore, he looked for that being in the 31

realms of existence. But he couldn't find anyone excelled him in sīla, samādhi, and paññā. With Dhamma he became a Buddha.

So he took refuge in the Dhamma. Sent by dhamma, you arrived here. After that, you will be sent by dhamma to somewhere. If I am asking you; “Do you prefer to be sent by ① dāna (or) ② sīla (or) ③ samādhi (or) ④ vipassanā (or) ⑤ unwholesome dhammas?” Therefore, there are five questions.

Unwholesome dhammas send you to woeful planes of existence. Nobody wants to go there. Dāna sends you to human and heavenly worlds. These are the places with the dangers of ageing, sickness and death. Sīla is also the same. Samādhi sends you to the worlds of 20 types of Brahma Gods, with the useless long life. With the long life of dukkha because carry dukkha sacca with them.

Vipassanā dhamma sends you to Nibbāna—the ending of dukkha. Before you were confused and sent by unwholesome dhammas. You had been to human and heavenly worlds for many times. In the end met with ageing, sickness, and death, sorrow and lamentation. With sīla is in the same way.

If you want to go to a place without dukkha, then practice hard in vipassanā. And will arrive to the Path Knowledge. Except Nibbāna, it'll send you to nowhere. Send you to be free from three vaṭṭas, i.e., kilesa, kamma, and vipāka vaṭṭas.

Before not knowing the truth and sent by dhammas without any choices and arrived randomly to everywhere. Some are sent by dhammas to the Hells. Some are sent by dhamma to heavenly worlds and after that,

fell down from there in ugly ways (for example, the 500 celestial nymphs of Subrahmā Devata).

In the Brahma Worlds are also the same. (In the Dhammapada stories, the Buddha mentioned about a sow, he met during alms round. She was a brahma god before. After died and born as human being. And after died as human being and born as a sow). By knowing the truth and don't want to go anywhere.

I have talked on sacca dhamma and let you know how to make the choices. I want to say you all for looking the truly reliable dhammas. Not knowing the truth and don't know how to look for it. Don't let kammas making the arrangements. But let ñāṇa do it. Kammic arrangements are 31 realms of existence. Ñāṇa arrangement is transcending them.

Ñāṇa also has five kinds:

① Kammassakatā ñāṇa—do good and has good results. Don't follow it. I do it and I get it—so it has wrong views with it. It sends beings to higher planes and afterwards pulls them down again.

(Sayadaw gave the simile of a bird hit with a poison arrow. It flies up to some distance and falls down again after the poison spreading out in the body. Subrahmā devas story was a good example.

② Nāma-rūpa pariggaha ñāṇa—Discernment of mind and matter. Also don't rely on it. Why? It's a cūḷa-sotāpanna and free from apāyabhūmi only for one life.

③ Paccaya pariggha ñāṇa—Discernment of the conditions of mind and matter; knowledge of knowing the D. A. process, freeing from apāyabhūmi only for one life. So it's not a happy dying.

④ Vipassanā ñāṇa—knowledge of knowing impermanence. Don't be satisfied with it. Have to take rebirth in the second life.

⑤ Therefore, the best way is practicing for the cessation of all dukkha. Don't be satisfied with only one cessation but four times of cessations. These are the four Path Knowledge. Among the five knowledge, the Path Knowledge is the best one. There is no other truly reliable thing except the Path Knowledge; because there is no dukkha.

You never heard it before in your whole life. People never had been analyzed that much, mostly talking about one kind of merits only. U Aung Zan Way and U Than Maung, we are getting old now. You all have to practice hard with the thought of in the future this sāsana will not exist. (Both lay men were a little older than Sayadaw and met him in his last year of life.

Here mentioned this sāsana (teaching) will not exist had double meanings. One referred to the teaching of the Buddha, and the other Sayadaw's talks. Here was referring to his teaching. Next two days he would lay down his burdened khandha. This was a hinting to his passing away soon.)

Mahamedin (in Burmese refers to Islamic Faith) is sassata view—Eternalism. Communism is uccheda view—Annihilationism. Even they don't have the first and second knowledge (have faith in laws of kamma and the knowledge of the five khandhas).

In the world, only these views exist and the world was overwhelmed by them. They rely on weaponry and wealth to converting people (at that time, it was like a prediction for the future). Even not including us, next generation will follow them.

Our Dhamma (Buddha Dhamma) have to walk between sassata and uccheda views only if you discern impermanence and in the middle way.

Arising ← Nibbāna → Passing away  
Sassata ← Middle way → uccheda



# On Vipassanā Bhāvana

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

T1

Where does the khandha come from? It has the cause. It comes from taṇhā (craving). With an object, taṇhā (craving) can arise. It has a lot of objects. There are six types of objects (form, sound ... mind objects). From the affection, craving taṇhā arises.

The most affectionate thing for oneself is our own khandhas. With affection to oneself and we get the khandhas. With the khandhas, we have ageing, sickness and death. In vipassanā contemplation, we have to contemplate our most beloved khandhas. Use the four Satipaṭṭhāna in the vipassanā contemplation.

Kaya, vedanā, citta, and dhamma all are in the khandhas. No need to contemplate all of them. I'll show you only with the mind. With the contemplation of mind, the other three also included. I'll talk about the contemplation. We have the identity view of my mind—sakkāya diṭṭhi.

There are more wrong views on the mind than others (khandhas). Wanting to become a sotāpanna, first contemplate the mind. This is to cut off diṭṭhi. The Buddha said we took the mind as mine. So we attach to it with wrong view and craving.

Therefore, we get the khandhas with ageing, sickness, and death. It was like an alcoholic drink mixed with poison. We didn't know it and drank it with affection and had to die. The Buddha taught us to contemplate the mind as impermanent, suffering, not-self, disease and danger.

The Buddha taught different ways. Contemplate anicca—impermanent also fulfill the task. If you don't contemplate and taking it as permanent, bliss, self, healthy, and safety, will have affection for it. With affection you get the khandha and encounter the dangers of ageing, sickness, and death.

How many types of mind? You have to note it down carefully because you will go back. (These lay people were new yogis and came to practice under Sayadaw's guidance from lower Burma). There are not many minds. ① Seeing (consciousness) ② Hearing ③ Smelling ④ Tasting ⑤ On the body is unpleasant consciousness. Such as itches, pains and aches, etc. ⑥ On the body is pleasant consciousness. These are six external guest minds; arising at the external.

Internally, ① greed ② hatred ③ deluded mind ④ non-greed (want to give) ⑤ non-hatred (love, compassion). These arise at internal. So there are five internal guest minds. Amoha is non-delusion, so not including here. (This is the contemplative mind).

There are two host minds: breathing in mind and breathing out mind. Don't take the physical air. Take the mind; wanting to breathe in and breathe out minds. This is cittānupassanā—Contemplation of minds and can't take the air element.

Amoha—non-delusion is not only one, but has five factors: ① right view ② right thought ③ right mindfulness ④ right effort ⑤ right samādhi. These are the five path factors (maggans). If seeing, hearing, etc. arising, contemplate its impermanence. Contemplate as anicca. Contemplate whatever is arising. On the whole body, it'll arise anywhere.

Sometimes minds of greed, anger, and restlessness arise. Whatever arising is only one. Contemplate them with the five maggans (i.e., amoha). With the contemplation, and they become maggans. That's what it means, you get the maggans.

For example, greed arises and you observe. And then it's not there. It's impermanent. (Two minds can't arise at the same moment. Greed is not there anymore when the observing mind comes in.) The contemplative mind is magga. Impermanence and magga (anicca / magga) have to be in line (one after another and not let other kilesa come in between them).

