

Dhamma Talks

by Mogok Sayadaw

– Emptiness, Conditioned, and Unconditioned

Vol. III

Translation based on the recorded tapes (Burmese) by
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TAIWAN

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Content

Translator's Notes.....	1
Introduction.....	2
D. A. Process.....	45
Part 1.....	64
By Listening to Emptiness Dhamma;.....	64
and Emptiness Nibbāna.....	64
Wrong View and Emptiness.....	68
Questions and Answers by Visākha and Dhammadinna.....	73
Nandaka's Exhortation.....	107
The Continuation of Dependent Arising.....	120
Satipaṭṭhāna Objects and the Contemplative Mind.....	124
The Four Arahants and an Ordinary Monk.....	127
Samatha And Vipassanā.....	131
Nibbāna Is Near; Not Far Away.....	135
Looking For Nibbāna at The Right Place.....	139
Observe The Mind—Body With Paññā.....	141
Observe the Impermanence of.....	144
Mind—Body as a Stranger.....	144
Part 2.....	148
Five Kinds of Right View.....	148
Breaking the Shells of Ignorance.....	160
The Five Darkness and the Five Lights.....	165
Transcending Time.....	176
Nibbāna: The Ending of Dukkha.....	178
The Important of Right Attention.....	180
Bhikkhu Yamaka.....	185
The Functional Knowledge of Change.....	194
Annihilation and Yamaka.....	197
Concept, Reality and Nibbāna.....	203
Sorrow Deceiving as Compassion.....	206
Lust Deceiving as Loving—kindness.....	208
Taṇhā Deceiving as Altruistic Joy.....	209
Selfishness Deceiving as Equanimity.....	210
Worry and Sorrow Entering as Sense of Urgency.....	211
Take Anger as Wholesome.....	213
Sīla and Vipassanā.....	216

To Stop Craving in Everyday Life.....	218
Mistaken Sloth and Torpor as Serenity.....	220
Restlessness and Effort.....	222
Remorse, Worry and Dying.....	224
Investigation and Wrong Views.....	230
Perception and Wrong View.....	232
Eight Causes of Wrong Views.....	234
The Duties of Teacher and Listener.....	239
Knowledge and Doubt.....	241
Contact and Wrong View.....	244
Wrong View and Listening Talks.....	246
Part 3.....	248
The Great Benefit of Udayabbaya Ñāṇa.....	248
Impermanence and Right View.....	250
Taṇhā and Practice.....	252
Laziness and Dosa.....	254
Take Kamma as Permanence.....	256
Birth, Death and Nibbāna.....	260
Sick Bhikkhu and Vedanā.....	263
Craving like a Tailor.....	265
The Four Taints.....	267
Penetration of the Five Dhammas.....	270
Follow Behind With Knowing.....	281
Practice on The Body, Feeling and Mind.....	283
The Dhamma to Nibbāna.....	285
Khemaka and the Sixty Monks.....	286
Susīma the Wanderer.....	293
Why Human Beings in Dangers?.....	299
Body Moving Towards Death.....	311
Craving Comes From Affection.....	313
Two Kinds of Speech of the Buddha.....	315
Time and Timelessness.....	317
Near Death and the Five Mind Moments.....	319
From Vulture Eye to Wisdom Eye.....	321
The Burden of the Khandhas.....	323
Understanding of Insight Practice.....	325
To Deal with Wrong View and Doubt.....	329
Contemplate Anicca, Perceive Anicca and Know Anicca.....	335
Worldly Fetters and Realization.....	338

Volition, Action and Kammic Formation.....	342
Seeing One's Own Death Is Vipassanā.....	346
Part 4.....	349
Inward Exploration.....	349
With Faith Transcends Wrong View.....	358
Time-Consuming and Timeless / Kālika and Akālika.....	361
Checking for Wrong Views.....	364
Wrong Views and Characters.....	368
The Wise and the Fool.....	375
Saṃsāra and the Hindrances.....	376
Dependent Origination at Home.....	386
Nibbāna is Always Exists.....	395
The Six Oceans of Māgandiya.....	400
Taṇhā the Tailor.....	414
How to Open Your Eye?.....	419
The Road Map to Nibbāna.....	430
Part 5.....	439
Don't End up at What Others Say.....	439
Stopping and Contemplation.....	441
Impermanence.....	445
Training the Six Animals.....	447
Breaking the Axle of the Taints.....	454
Don't Let the Mind in Pain.....	466
Buddhavāda.....	471
From Dukkha to Nibbāna.....	474
The Reality and the Knowing.....	479
Dukkha Exists and Dukkha Ceases.....	490
Can't See Nibbāna with Wrong View.....	498
Khandha Calling and Nāṇa Going.....	505
Why Suffer So Much?.....	510
A Poisonous Snake.....	513
Don't Waste Your Precious Life.....	515
The Most Important Thing in Life.....	520
To Know Yourself.....	524
Formation and Impermanence.....	527
Dying with Smile.....	532
Watching and Observing.....	537
For Practice or Reciting.....	541
Khandha Fuel with Kilesa Fire.....	546