At the time of arising, contemplate it. If nothing arises, just contemplate the host minds (minds of in and out breaths). If anicca / magga are in line, the I-ness (identity view) does not come in between them. Without the contemplation of the arising dhamma, taṇhā and diṭṭhi will follow behind it. With them, you will get khandha. With the five khandhas, ageing and death follow.

It's cutting off taṇhā, ageing, and death with the contemplation. The contemplative mind can be called amoha or right view. With the contemplation, taṇhā and diṭṭhi die away. No khandha arises when clinging with (taṇhā) and wrong view (diṭṭhi-upādāna) die away. It's

impossible not to do the practice. If you don't have foods to eat, never mind. But you must do the practice.

Right view and right thought are vipassanā. Sati, viriya and samādhi are samatha. So it's the contemplation with samatha and vipassanā. Knowing the arising is sati. You know it because you have samādhi. You are making effort that you know it. Therefore, it includes samatha. Knowing as these dhammas are unstable. This is paññā knows it. Sending sati and paññā towards anicca is samatha / vipassanā. Don't establish samatha separately.

The Buddha taught three ways: ① Samatha the first and follow with vipassanā, ② vipassanā first and follow with samatha and ③ samatha and vipassanā together. Now I teach you samatha and vipassanā together. Why is that? The others are practicing separately and it takes longer time. Your life span is short.

So it is good to combine together. If knowing the every arising dhamma, samādhi knows it. If knowing the every passing away dhamma, vipassanā knows it. Therefore, with the knowing of impermanence, they are together. By seeing the arising dhamma and ucceda view dies away. By seeing the passing away dhamma, sassata view dies away. By seeing both of them, sakkāya view dies away. By seeing both of them, know that it's not me and not mine. So identity view dies away. Three wrong views fall away. With diṭṭhi and taṇhā die and cutting off saṃsāra. This magga is cutting it off. The cessation of taṇhā and khandha is Nibbāna. The cessation of ageing and death is Nibbāna.

In the contemplation, anicca and magga have to be in line. Don't let other dhammas come in between. Don't let greed, hatred, etc. come in. If

they come in, can't realize Nibbāna in seven days. Without then, even practice in the morning, and can realize it in the evening. (These were mentioned in the Satipaṭṭhāna Sutta.) If discerning of impermanence and you have three wholesome roots (Tihetuka person), and will realize Nibbāna in this life.

There are ten kinds of kilesas (greed, hatred, delusion, conceit, wrong views, doubt, sloth, restlessness, shamelessness, fearlessness of wrong doing). If you can practice anicca / magga in line, none of them can come in. Increase your effort. In this way of practice in the morning, and realize it in the evening. These were taught by the Buddha.

If you are sharp in knowledge (ñāṇa), you will make it. If it's weak, it takes seven days. And if very weak, it takes longer. It depends on your ñāṇa. After knowing the way of practice, it's important not let kilesa come in. Increasing your sati, samādhi, viriya, and it cannot come in. If you discern impermanence, the first stage is successful. And continue the contemplation.

Impermanence is one's own death. After sometime, become disenchantment. With disenchantment develop to the second stage. You don't need to ask someone about it. You all have to go back, so I'll explain you to the end of process. Even you are disenchanting with the process and must continue with contemplation.

Even not wanting, just try to do it. And will develop to the third stage. You see them as dukkha sacca in your knowledge. This is developing to the third stage. All will disappear if you know them thoroughly as dukkha sacca. This is the knowledge of seeing Nibbāna.

The eight path factors are completed. All the saṅkhāra dhammas cease. Ñāṇa is seeing the cessation of saṅkhāra. The cessation of saṅkhāra means khandha disappears. And become a sotāpanna. After that Fruition knowledge arises. After come reviewing knowledge.

The root of wrong views disappears and no more khandhas to woeful planes. You realize the first Nibbāna. Return to the 13 objects of contemplation if you want to realize the second Nibbāna. And will see impermanence, their disenchantment and ending. The higher path knowledge is also in this way. No other special dhamma for it.

## T2

The Buddha taught two knowledge; insight knowledge (vipassanā ñāṇa) and Path Knowledge (maggā ñāṇa). Except seeing the impermanence of the five khandhas, insight knowledge does not see other things. Insight knowledge has the five path factors. As knowledge it's only one. That's right view.

During discerning of impermanence, the other four factors are also including. Vipassanā ñāṇa observes the khandha and not see other things and only seeing the arising and passing away. Go and ask the practicing yogi. He'll answer you as seeing the arising and passing away. Not seeing of mind, feeling, etc. only seeing the arising and passing away. Then can decide as you get the insight knowledge.

Seeing arising and passing away dhammas and in this life will get the liberation. The only existence is only that. Body, feeling, etc. only exist as names. If you see this, you have right view; whereas if not seeing this,

you have not arrived here yet. Insight knowledge is seeing saṅkhāra and anicca (conditioned phenomenon and impermanent).

The lower knowledge sees the five khandhas. Therefore, they are quite different. Seeing the body, feeling, etc. are lower knowledge. It's nāma-rūpapariggaha ñāṇa—Discernment of mind and matter. In the Nidanavagga Saṃyutta—the Buddha taught Susīma only two knowledge for realization of Nibbāna.

These were insight knowledge and Path Knowledge. It needs to explain for clearer. How do the yogis see it? If seeing impermanence, it's insight knowledge. Don't be in confusion with knowledge of rise and fall, knowledge of dissolution, etc. Combine all of these knowledge is insight knowledge.

With short life span and for the realization of Nibbāna, just try for these two knowledge. Vipassanā ñāṇa is the forerunner knowledge to Nibbāna. It's clearing away kilesas before. Nibbāna exists, but not seeing is the cause of kilesas. Nibbāna always exists to someone with the practice.

Why can't we see it? It's covering up by kilesas. If you say you are contemplating but still can't see it yet. It is still covered with kilesas if the impermanence of saṅkhāra can't be seen with contemplation. The khandha is piling up with impermanence.

Doesn't it exist because you can't see it or because it is covered with kilesas? It's the cause of been covered with them. Vipassanā ñāṇa is clearing up for these things. The Buddha taught the five khandhas were

anicca dhammas. This was by someone who discerned it. Ignorance, greed, hatred, and delusion, all these dhammas are covering it.

To show an example, the moon always exists and not seeing is hidden by clouds. You have to blow it away with vipassanā ñāṇa. It's like this simile. If discern it slowly, your kilesa is thick. Practice with the four supreme efforts—sammappadhānā, kilesas being blown away and you will see impermanence (The same as the four right efforts).

When is the insight knowledge coming to an end? If the impermanences are disgusting and disenchanting to you, it's still insight knowledge. See them as dukkha sacca and it'll end. It can't be ended with your desire. If it's coming to an end, impermanences are disappeared. It meets with the Path Knowledge.

Here is completion with the eight path factors. Not seeing impermanences, instead see Nibbāna without them. Vipassanā ñāṇas change into Path Knowledge. Vipassanā ñāṇas open the kilesa cover. Path Knowledge opens the saṅkhata anicca cover. These points are quite important. And then you'll see Nibbāna. These are important for yogis.

Even can open the kilesa cover is quite good now. This is the most important point for yogis. By opening the kilesa cover and meet with anicca. Again anicca covers Nibbāna. Therefore, have to practice and make vipassanā ñāṇa become maturity. When the Path Knowledge arises, the anicca cover is opened and you'll meet with asaṅkhata.

Only have these knowledges. Do you satisfy with it? Firstly, it's important to see impermanence. With the opening of kilesa cover and



will see impermanence. Therefore, samādhi is important. And again the cover of impermanence is opened and will see asaṅkhata—Nibbāna.

# Wrong View on Kamma

21<sup>st</sup> and 22<sup>nd</sup> September 1961

If you can contemplate the five khandhas as these are not me, not I am and not mine, craving, conceit and wrong views will fall away. And if you discern impermanence, there is no "I", "I am" or "mine" to be found. The Buddha in the Dhammapada and other suttas taught us as kamma actions - were following like a shadow (wholesome actions as a shadow, and unwholesome actions as a cart following the ox).

Therefore, we had to rely on kammas like father and mother. So most Buddhists are thinking that kamma not perish. Influence by craving for becoming bhāva-taṇhā, when someone hears the five khandhas are not-self and rely on kamma as stable (In the Puṇṇama sutta, a monk was listening to the Buddha's teaching on anatta and thought like this).

If the Buddha taught people directly as kamma was impermanent and they would take it as without result. Therefore, he taught them with similes as it followed like a shadow, etc. Kamma is also impermanent, dukkha and anatta. It's volition—cetanā. Cetanā is saṅkhārakkhandha—aggregate of volitional formation. It's arising and passing away, so it can't follow.

If you take it as following you, it becomes eternal view—sassata diṭṭhi. The monk in the sutta had bhāva-taṇhā—craving for becoming. And when the Buddha said the khandhas were not-self and became fear of without an experience. So he took kamma as self (atta) because he

didn't appreciate anatta. Therefore, Buddhists have sassata view on kamma.

There is the kammic energy or power leaving behind for the result, but it can't follow. Therefore, the Buddha had to talk about its result. Taking the simile as directly will misinterpret the Buddha. It becomes wrong view if we don't know how to teach and also interpret it (These two ways of teaching can be found in the Aṅguttara Nikāya).

If don't know how to interpret it and the preacher has wrong view first and later the listeners. Therefore, giving talks are not easy. Taking kamma with wrong view is not a small matter. The whole country has this view; taking the kammassakatā ñāṇa with wrong view. This knowledge can't dispel wrong view.

For an example, I do it so I get it. But it becomes uccheda view if taking kamma as fruitless or no result. For this reason, the Buddha taught it with similes. The reason for it can't follow is; after death the conscious mind and body cease here. Because of the kammic energy, next mind and body arise.

The mind and body are neither the same one nor a different one. But they have cause and effect connection. From here (this side), not a piece of it follow there (the other side). The old one ceases and the new one arises.

I have to talk about this because everyone makes mistake with this matter. (Sayadaw retold the Puṇṇama Sutta on the view of kamma) Why we get the khandhas again? Because of the wanting mind we get back the khandhas. You don't get it if you don't want. "Volition-kamma was

permanent—(nicca). Except volition all others were impermanent (anicca)’’.

The monk in the sutta took it this way. This is called ekicca sassata diṭṭhi—partly eternity and partly non-eternity view. The Buddha said someone couldn’t realize Nibbāna if he had one of the wrong views; because his mind is not clear and confused.

I don’t want to speak about the views of Christians and Mohammedans (Muslims). This is the wrong view of Buddhists. A black spot on a white sheet; it’s like a shadow following a person. The five khandhas of human being are mind and matter. And the shadow is kamma.

The shadow is permanent. Contemplate volition as impermanence and taṇhā dies. Cetanā (volition) is including in the sabbe dhammā anattā—all dhamma are not self. Again kamma not follows a being and it falls into uccheda diṭṭhi. Have to understand the sutta teaching as indirect way and to understand directly is the Abhidhamma teachings. It’s anantarapaccayo—proximity condition.

Between the cause and effect, no other things exist. This side is kamma and the other side is result. This side of kamma has ceased here, giving the same kammic result of the kamma on the other side. It’s not following to the other side, but giving the same kammic result. If you know kamma is not following to the other side, and sassata view dies away. Again, knowing as giving the same result on that side, and uccheda view dies away. In this way, two wrong views fall away.

# The Source of Great Sufferings

4<sup>th</sup> October 1961

The Buddha urged us to destroy the source of hell root, the identity view—sakkāya diṭṭhi. Many types of mind arise with conditions. We take them as my mind. Whatever of the arising mind, don't take it as I-making. Desiring to eat something arises is a type of mind arises. Desiring to sleep arises is a type of mind arises, etc.

Whatever state of mind arises, making note of them as in the same way if you know them as arising with their own matters. And it becomes evidence that these are not me and not mine. It's the most important for the me and the mine to fall away. If the me falls away, wrong view—diṭṭhi is falling away. If mine falls away, the craving—taṇhā is falling away. If you ask, "How we do it?" Every time mind arises, you must know it as not me, but only mind arises by conditions. If you know every mind arises, wrong view falls off. What I am saying now is easy. With yourself and you forget it (not knowing or lost mindfulness when it arises).

When the desire to sleep arises, it becomes I want to sleep. Don't mix with the me. Simply know it as a sleepy mind arises. If you mix it up, it become wrong view. In you only one mind after one mind is arising.

If you know them as such, it becomes insight for dispelling wrong view. This is not the insight of anicca and dukkha, but a person or a being disappears. I'll dispel your doubt later. Now it's still in the stage of

dispelling the identity view. It still needs to dispel eternal view and view of annihilation.

Note these points carefully. Only a Buddha had arisen into this world and had the chances to hear about it (Except a Buddha, nobody can teach them. So, wrong views are very deep rooted in every living being. Therefore, the Buddha said the permanent homes of living beings were the woeful planes).

If you are making something which is not me as me and it'll connect things. How does it connect? You are making other things as my son, my wife, etc. The disease of wrong views will develop. You are thinking the arising phenomenon is me and the other thing as mine. Note them seriously.

Because of this, killing father and mother, cheating and deceiving others and people's belongings, etc. and all unwholesome dhammas develop from wrong views. So we have to destroy them first. It's true as the source of hells. I am worrying all of you will fall into hells and helping you to cut off this root. After craving to eat taṇhā arises, the big taṇhā of clinging arises as I can't control without it.

There are two kinds of taṇhā: taṇhā of thinking and clinging. After that, it's the task effort-kamma. These three things exist everywhere (i.e., without contemplation). ① Taṇhā paccaya ② upādāna paccaya ③ kamma-bhāva paccaya jāti. Paccaya means condition. Without any condition, nothing can arise.

I am explaining clearly. These three points are main factors. Have to remember these three points. From all the six senses-doors, these three

points are in line. Paccaya means the cause condition. The result is without break. In the process of taṇhā paccaya upādāna, after taṇhā ceases, upādāna arises.

Why taṇhā has to cease? Paccaya is the cause and which cause? The cause of the dhamma which has ceased before (here is taṇhā). With the condition of taṇhā, upādāna arises. After taṇhā has ceased, leaves the cause of condition behind. So taṇhā has ceased but let upādāna arises. This is nothing do with reciting by heart of the text. Taṇhā has the cause. It has the cause to let upādāna arises.

Isn't arising automatically? All our minds processes are going on like this, by the front causes. The front cause and the after result have connection. In this way, it's free from uccheda view. Cause and effect are not annihilated. Uccheda means annihilated. You may think with the contemplation of anicca, dukkha and anatta, it will realize Nibbāna. If hindered by this wrong view can't realize it. After clearing it away, will realize it. And if not, you could not realize it.