From Hell to Eternity.....	549
Part 6.....	553
The Mind at Dying.....	553
Perversions.....	557
The Nature of Vipassanā.....	564
The Right Association.....	568
Did the Buddha Help Everyone?.....	571
What is the Most Important Thing in Life?.....	575
Polishing the Mind.....	578
Searching for the Right Things.....	581
Practical Knowledge of Dukkha.....	584
The Art of Thinking.....	593
Twelve Perversions.....	597
The End of the World.....	600
Kammic Energy.....	605
Weapon of Mass Destruction.....	608
Vipassanā is Ñāṇa or Kamma?.....	612
Appreciation of Nibbāna.....	617
How to Use Desire and Conceit?.....	621
The Beginning and the Ending.....	625
Four Types of Yogi.....	629
Two Views on Insight.....	633
Two Kinds of Disenchantment.....	637
Searching for the Truth.....	641
Dealing with Wrong View and Doubt.....	644
Controlling the Mind.....	647
Ñāṇa Eye and Normal Eye.....	651
Insight Knowledge and Path Knowledge.....	656
Concept, Reality and Nibbāna (Ver. 2).....	661
Spiritual Faculties and Nibbāna.....	665
Part 7.....	671
The Creators of Dukkha.....	671
Two Causes for Wrong View.....	674
The Beginning of Beings.....	679
Ending of the Unwholesome Life.....	684
The Last Teaching of the Buddha.....	687
The Hidden Treasure.....	691
Priceless Treasure of Mankind.....	695
In Accordance with the Dhamma.....	698

Perform a Dāna Properly.....	702
Dāna and the Ending of Dukkha.....	705
Two Guardians of Hells.....	709
Can't Rely on the Outside Power.....	713
Dukkha and the End of Dukkha.....	719
Importance of Feeling.....	722
Tanhā and Kamma.....	727
Three Cups of Medicine and the Crazy Beings.....	732
Stream-Enterer and the Inversions.....	738
Breaking the Collar.....	741
Frightening Wrong View.....	744
How to Pay Your Debts?.....	748
Do Buddhists Have Wrong Views?.....	753
Compassion with Wrong View.....	757
The Paths of the Wise and the Fool.....	762
Searching for the Source.....	768
The Three Knowledge in the Suttas.....	771
The Doctrine of the Buddha.....	775
Unwise Attention and Sufferings.....	780
Craving Overrules Actions.....	784
Conditioned and Unconditioned.....	787
Part 8.....	790
The Three Worlds.....	790
Are You the Wise or the Fool?.....	804
The Power of the Dhamma.....	807
To Nibbāna without New Kammās.....	812
Negligence and Suffering.....	817
On Anatta.....	822
Two Causes of No Realization.....	828
With Taṇhā and Māna to Nibbāna.....	834
The Extension of Saṃsāra.....	837
With Kilesa Sap, No Real Happiness.....	841
Unwise Attention and Prayers.....	844
Truth Is in the Khandha.....	851
Nibbāna Is the Foremost Happiness.....	855
To Have Compassion and Wisdom for Oneself.....	857
About the Mind.....	862
On Nibbāna.....	869
Two Different Dhammas.....	874