In the time of the Buddha, some monks couldn't realize Nibbāna without clearing away these views and practicing because it was hindered by wrong views. Even though taṇhā has ceased, leaving the power behind and the result of upādāna arises. From the time of you know these things, not go to painful birth (According to some of Sayadaw's talks only for next one or two lives. Especially for his lay followers listened to his talks every day.)

This is not a small power. You are free from identity and eternal views if you discern the passing away dhamma (i.e., impermanent).

Although taṇhā has passed away and seeing upādāna arises and free from uccheda view.

Every time knowing the arising dhamma and free from sakkāya diṭṭhi. ①

Every time knowing the passing away dhamma and free from sassata diṭṭhi. ②

Every time knowing the continuous dhamma and free from uccheda diṭṭhi. ③

So every time seeing impermanence free from three wrong views (①, ②, ③).

I'll continue to talk about it if you are not clear because it's the seed of hell. It's not kamma which sends you there. Diṭṭhi—wrong view, sends you there: taking taṇhā as me, upādāna as me, and kamma as me.

There is no me but you take it as me and falling into there (hells). But you are thinking that unwholesome dhammas send beings there. It's by the order of wrong views. Kamma can't do anything after diṭṭhi is destroyed.

(Sayadaw gave the simile of the judge—diṭṭhi, and the executioner-kamma). Therefore, diṭṭhi is more fearful than kamma. But you all are afraid of kamma. In the suttas the Buddha said that freedom from the painful destinations (apāyabhūmi) was abandoning of diṭṭhi and doubt. He did not mention the abandoning of kamma but you all are talking as by kamma.



(Identity view itself cannot send beings to painful births. But it is the source of all wrong views to arise. With wrong views being are easier to create unwholesome actions which can send beings to painful births.)

# The Importance of Anicca

(no date)

You all have been listened to dhammas (Suññātā dhammas, sacca dhammas etc.). You understand them, and also have seen impermanence. With the cessation of contact (phassa) and feeling (vedanā) ceases. For example, bitten by mosquito and become itchy. Bitten by mosquito is contact and itchy is feeling.

Phassa paccaya vedanā—contact conditions feeling. No mosquito bites you and the itch also ceases. Phassa nirodha vedanā nirodho—with the cessation of contact and feeling also ceases. With the cause conditions and result arises. With the cause ceases and the result also ceases.

You have to understand these things without any doubt. Then your wrong view falls away. You don't need to be afraid of it even though you die with the painful feelings—dukkha vedanā because wrong views and doubt fall away during your practice. You get the purification of view and doubt (ditṭhivissuddhi and kankhāvitarana visuddhi).

It falls away with the insight knowledge but still not with the Path Knowledge yet. When you are seeing impermanence, the body not disappears. Only with the cessation of impermanence and the body will disappear. Wrong view and doubt are the two dhammas send beings to painful births.

Therefore, I advise you to die courageously near death (i.e., discerning impermanence with practice). Yesterday talk I was leaving this point. So today I am adding it here. (Yesterday Sayadaw gave a talk based on the Sotanugati sutta of Aṅguttara Nikāya.)

Today I'll continue to talk from the Saṃyutta Nikāya. Why did the Buddha enter into parinibbāna (i.e., passing away)? Because his direct disciples were not left anymore. (i.e., Buddha's Vineyya) (They were from the Pañcavaggi—the first five disciples to his last disciple Subhadda, who only needed his direct helps).

But there are still people with their teachers (This is also one of the reasons the Teaching still exists). It's necessary for you to have ears to listen and have someone to teach you. Near the end of his passing away, the Buddha reminded us that mind and body dhammas were having the nature of arising and passing away. Therefore, don't forget them.

I also teach impermanence. The Buddha taught them for 45 years. Only by seeing impermanence can realize Nibbāna. Impermanence is dukkha sacca. By penetrating of dukkha sacca, realize Nibbāna. Your body is also impermanent. You will see impermanence if you look at the 31 realms of existence. Not seeing impermanence is like a blind person. Your reliable dhamma is impermanence.

You will realize Nibbāna in this life if you discern impermanence very well. If this not happen, it will be sure in next life. The Buddha gave this guarantee in the sutta in the Aṅguttara Nikāya. If you discern impermanence, greed, hatred, and delusion never arise. The Buddha never taught as anicca paccaya lobha, dosa, moha—impermanence conditions greed, hatred, and delusion.

If you are discerning impermanence, it becomes jhāna paccayo and magga paccayo. It has the five path factors = three samādhi factors + two paññā factors. If you do only jhāna, there are no wisdom factors. By doing paññā and is including jhāna. The practice I teach you include jhāna and paññā together. Jhāna and magga are together in every vipassanā contemplation. Outside the Buddha teaching (sāsana) only jhāna exists; whereas inside the sāsana, don't do this only.

Jhāna and magga have to be combined. Someone who practices jhāna should stabilize the object of contemplation. For the asubha object (loathsomeness), not let the asubha disappears. For the paṭhavī object (earth), not let the paṭhavī disappears. Therefore, It is clear that jhāna itself does not lead to Nibbāna.

The way of jhāna and magga together was mentioned in the Saṃyutta and Aṅguttara Nikāya as yuganandha way—harmonious way. Jhāna is samatha and magga is vipassanā. Samatha has to straighten it. And vipassanā has to discern it. In the five jhanic factors not include magga. Straighten the mind towards vanishing phenomenon is jhāna. And to discern its vanishing is ñāṇa (ñāṇa). It's the way of jhāna and ñāṇa.

In front is arising and vanishing. And following behind is jhāna and magga. What is the benefit of discerning anicca? It is moving out kilesa. If not seeing impermanence, the mind is latent with kilesa. Devadatta had been swallowed by the earth because it was heavy with kilesa for him; not because he was fat. Your khandha boat is heavy with kilesa. You have to cut out the kilesa for its lightness.

In this way your khandha boat will become light and can cross over the taṇhā river to the other shore. I am urging you every day to contemplate impermanence. Because I am worrying that you'll be swallowed by earth. Do you have any pity for yourself? Except this job, there is no other work can free from it. The Buddha taught the way with samādhi and follow with paññā.

# Wholesome Kamma with Knowledge

9<sup>th</sup> December 1960

[This talk was given to a couple who came to stay with Sayadaw and practiced under his guidance. The husband first met Sayadaw and later introduced his wife to him. So here Sayadaw encouraged her in the practice. Later they gave up their business and very closed to Sayadaw until he passed away. The husband, U Kyaw Thein, knew his own death six months before. ]

Desire of wanting to become a woman will become a woman; and the same as for to become a man. It is nothing to do with a man or a woman to have sharp knowledge (ñāṇa) or not. It relates to your past lives when you had done good kammas combined with ñāṇa or not.

Meeting a good teacher and having good kammas with ñāṇa, these two factors are very important. These were mentioned in the Saṃyutta Nikāya. Associate with the wise can become a sotāpanna means that kamma is a different thing (Here Sayadaw emphasized the main point and not rejected the wholesome kammas).

The kammic results are related to kamma. To get Path and Fruition Knowledge are related to ñāṇa. For example, the lay woman Visākhā (Migāramātā) became a noble person (sotāpanna) and her husband Puṇṇa (Puṇṇavaddhana) was not. He had only good kamma and without ñāṇa. Again layman Visākhā and his wife Dhammadinnā both had good kamma and ñāṇa.

(Visākha was anāgāmin and Dhammadinnā was arahant). (Sayadaw told the story of Vajira bhikkhunī encountering with Mara, the Tempter). Having samādhi and following with the knowledge are important. It's nothing to do with as a man or a woman.

After that, with the practice, go onwards with the three stages of knowledge. Today I'll talk about the process of the practice: ① Intellectual understanding ② Contemplation ③ Abandoning (study, practice and realization). For the intellectual understanding, can be measured is the body (rūpa) and can't be measured is the mind (nāma). For the four mind aggregates have to contemplate the most prominent one. (e.g., if feeling—vedanā is prominent, and then contemplate vedanā, etc.)

Mind and body are arising together. If form arises, contemplate form (rūpa), and if mind arises, contemplate mind. Contemplate the most prominent one. For example, in a pot of soup, salt, oil, sweet, etc. are in there respectively. If the salt is prominent, you feel the salt more than the others. If form arises, know it as form. If mind arises, know it as mind.

For example, if you put your foot down, paṭhavī—earth element is prominent and you feel the heaviness. If you lift it, air element is prominent and you feel lightness. If you are discerning anicca, it's developing into insight. It's tīraṇa pariññā—full understanding by contemplation. This knowledge is the most important. You have to know it thoroughly with the practice.

In this way contemplative knowledge become success. First it's discerning of arising and passing way, and then dissolution. After that, it develops into disenchantment. At that time don't stop at it. If you stop it, knowledge will go down.

I am urging you to concentrate in the contemplation with the disenchantment. After that, you will develop the knowledge of watching it like an alien (i.e., saṅkhār'upekkhā ñāṇa—knowledge of equanimity towards formations).

At that time watching it like an alien. It'll appear as watching your own practical knowledge. These are knowledge of right seeing. It's dukkha sacca—the truth of disgusting and useless. With continue contemplation and affection on the khandha with the self-view, falls away in a blip. From behind clinging and action with wrong views are cut off. Why?

Because of knowing dukkha sacca, khandha disappears and are left behind with the contemplative mind (ñāṇa). And you do not see dukkha anymore. Just only see dukkha nirodho—the cessation of dukkha. The cessation of dukkha is nirodha sacca. The Path Knowledge is called pahāna pariññā—abandoning with full understanding.

After the Path Knowledge ceases, two or three Fruition Knowledge arise. After they cease and reviewing knowledge arises. Reviewing as there is no dukkha anymore. This is reviewing dukkha, as not there. All the Path Knowledge, Fruition Knowledge, and Reviewing Knowledge are seeing no dukkha.



If you see it in line (serially) and enter the stream (become sotāpanna). So these three knowledge are seeing Nibbāna. Because of their powers, the doors to painful births are closed (i.e., Apāya bhūmi).

# Wrong View, Dukkha and Nibbāna

10<sup>th</sup> October 1960

Whatever arising in the khandha, for example, form (rūpa) arising is dukkha arising. Form passing away is dukkha ceasing. Feeling (vedanā) arising is dukkha arising. Feeling passing away is dukkha ceasing. If you are doing this, a person or a being disappears. In this way, free from wrong view.

(Sayadaw continued to talk about the eight causes for wrong views to arise.)

① Not knowing khandha arising has wrong views, or not knowing about the khandhas. ② Avijjā—ignorance: with wrong knowing, wrong knowledge causes wrong views to arise. ③ Because of contact (phassa) ④ With wrong perception ⑤ With wrong thinking ⑥ With unwise attention ⑦ With wrong companions ⑧ Listening to wrong teachings.

These are the eight causes for wrong views to arise. We must kill all these with the knowledge of seeing impermanence. Before meeting a good teacher, it's in the mind. After meeting a good teacher, it falls away from the mind (with the intellectual knowledge + practical knowledge).

Because of the causes, we experience the result, and with this we are free from wrong view. Regarding with the kammic result; if you do it and you'll get it—is wrong view. The kammic energy or power is

following but not the khandhas because it's arising here and vanishing here. With the eight causes of wrong views, beings go to painful births.

As long as khandhas exist, it's arising and vanishing. And then you are free from the eight causes of wrong views. Not a person or a being is following behind. With the causes as condition, result appears. For example, it's like a stamp and the mark it produces it.

(It's a very good simile to understand cause and effect without a permanent entity. Stamp and its mark are not the same nor different. This is the Buddha's Middle Way).

If you still not get Nibbāna yet, the result will follow you. The human khandha perishes here and the heavenly khandha arises there. The human khandha is ceasing here and the new heavenly khandha arises there. This human khandha is not following there. If it's really following there, they must have the same khandha. How can a human khandha become a devata khandha? Don't accept to what other people say. If you take it, becomes wrong view.

You have to accept what the khandha is telling you or showing you. This khandha is only telling you as dukkha arising and dukkha ceasing—which is dukkhakhandhassa samudayo hoti; dukkhakhandhassa nirodho hoti. Therefore, any realm of wherever you have been, there only existence of dukkha arising and dukkha ceasing.

Does anything exist in Nibbāna? It exists as without any dukkha. Dhamma with dukkha exists is mind and body—the five khandhas. Therefore, Nibbāna exists, not with dukkha nature but as sukha nature. (So the Buddha said that Nibbāna is the Supreme Happiness).

Someone thinking and taking dukkha as me and mine will never realize Nibbāna. Someone not thinking and taking dukkha as me and mine will realize Nibbāna. What is Nibbāna? Our khandhas are for many lives time is dukkha sacca. A person thoroughly penetrates dukkha sacca and not wanting it and will not live with this khandha. Living with dukkha is living with mind and body. Not living with dukkha is Nibbāna.

Someone will appreciate Nibbāna only he falls off wrong view. Otherwise, he will appreciate it only by hearing from others. Therefore, you have to observe dukkha arising and ceasing in your own khandha. However, you observe and it is only dukkha sacca.

It can't exist as stability because it's arising moment to moment and dying moment to moment. Moment to moment, only deaths are arising. Only without it and have stability. Their total cessation is dukkha nirodho nibbānam—the cessation of dukkha is Nibbāna. So Nibbāna appears.

Therefore, only someone is seeing dukkha and Nibbāna can arise. If not, never arises (i.e., not practice and only with vows and prayers). People are clinging to dukkha as, "It's mine. It's mine." If dukkha the heavy load falls off, is the happiness of Nibbāna.

Not knowing dukkha is the cause of wrong view. Knowing dukkha is right view. Sammādiṭṭhi knows it. Therefore, it's important to know the real dukkha. Since the day you know about it, you don't want it.

# Importance of the Truth of Dukkha

11<sup>th</sup> December 1960

We start from truth of dukkha—dukkha sacca, mind and body. After that dukkha develop. Become a human, a deity, etc. are only in speech. And only dukkha is increasing, taking this in mind as a truth. It only exists as dukkha arises and dukkha passes away. (Sayadaw mentioned about human's dukkha starting from a mother's womb. Later comes out and growth).

It really exists that only dukkha arising and dukkha passing away. If not, you'll confuse with it as man and woman etc., and then follow with sorrow and lamentation because you lost your dukkha sacca.

(It is interesting to reflect. Actually human embryo starts from a very tiny spot of mind and matter process without human form. After become mature and has a human form. After born and get lost in concept).

When we are alive and substitute with mind and body process. When we die mind and body perishes. It was starting with the truth of dukkha. After born and lost dukkha sacca. Therefore, if something happening to us and we have to cry for it. We should make the decision that except dukkha sacca there is nothing about it.

In the beginning starts with dukkha, in the middle lives with dukkha, and in the ends also end with dukkha. Except these, no other

things exist. You all have lost three of them. Not aware of them as arising and passing dukkha sacca. You are lost the original thing.