Two Knowledge of the Truth.....	877
Right Association.....	880
The Importance of Knowing the Truth.....	885
Answer to a Buddhist.....	888
Three Steps to Nibbāna.....	894
Wrong View on Nibbāna.....	902
Part 9.....	909
The Dangers of Wrong Knowledge.....	909
Non-conflict and Non-attachment.....	913
Development with Contemplation.....	917
Mountains of Bones and Oceans of Blood.....	919
A Simile for Nibbāna.....	924
Contemplation on Anatta.....	929
Cessation of the Taints.....	932
Are You Worshipping Wrong Views?.....	936
Body and Mental Pains.....	939
How to Die with Feelings?.....	943
Should Know One's Value.....	950
Mistaken with Nibbāna.....	953
Rely on Dhamma, Not Outside Power.....	960
The Murderers.....	962
Fall in Love with Dukkha.....	966
Why Become Living Beings?.....	968
Disenchantment with the Monkey.....	971
How to Perform Dāna?.....	976
Staying with the Truly Reliable Dhamma.....	979
On Vipassanā Bhāvana.....	984
Wrong View on Kamma.....	993
The Source of Great Sufferings.....	997
The Importance of Anicca.....	1002
Wholesome Kamma with Knowledge.....	1006
Wrong View, Dukkha and Nibbāna.....	1010
Importance of the Truth of Dukkha.....	1014
From Ignorance to Knowledge.....	1017
Part 10.....	1021
The Middle Way.....	1021
Correct One's Mistakes in Time.....	1027
Are You a Fool?.....	1030
Our Murderers.....	1032

The Four Noble Truths.....	1037
Pay Your Debts with Knowledge.....	1059
Protecting Your Mind.....	1062
The Creator: The Deceitful Mind.....	1065
Wise Attention and Effort.....	1081
Rust Corrodes the Iron.....	1084
To Nibbāna with One Dhamma.....	1086
To Nibbāna with Stopping.....	1090
True Refuge.....	1094
The Diseased Body.....	1097
Importance of Samādhi.....	1099
Craving and Suffering.....	1105
Fulfilling One's Duty.....	1113
Impermanent and Taintless.....	1116
Dukkha and Nibbāna.....	1118
How to Think?.....	1121
Four Nibbānas.....	1125
On Insight Knowledge.....	1128
Part 11.....	1132
No Free Time Is for Sufferings.....	1132
Who is Your Creator?.....	1135
What is the Most Important Thing?.....	1137
The Process of Existing and Not-Existing.....	1142
The End of the World (B).....	1145
Why So Many Corpses?.....	1148
Dāna and Nibbāna.....	1151
Practicing for Dying.....	1155
Seeing Nibbāna with the Pure Mind.....	1165
Two Ways of Dying.....	1169
Dependency Is Wavering.....	1176
The Creator.....	1179
Not a Soul, Only an Intrinsic Nature.....	1185
Why Can't Discern Dukkha?.....	1189
Becoming and Not Becoming.....	1192
Don't Live and Die with Ignorance.....	1196
Wise Attention and Wisdom.....	1201
Human Characters.....	1205
Not Becoming Dog Again.....	1211
Difficult to Know Dukkha and Vedanā.....	1214

Bond with Diṭṭhi Rope and.....	1217
Carrying Away by Tanhā Water.....	1217
Dispelling Diṭṭhi Before Insight.....	1220
A Noble Life and Practice.....	1223
Conditioned Phenomena.....	1231
Practice Only One.....	1235
Deceiving by the Active Mind.....	1238
Ignoble and Noble Searches.....	1241
Part 12.....	1245
Khandha Fuel, Kilesa Fire and Nibbāna.....	1245
Penetration of Dukkha.....	1248
Dhamma and Anudhamma.....	1251
Dependent Arising and the Four Noble Truths.....	1254
Dependent Arising and the Taints.....	1257
Dangers That the Worldling Can't Escape.....	1263
Just Intrinsic Nature.....	1265
Ignorance and Craving.....	1269
Everyone Is a Thief.....	1273
Concept, Reality and Wise Attention.....	1278
Simple and Direct.....	1281
Insight for Everyone.....	1286
Dying and Undying.....	1290
The Burdened Khandha.....	1292
Time and Timeless.....	1298
Dying, Saṃsāra and Nibbāna.....	1301
Don't Get Lost in Sufferings.....	1310
Three Knowledge of the First Discourse.....	1313
Instruction on Dying.....	1317
Don't Waste Your Precious Times.....	1321
The Dangers of Ignoble Dhamma.....	1326
True Dhamma and Counterfeit Dhamma.....	1330
Transcending of Time.....	1335
Part 13.....	1343
The Real Saviour.....	1343
Should Have Sympathy for Oneself.....	1346
Importance of Anicca and Momentary Nibbāna.....	1351
Grown up With Ignorance.....	1357
The Way of No Grimace and Smile.....	1360
Man's Story and His Stupidity.....	1363