By knowing them as in the beginning, in the middle, and in the end is only dukkha. It will only tell its dukkha nature when someone is sick and dying. It's telling you its dukkha nature. Originally it's loathsome nature (loathsome, foulness). So at dying, only tell its loathsomeness. If you say why it happens to me, then you lost the principle.

Crying for it is not important, but will arrive to painful births. Because crying is dosa and smiling is lobha. If you lost the principle of dukkha sacca will arrive to the painful births. Originally it's truth of dukkha.

Therefore, start with dukkha sacca, and then mature with dukkha, in the end lost with dukkha. If you not lost the principle, sorrow and lamentation will not arise. If you lost the principle, that means you want to cry. If we don't lose the principle or arising and vanishing dukkha, we will arrive Nibbāna. Not knowing the principle is tears and hell. Having lost the principle is also tears and hell.

You must remember these two points. With losing the principle, the four woeful planes are not safety for us. Every time you have to know it as truth of dukkha with your own knowledge. When this knowing comes to an end, Path Knowledge will arise.

I am telling you the reality. You have to practice accordingly with the reality and the knowing together. If you know in this way, the dhamma leading towards crying is no more in your mind. From becoming sotāpanna to Buddha, each one's reality and knowing have to

be the same (i.e., when arising, knowing the arising; when vanishing, knowing its vanishing).

From the beginning to the end, don't get lost the dukkha principle. Reality and the knowing have to be the same or fit in together (i.e., anicca and ñāṇa). When the Path Knowledge arises, sorrow and lamentation will extinguish. That's Nibbāna. This also mentioned in the Satipaṭṭhāna Sutta.

# From Ignorance to Knowledge

12<sup>th</sup> December 1960

[This talk is important. Sayadaw explained how anicca ñāṇa or vipassanā ñāṇas destroyed ignorance—avijjā which is the source of khandha processes. The twelve links in the D. A. process which represent of past, present and future is the right one as explained in the sutta.

Sayadaw explained this point in this talk also supported it. Some Asian and Western scholars cannot see it clearly and taking the three periods as wrong interpretation. ]

paṭicca-samuppāda is the cause and Paṭicca-samuppanna is the result. Someone not practices taking the khandha as a man or a woman, me or him, etc. Someone practices not thinking in this way. A person without knowing it, ignorance is latent in the mind. Then ignorance arises. This is paṭicca-samuppāda arising.

After that, with speech and body actions make volitional formation—saṅkhāra. At the time of not contemplating with impermanence is living with ignorance and making saṅkhāra. With saṅkhāra and consciousness—viññāṇam arises. For example, with eyes seeing a person and hate this person with anger (dosa) and worry with sorrow arise (for unwholesome dhamma).

Unwholesome dhamma arises and continues to unwholesomeness. In accordance with the sīla standard this is not unwholesome. But in the



mind this becomes unwholesome. Without any practice, the whole day all these things arise in turn. All arising is with ignorance—avijjā and returning to avijjā →saṅkhāra.

Therefore, the circles turning around in whole day are uncountable. So we are running in circle. Starting from ignorance and come back to ignorance. We are making dukkha sacca that the results of khandha dukkha sacca will arise in circle. Born and die born and die and etc. Khandha processes never stop. (It's quite frightening).

Someone contemplates impermanence and next khandha not arises. If you live idly, khandhas are continuously arising. It becomes knowledge—(vijjā) with the contemplation of impermanence. The dhammas will follow it are cut off, and ignorance before it also cut off.

[Here Sayadaw emphasized two points. ① Stop section 1 (i.e., avijjā → saṅkhāra) ② Stop section three and four (i.e., taṇhā → upādāna → kamma → jāti)]

③ The cessation of the beginning, i.e., point ① and the cutting off behind, i.e., point ②.

Therefore, vipassanā is cutting off one's bad causes by oneself. This dhamma is showing the cutting off avijjā. With contemplation, become knowledge—(vijjā), ignorance conditions volitional formation not arises —avijjā paccaya saṅkhāra. Avijjā becomes knowledge which cuts off one's own root cause.

For example, Tin Hla has a cough because of the cold. Giving heat to the body, the cold disappears, no cough anymore (Daw Tin Hla was U

Kyaw Thein's wife. Both were Sayadaw's close disciples). Present khandhas continue to arise are the causes of avijjā, saṅkhāra, taṇhā, upādāna, kamma of the past life.

With the vipassanā contemplation to these continuous arising khandha and not let the causes, taṇhā, upādāna, and kamma, for the future khandhas to arise. I am asking you to cut off the causes (the past and the present causes). The past causes are section of avijjā, saṅkhāra. The present causes for future are section of taṇhā, upādāna, and kamma.

The knowledge of contemplation of impermanence kills the causes. You are ending your own kamma. This is for someone who knows it, called a knowledgeable person. For someone not know is running in circle—an ignorant person. Making avijjā to become vijjā—ignorance becomes knowledge.

Therefore, vipassanā practice is cutting the beginning of D. A. process. (i.e., avijjā → saṅkhāra → viññāṇa) People don't know the causes of dukkha and how to cut off. Not knowing impermanence is ignorance and dukkha arises because of it. Digging out the root of ignorance and no poison tree exists and not bears poison fruit.

Contemplation of vipassanā is for the knowledge of four noble truths. Impermanence is dukkha sacca and knowing of it is magga sacca. Not knowing the truth is ignorance—avijjā and knowing it is knowledge—vijjā. By killing the beginning of the cause (avijjā) and khandha can't arise.

People not practice and connecting dukkha one by one in infinity. Vipassanā means the job of digging out the root of ignorance. (By

listening many talks on D. A. process of Mogok Sayadaw, and understand some profound and subtle meanings hidden in it.)

# Part 10

## The Middle Way

13<sup>th</sup> December 1960

(Sayadaw reminded yogis to observe their internal phenomena, when they see the external phenomena. In this way many realized Dhamma in the past. There were some 'Theras' and 'Theris' gathas mentioned these experiences.

A bhikkhunī saw a candle flame was extinguished and another saw the water flowed into the earth and disappeared were attaining enlightenments.

Sayadaw said one important point in the observation. He gave an example, a candle continuously burning is not arising and changing into something but it's arising and perishing, arising and disappearing, etc. at the same spot.

If it's changing into something and become a sassata view (It's similar to a soul view). The reality is one flame disappears and substitutes with a new flame. In this way, it's free from wrong views.)

An intelligent person saw a tree leaf fell from the tree and got enlightenment. A leaf drying up from green to yellow colors and fell off from the tree (This referred to an interesting and famous jataka story

nearly every Buddhist knew. Sonaka, a minister son sat under a tree and saw a tree leaf falling down to him.

This incidence with the contemplation of his khandhas and he became a Paccekabuddha. After some years passed by he went to the palace and taught dhamma to his friend the king—the Bodhisatta. One of the well-known story he taught was a silly crow and a dead elephant floating in the ocean.

Nowadays human beings are sillier than this crow. We can know this from the current human societies on earth). It's a form (*rūpa*), will be changed and fallen. All forms contacting with heat will change. Contacting with cold is in change. Every mind is changing. For example, a small child is crying.

The mother becomes anxious with what happen to the child. After knowing nothing happens and she becomes glad. From the anxious mind and changes into gladdened mind. Therefore mind and form are changing with their causes.

Does change (here the Pali word *vipariṇāma*) mean after arising and changing into something or after vanishing and substitutes with something? Don't take it as changing but as vanishing with substitution. It becomes view of eternalism (*sassata diṭṭhi*) if taking it as changing.

Vanishing is *anicca ñāṇa*—knowledge of seeing impermanence. Changing is wrong view (*diṭṭhi*) and taking it as vanishing and free from *diṭṭhi*. For example, moving the cup here to this place is changing. Vanishing means at here disappears and at here (at the same spot) a new substitution.

Therefore changing and vanishing are different. Disbanding its own nature is vanishing. If you see the outside things are vanishing and turning inwards of one's khandha. The preceding mind not exists and the new following mind arises. By turning the mind inwards and seeing the same as like the outwards things and D. A. is cutting off.

Because with the knowledge of seeing, the vanishing comes in. The external and internal phenomena become the same and will get the Path Knowledge (Sayadaw gave the story of a woman, by frying vegetables and seeing the changes of it. And at the same time turning inside her with contemplation and became a sotāpanna).

Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent—external and internal phenomena are impermanent. In this way taṇhā connects internal with the external dies away. There are only the internal and the external existences.

Therefore the Buddha taught to contemplate the external and internal in the Satipaṭṭhāna Sutta. It is also enough if you only see the internal vanishing (This point is supported by some yogis' practice with Mahasi System. Most of the systems only teach to contemplate one's own khandha).

The Buddha from the monastery instructed the woman to turn inwardly and contemplate her khandha. By following with the contemplation of impermanence, ñāṇa develops and becomes mature. The whole khandha is full of impermanences that even you can't put in a tip of a needle inside them.

After that you penetrate dukkha thoroughly and if dukkha ceases and will see Nibbāna. If dukkha not ceases can't see Nibbāna yet. After seeing dukkha and not wanting and it ceases. Seeing dukkha ceases is the Path Knowledge. You will be free from the eight faults and the doors to woeful births are closed.

(The eight faults for living beings were mentioned in the Aṅguttara Nikāya. These are:

The three woeful planes: 1. Hells, 2. Animals, 3. Ghosts. The commentary divided ghosts (petas) to two types; petas with sufferings only and vimānika petas with half sufferings and half bliss.

Arūpa Brahma gods (with mind only) and Asañña Brahma gods (with body only),

Human beings, born with three unwholesome roots (greed, hatred and delusion)

(Being born at) The places where the Buddha's Teachings can't reach out; for example, border areas, hill tribes, etc.

People have wrong views,

The time when a Buddha is not arising, so the Dhamma does not exist.)

You have to practice for seeing the cessation of dukkha. There are no other things to do. If diṭṭhi-taṇhā still exist and it's not finished yet. If you can decide this is not me, not I am and not mine and it ceases. [There was an interesting story of a yogi. An Italian man had an interview with his teacher.

He said that every time was seeing emptiness (i.e., impermanence) and he wanted jumping into it, but couldn't do it. (Here wrong view came

in and hindered the practice.) Then he asked himself, who wanted jumping into it? “There is no I and no me, who can jump (Here he dispelled his wrong view with practice).

As soon as he contemplated not-self—anatta, the whole khandha disappeared with an explosion. This yogi’s experience supported what Mogok Sayadaw always emphasized strongly for, first dispelling wrong view with intellectual knowledge before the practice.

Wrong views were very deep rooted strongly in living beings from undiscoverable saṃsāra. Some bhikkhus’ stories in the time of the Buddha also supported it; for example, Ven. Channa, Ven. Yamaka and Ven. Anurādhā.

This Italian yogi overcame it because his teacher was also a Mogok yogi. He taught him before, using the law of D. A. process to dispel his wrong view. Even though, wrong view still crept in. You see how strong self-view is! Therefore, anatta doctrine is difficult to understand and accept. Except a Buddha no one can teach about it. Therefore the Buddha said without the Noble Eight-fold Path no one could become ariya].

If it’s still not mature, it’ll become maturity with the continuous contemplation. And slowly it will mature. This is not a tiresome task because it is the middle way. Making money for sensuality is very tiresome. It’s the same with the practices of torturing oneself.

Contemplation of impermanence is the middle way. If you can’t put your feet on the middle way and you are changing yourself between the two extremes. The hedonists (especially modern man) who always



follow sensuality do have dukkha and search for dukkha (quite silly). This path should not go. The path of torturing oneself is directly to painful births.

Only meeting with a good teacher can walk on the middle path. The path of sensuality is the way which father and mother teach you. They can do this only. (Sayadaw mentioned about the Bodhisatta's extreme practices).

The path of contemplation of one's khandhas is to know the truth of the khandha. And it becomes right disenchantment. After not wanting it, the khandha comes to an end. The ending of the khandha is Nibbāna.

# Correct One's Mistakes in Time

18<sup>th</sup> December 1960

The Buddha said, one could know in two ways for one's wholesome and unwholesome kammās one had done before. These were doing kammās still alive and near death mental signs arose. If you want to correct them at present is the best way. Before death it can be done. Near death some can do it and some can't correct them. Near death people generally can't make the corrections.

Now, you still can do it if you want to correct them. In this way and at near death you don't need it. In the *Aṅguttara Nikāya*, the Buddha warned us that we should not take it as I had done unwholesome kamma and nobody knew it. At least you know it yourself. You have to correct them quickly.

If you die before, even though it has the 5000 years of Buddha Sāsana, and your own sāsana is disappeared (Buddhists should take this point seriously). Don't count the Buddha Sāsana with years. Make the counting with your own death. Man, only has the life span of one mind. If one of the breathing in and out mind is not arising and becomes dead. What already has passed is nothing to do with you. Next year is also nothing to do with you.

Sāsana depends on your life span. Only you can cut off the D. A. process and seeing impermanent is your own sāsana. If you are choosing time for tomorrow or the day after tomorrow is a fool.

Today I have no time and not doing it. I will do it tomorrow is sassata diṭṭhi. Sassata here is tomorrow I will still alive. It means it doesn't die. Choosing days and hours is by sassata. If you are glad with the forbidden dhamma which send beings to painful births and then you'll finish. Forbidden the Path Knowledge is wrong view. In the whole of saṃsāra beings are hindered by it.

We were climbing up from the four woeful planes with difficulties (Some Buddhists might think we had good times in saṃsāra. We should go and have a check with the suttas in the Pali Nikāya, what the Buddha had said about it). Now, you know that diṭṭhi is the biggest enemy.

(Sayadaw told a story in the Majjhima Nikāya, how diṭṭhi-taṇhā hindered a man for realization. In the Kassapa Buddha's time, a layman named Peya because of diṭṭhi-taṇhā missed the chance for Path and Fruition Knowledge. If he continued to listen for sometimes would enter the stream. But he had to wait until the Gautama Buddha's time for realization. It was quite a very long period of time for the chance to arise.)

The Buddha taught three principles for the sure realization. (Sayadaw talked about the Governing Principles (adhipatī) from the Aṅguttara Nikāya.

1. Self as a governing principle (attadhipatī)
2. Cosmos as a governing principle (lokadhipatī)
3. Dhamma as a governing principle (dhammadhipatī)

Taking oneself as a governing principle. 2. Taking others as a governing principle. 3. Taking the qualities of Dhamma as a governing principle.

I am neither practicing for the sake of the four requisites nor for the fortunes of future births; but to be freed from the dangers of birth, ageing, sickness and death, etc. We can't realize it with the practice for the desire of sensuality and becoming—bhavataṇhā. You should not have your own desire in the practice. You can't practice with desire.