Man, Happy With Kilesa Diseases.....	1368
Fall in Love With the Killer.....	1372
Everyone Is a Stranger.....	1376
Wavering and Not Wavering.....	1379
So Many Excuses.....	1392
The Hidden Nibbāna.....	1395
A Slave With Four Masters.....	1401
The Blind With Distortions.....	1405
On Sensuality.....	1408
Is It Your View or the Buddha's View?.....	1411
The Danger of Craving.....	1416
Is Everything That Happens Anatta?.....	1418
Human Perils.....	1420
Anicca Nāṇa, the Saviour.....	1424
True Refuge—God or Dhamma?.....	1427
The Art of Living and Dying.....	1433
Importance of Habitual Practice.....	1443
Only Dukkha Exists.....	1449
Perfection for Nibbāna.....	1452
Sukha Nibbāna.....	1455
Ascending with Three Knowledges.....	1458
Becoming and Eight Faults.....	1462
The Nature of Dukkha.....	1464
The Worst Danger.....	1467
Importance of Dukkha Sacca.....	1472
Dealing With the Five Spiritual Faculties and Five Hindrances.....	1475
The Most Dangerous Enemy.....	1480
Epilogue.....	1486
Appendix.....	1491
On Mind Development.....	1491
Vipassanā Bhāvanā.....	1499

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Part 8

The Three Worlds

15th to 21st February 1962

T1

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

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

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

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

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

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

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

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

If you are happy in the world, contemplate the impermanence of the happy mind. And craving and clinging will not arise. If you become disappointment; contemplate dosa. And it becomes the

supramundane dhamma to transcend the world. With the samudaya and dukkha disappear and the cycle of the process also disappears. And then a clear thing appears.

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

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

T2

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

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

We have to let the causes of kammās which are craving and clinging to cease. You all like good kammās and not bad kammās. 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 kammās 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 kammās 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 karmas oppress him himself. Even you are afraid of loka and don't know how to run away will oppress by them. The person wants freedom has to discern loka. Contemplate until disenchantment with it. And then continue until to the end and will transcend loka.

T3

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

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

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

Therefore, all three lokas are truth of dukkha (dukkha sacca). So, don't get the knowledge of knowing lokas that people are thinking as this and that loka may be good. Therefore, they want to

change from here to there (So in human histories and religions, Buddhists or non-Buddhists created paradises without understanding these worlds).

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

T4

Whatever arises by conditioning is saṅkhāra loka. Everything arises and passes away is the world (loka). Therefore, it's in the province of dukkha sacca. Only get out from the conditioned world and cease from all lokas. In the Dhammasaṅgāṇi, 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:

$$\begin{array}{l} \neg \rightarrow \text{taṇhā} \rightarrow \text{clinging (taṇhūpādāna)} \rightarrow \\ \text{feeling (vedanā)} - \neg \rightarrow \text{māna} \rightarrow \text{mānūpādāna} \rightarrow \text{kamma} \rightarrow \\ \neg \rightarrow \text{diṭṭhi} \rightarrow \text{diṭṭhupādāna} \rightarrow \text{kamma} \rightarrow \end{array}$$

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

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

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

Sotāpanna only has the seven droplets of ocean water of dukkha if compare with the worldling who has the volume of

dukkha in the whole great ocean, even may be more. But sotāpanna only eradicated diṭṭhi. So that we'll know that diṭṭhi is mahātaṇhā or cūḷataṇhā. If we have diṭṭhi you will never be happy.]

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

(Sayadaw continued to tell the story of Anurādha).

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

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

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

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

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

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

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

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

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

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

T6

Mind and body combine together is called satta loka (most beings have mind and body, but there are also beings with form only and mind only). Not understanding satta loka, wrong views arise.

Diṭṭhi falls away is Nibbāna. So, stopping at satta loka and diṭṭhi not falls away.

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

If believing in living beings exist and it will arise as I am thin, I am fat, and etc. are talking about by looking at living beings. With the living beings disappear and ñāṇa reaching to the khandhas and diṭṭhi falls away. Have to penetrate the living being. Move away from the living being and let ñāṇa (knowledge) focus in the khandhas. Deceiving by the satta loka and many wrong views can arise.

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

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

By rejecting the satta loka with the view of no father and mother can commit the five heavy 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?