If kilesa comes in or many thoughts arise and admonish oneself. And contemplate the impermanence of whatever mind state arises. Admonish oneself as there are unseen beings watching at me (e.g., devatas, monks have psychic abilities, etc.).

During the practice if worldly mental states come in and contemplate the Qualities of Dhamma, admonish oneself with it. (Sayadaw talked about the Dhamma is calling at you and also passes away. Therefore if you go with the calling and you are seeing death. The calling is arising, with the going and not seeing it is vanishing.

Anyone going with the calling will find out its impermanence. There are also wrong goings. For example, mosquito bites and going with the hand (bang!) This is going with anger (dosa). Therefore you must go with knowledge. It's sure that it'll become non-temporal—akāliko.

# Are You a Fool?

18<sup>th</sup> December 1960

The Buddha said, the five khandhas, wife, children and wealth were like the things in dreams. Dreams are not stable, if you wake up and can't find it. The nature of the khandha is also last momentary. Wealth and belongings are also not stable. Again the khandha is also like borrowed things. It'll return back to the owner. Aging and death will take back the khandha.

Therefore the five khandhas have nothing of me and mine. Also you can't find any of me and mine. If you can see it as arising momentarily and passing away, will know that it's like a dream and borrowed things. Therefore, it never has stability and control.

If you know this, taṇhā (craving), upādāna (clinging) and kamma (action) fall away. If you think the khandha has stability is like the foolish lion (The lion died by its shadow in the mirror.). We are taking the shadow of the khandha as stable. And also are thinking them as beings.

You are making fortunes is like a blind man pouring water. However much you are searching for them can never fulfill it. The six senses-doors are like the six oceans. If you are filling them with taṇhā water can never fill it up. The ocean water still can be dried up, when doomsday arrives.

Therefore, by filling the six senses-doors and you will never satisfy with it. For them in saṃsāra you were over tired. Not knowing is avijjā

and filling with taṇhā water is saṅkhāra. You are wasting time with avijjā and saṅkhāra.

If you have the six oceans and can never finish with it. Therefore, it'll finish if you can make them disappear. So, you will arrive to happiness if khandha disappears. Filling the khandha ocean is like filling holes with a pot in it because it'll never fill up. We don't know about the khandha with clinging and affection. By looking after it is like a blind man filling a vessel with holes. For the khandha to disappear must do vipassanā for seeing impermanence.

## Our Murderers

25<sup>th</sup> December 1960

I'll teach you the contemplation of feeling. If you want to become a noble person, you should know these seven points on feeling.

① To know how many feelings there are? (You also have to know with these seven points for other khandhas.)

② To know the cause of feeling.

③ To know the cessation of feeling.

④ To know the practice leading to the cessation of feeling.

⑤ To know the gratification (assāda) on feeling when it arises.

⑥ To know the danger (ādinava) of feeling.

⑦ To know the escape (nissaraṇa) from feeling.

You should have to know these things before.

① To know six kinds of feeling (Feelings arise from the six senses-doors. Here Sayadaw mentioned 13 types of feeling which are arising from the six senses-doors according to his teaching on the contemplation of feeling).

② All these feelings arise from contact (phassa). Phassa paccaya vedanā—contact conditions feeling.

③ With the cessation of contact and feeling also ceases. Because it caused by contact

④ Practice with the five path factors. The yogi has to know the arising and passing away. Knowing is maggaṅga (path factors). This is to know the cessation of feeling. If all feelings come to the cessation and what'll leave behind? This is the cessation of dukkha sacca. Have to practice up to this point.

⑤ if you don't practice in this way, because of feeling and gratification arises (assāda). Taking them with pleasure arises. For example, it's pleasant to see it. With pleasure arises and following behind are craving, clinging and action. I am worrying about craving arising and telling you practice for the cessation.

Is it not sure, if pleasure arises and dukkha will follow? Taking no. ④ as a main point for practice. What I am teaching is also focus on no. ④. (That is true. With research on Sayadaw's talks and find out that mostly he concentrated on this point).

⑥ If pleasure arises and you'll fall into the danger of dukkha (ādīnava). And then taṇhā, upādāna, kamma and jāti will follow. If gratification arises (assāda) and these things will follow behind (i.e., craving, clinging, action and birth). So, it's impossible not to contemplate (i.e., must have to do it).

⑦ If you want to know the escape from feeling, practice with no. ④. And then, it'll become the eight path factors (i.e., escape from feeling or dukkha). This dhamma was showing the process of the practice (by the



Buddha). ④ First, contemplate with the five maggaṅga. If you succeed, you will fulfill the eight path factors.

⑥ Feeling is under the fault of three characteristics, such as impermanence, suffering and not-self. Doing the contemplation is to understand the fault or danger. Know these two faults of the khandha with the contemplation.

First, with the contemplation, know the fault of khandha with the three characteristics. Second, know that the khandha dukkha processes are following someone without the contemplation. We are always under the fault of three characteristics.

Can you destroy it? You will escape from it if we know under the fault of three characteristics. Do you still want it? You will not get it if you don't want. Not getting it, you become free. I'll talk about another way of without the contemplation how dangers arise (the connection of D. A. process).

I'll talk only regarding to seeing. The fish in the water dies on land. You may ask the fish in the water should die in the water. It dies on land because of encountering danger. There are also men die in water (fishermen). They die for feeling. If there are no feelings, do they need to die? The fish in the water is seeing the bait with the hook. Just seeing, it is neither pleasant nor unpleasant feeling, it is neutral feeling (upekkha vedanā). After seeing and wanting to eat, pleasant feeling arises (somanassa vedanā or taṇhā). And it eats the bait and is pierced its mouth with the hook. Then it arrives on land and is beaten by a stick and dies with painful feeling. (dukkha vedanā).

Neutral feeling is the showman. Pleasant feeling is the gulper or swallower. And painful feeling is the killer. These are showing the danger of feeling. Which type of feeling is your friend? All three feelings are the messengers of death. They all are enemies. We can't overcome these three feelings and always living with death.

Therefore, you can't leave feelings on its own (Sayadaw continued to explain about feeling connects with the five other sense-doors in the daily life). These three feelings exist in your khandha and will kill you together. You are also living with these three feelings.

Therefore the Buddha said: *vedanā māro*—feeling is the murderer, or killer. The messenger of death has to be contemplated in this way. Without them only, you are free from death. Therefore, have to contemplate until it extinct. If not, they'll kill you. They are the most fearful things.

We are living together with the messenger of death. Don't want to contemplate feeling and prefer them is still wanting to die. By hearing about heaven is good and prefer heaven. We are taking the Brahma world also in the same way. Wherever you'll be and will be killed by them.

Tonight I am talking about feeling very clear. Whatever life you are praying and asking for feeling, it is the same as I may meet the murderers. May I live with them together? Without knowing them and it happens in foolish ways. Therefore there are only murderers in the 31 realms of existence.

You have to practice to escape from feeling. See impermanence of feeling; and then its disenchantment and not wanting it. Then you'll not

get the aggregate of feeling. Not getting it, you'll be free from death. And then you are separating from the murderers.

Today talk is emphasizing on practice. And also it includes sense of urgency (saṃvega). You are out of your mind, if you make friends with the three murderers. If you can contemplate to see impermanent, disenchantment and not wanting it and the eight factors will complete. With the khandha disappears and no khandha for dying anymore. No khandha for dying is Nibbāna.

On the Internet:

<http://nanda.online—dhamma.net/a—path—to—freedom/ven—uttamo/dhamma—talks—by—mogok—sayadaw/content—of—dhamma—talks—by—mogok—sayadaw/>

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