5th and 6th March 1962

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

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

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

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

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

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

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

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

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

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

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

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

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

The Power of the Dhamma

14th March 1962

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

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

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

So, you have to sharpen this knife (the knife of the eight path factors) again and continue to shave the refined hairs. Ven. Ānanda was already a sotāpanna when he entered among the arahants, but Ven. Mahā-Kassapa ridiculed him as a smelly ram. You all think

yourselves as not smelly, but for the ariyans you are smelly. (Sayadaw continued to explain the eradication of successive kilesas).

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

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

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

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

After seeing impermanence comes fruition knowledge (This is not the fruition knowledge arises after the Path Knowledge). After

that it is inclining towards Nibbānic element. With these fruition knowledge and the mind is staying with Nibbāna for a long time. If looking at the body it's clear and light with healthy form (rūpa).

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

These are the supramundane form. The cause is pure and the result is pure. We can 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

15th March 1962

[This talk is based on Kammanirodhasuttaṃ of Saḷāyatana-saṃyutta, Saṃyutta Nikāya (15. Navapurāṇavagga, 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 citta 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 kamma). Base on the six senses doors and six senses objects and we create these actions all the times. All living beings create new kamma with the old kamma every moment. During sleep we are alive with the old kamma of bhavaṅga citta.

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

The Buddha taught about the four things on kamma. These were old and new kamma, 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 kammās.

Now you are listening to the talk with the result of the old kamma. The new kammās 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 kammās. You are alive with these kammās.

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

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

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

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

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

23rd and 24th March 1962

T1

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

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

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

You have dukkha already and grabbing on to the next dukkha. At near death the mental images of actions (kamma) arise (He gave some of the hell images). At the time he remembers as I am wrong.

At that time, he knows the great fault of heedless. (Sayadaw mentioned the frightful situations in hell).

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

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

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

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

T2

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

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

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

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

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

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

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

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

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

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

Only you encounter the teaching of the Buddha you know about it. It appears only by observing with the eye of knowledge.

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

On Anatta

18th and 19th April 1962

T1

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

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

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

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

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

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

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

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

According to the D. A. process; clinging to view → action → is painful birth. Do you believe that wrong view send beings to painful births? It's not breaking sīla and samādhi, but by breaking bhavana (mind development). Bhikkhu Tissa died and became a louse

because he took the robe as mine. For going to the planes of misery you know how to mix things up.

If you want to mix, then you have to mix with wisdom. With every arising and passing away of 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

21st April 1962

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

In the Kandaraka Sutta, Majjhima Nikāya (MN. 51 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 4th.

And the Buddha began to explain in details for them. But as that time someone came and informed him on business. He got up and left the place. After he left the Buddha said to the other listeners

that Pessa was in great loss. Because if he continued to listen the talk and in the end would enter the stream (Will become a sotāpanna).

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

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

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

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

The Buddha taught sabbe saṅkhāra anicca: 1. Therefore, whatever dhamma arises is anicca. 2. After arising and passing away

and not existing is anicca lakkhaṇa 3. After anicca and ñāṇa can follow behind is anicca lakkhaṇa ñāṇa. Anicca and ñāṇa can't happen at the same time. Ñāṇa can't parallel with anicca. Ñāṇa must parallel with lakkhaṇa. Practitioner has to catch on lakkhaṇa with observing.

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

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

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

Only viññāṇakkhandha disappears and 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 disappear and still exists? After disappears and not exists is anicca lakkhaṇa. The not existed nature is anicca lakkhaṇa. The arising dhamma is anicca but not shows its lakkhaṇa yet. After the disappearance and its lakkhaṇa appears.

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

For example, contemplation on mind, the arising is viññāṇakkhandha and the contemplative mind is saṅkhārakkhandha. Two khandhas can't be in parallel. If you contemplate the existence,

ñāṇa can't follow behind. Therefore, the existence is anicca, vanishing is lakkhaṇa and knowing is ñāṇa. You cannot catch on anicca but only on lakkhaṇa. The contemplative knowledge extinguishes khandha and taṇhā.

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

With Taṇhā and Māna to Nibbāna

13 May 1962

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

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

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

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

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

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

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

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

Yogis should practice hard with *māna*. When you realize the Dhamma and it cut off *māna*. It's like use poison as medicine. Without *taṇhā* and *māna* in the practice effort (*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

15th 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. Mahākottṭhita and Ven. Sāriputta)

If the āyatanas are ceased; are there still other kilesas arise? The answer will be not in this way. Cakkhāyatana (eye-base) to

kayāyatana (bodily-base) are the five form bases (eye, ear, nose, tongue and body). Manāyatana (mind-base) is only one. Adding them become 6-sense-bases.

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

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

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

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

Two minds can't arise in parallel. After the preceding mind ceases and the following mind can arise. The arising mind is ①. And the not existing of the mind is ②. Follows ① with ② is enough. (Only the arising mind disappears and the observing mind can take its place. So, the observing mind see it as not there. This is seeing emptiness.)

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

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

With Kilesa Sap, No Real Happiness

29th May 1962

[Based on a sutta named "The Milk Sap Tree" from the Saḷāyatana-saṃyutta (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 starts come out is samudayo hoti—the cause of dukkha.

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

have to burn it with the maggin fire (the path fire) as strong as the hell fire.

Except the path fire, there is no other thing to rely on. For the Buddha and arahants, even they encountered with the worldly dhamma and no saps to flow out. Because they had already dried it up with the path fire.

Unwise Attention and Prayers

4th June 1962

[This was a heart touching talk by Sayadaw because he knew himself would pass away very soon. Within three months most of his talks during these periods was at Mogok and also his last visit. He urged and encouraged his disciples with great compassion and concern for their practices. Gave a lot of 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

15th June 1962

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

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

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

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

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

Cakkhum udayādi is not the ordinary eye vision but ñāṇa eye. Therefore, the Buddha continued to mention ñāṇam udayādi. 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 → viññānam).

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 udayādi 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 Saccasamyutta)]

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 function—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

15th June 1962

Sayadaw based on the verses of the Buddha Kassapa which was mentioned in the Māgandiya Sutta of the Majjhima Nikāya, taught by the Buddha Gautama to Māgandiya brahman (MN.75 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

16th June 1962

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

At that moment you are alive with feeling. Seeing is the beginning and choosing good or bad is the second. Phassa paccaya vedanā—contact conditions feeling. This is called 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 kammās are quite a lot. We have to cut off these kammās. From the eye-door, the three D. A. processes of greed, hatred and delusion (lobhā, dosa and moha) arise. The other doors also know in this way ($6 * 3 = 18$).

Every day unwholesome kammās 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 kammās are arising.

Therefore, your wholesome kammās 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 kammās 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

17th June 1962

[Sayadaw gave this talk with his instruction on the contemplation of the mind—Citta-anupassanā (or Cittānupassanā), and based on the sutta, the Sheaves of Reeds, Nidanavagga Saṃyutta (SN.12.67 Naḷakalāpīsuttaṃ). In the sutta Ven. Sāriputta and Mahākoṭṭhita were discussing on the relation between consciousness and name and form (viññāṇaṃ and nāma-rūpaṃ), 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 (Dhammānu-dhammappaṭipatti). You may realize Nibbāna in this life if you can continue to practice towards the end of the mind or abandoning clinging. We can't conquer the mind that arriving to this plane and that plane. It happens accordingly to the mind. In 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 kammas. Doing the rebirth-linking (paṭisandhi) is kamma. Become different kinds of beings are by the mind. Kamma sent you to human life and your human form was made by the mind.

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

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

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

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

This is making by the mind. Some people can't control their minds and commit suicide by hanging themselves. Not kammas

hang them. People talk about suicide as it will repeat again for 500 time in five aeons (It is a Burmese saying). This was never mentioned in the text books.

They frighten people not to commit suicide. Next life, if having the chance to meet good teachers even can become arahant. The mind in pain is more fearful than physical pain. For an example, if someone hits with a thorn in the dark and takes it as bitten by a snake and it's more difficult to treat.

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

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

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

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

On Nibbāna

18th June 1962

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

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 kammās, 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 nibbānaṃ (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

20th June 1962

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

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

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

With the kammassakatā ñāṇa; if I do it and I’ll get it, then clinging to self view not falls away. Therefore, can’t realize Nibbāna.

Dāna, sīla and samatha are after arriving to sugati (blissful planes) and have to come back again (i.e., to woeful planes).

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

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

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

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

The consciousness (viññāṇa) and mind/matter (nāma/rūpa) in this life are depending on each other. Because of ignorance and

mental formations consciousness arises. This was belonging to the past. For the contemplation of now is present life consciousness (pavutti viññāṇaṁ).

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

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

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

Two Knowledge of the Truth

21st June 1962

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

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

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

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

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

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

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

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

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

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

In the khandha always exist with impermanent dukkha sacca. And it will show you that all. Only with the penetration of knowledge the matter will finish. Khandha is only dukkha sacca and should never doubt about that. This was coming from the first discourse of the Buddha. At first know as feeling, mind, etc.; after that not as feeling and mind but know as real dukkha sacca.

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

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

Right Association

22nd June 1962

[Based on a sutta from Sutta Nipāta; The Buddha taught associate with saddhā and paññā (faith and wisdom). No need to be afraid of lobha—greed, dosa—anger and moha—delusion. As a worldlyling 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 (upādānam) and actions (kamma). So you have to associate with ñāṇa.

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

Have faith in it and observe with paññā and become magga. I am not teaching a strange dhamma. I am teaching you in accordance with the Pali Text. With the right association and will be free from all dukkha. With faith and knows the arising, associate with paññā and will know the impermanence. Do you have to be afraid of unwholesome dhamma? Are you afraid of association with bad companions?

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

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

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

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

Staying in Rangoon (Yan-gon) for a week, he taught people and answered their questions. This period was 7th July to 14th July, 1962. He knew that he would pass away in that year. The people there requested him to come back again. He replied that his khandha would answer for them. And continued to say, they met him quite late.

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

The Importance of Knowing the Truth

8th July 1962

The chart of D. A. process is not for worship (Sayadaw's well known the circular chart of D. A. process). Dukkha and Samudaya (suffering and the cause) are not for a worship. But take this process as samvega (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. Saṃsāra 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 (saṃyojana) 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 (magga). Do you get it by prayers? (some Buddhists are making prayers and vows for the outside powers.) or Do you get it by knowing it as not exist?

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

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

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

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

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

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

Answer to a Buddhist

10th July 1962

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

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

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

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

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

Without separation by kilesa and only with the bhavaṅga citta, 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 citta 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 citta’ṭi pajānāti—He knows a lustful mind to be lustful.” The bhavaṅga citta 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

8th to 10th July 1962

T1

Only the truth of Dhamma (sacca dhamma) can arrive to Nibbāna. In the discourse; Turning of the wheel of Dhamma (Dhammacakkappavattana Sutta), in the beginning the Buddha taught the five ascetics (Pañcavaggi) 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. Saṃsāra 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 (maggā

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 cakkhum 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 *Dhammacakkapavattana Sutta* is difficult. Without a teacher, it's difficult. I'll talk about *Kicca Ñāṇa* in gist.

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

T2

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

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

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

There are two types of dhamma. Taṇhā prefers dhammas and ñāṇa prefers dhammas. You can't go to Nibbāna with taṇhā. Therefore, you have to listen a lot of ñāṇa prefers dhammas. You may think there is only one kind of D. A. process. There are the D. A. processes of a worldling, stream enterer (sotāpanna), once-returner (sakātagāmin) and non-returner (anāgāmin).

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

I'll continue to talk kicca ñāṇa. This knowledge is closer to become a stream enterer. It was these three knowledge which made 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 Rohitassasuttam).]

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

All persons of dukkha sacca (worldlings) are indeed poor people because they don't have the treasures of a noble disciples. [These are conviction (saddhā), virtue (sīla), conscience (hiri),

concern (ottappa), listening (suta), generosity (cāga) and discernment (paññā).]

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

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

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

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

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

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

Some discourse were relating to personalities; for example, Bāhiya of the bark-cloth (Ud 1.10; PTS: Ud 6, Bāhiya Sutta or Ud.i.10; or A.i. 24; DhA 101). Teaching on truth (sacca) is dhammānupassanā satipaṭṭhāna. Contemplation of whatever form, feeling, mind and at last all is converging at the impermanent dukkha sacca, which is dhammānupassanā satipaṭṭhāna. All functional knowledge is insight knowledge. You don't need to know Abhidhamma.

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

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

It'll become disenchantment if you see your own deaths moment to moment. After that comes the knowledge of not wanting your own deaths. This arises and all the khandhas disappear.

Dukkha sacca disappears and sukha arises at its place. Knowing of dukkha not exists is kata ñāṇa.

Wrong View on Nibbāna

11th and 12th July, 1962

T1

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

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

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

All the Buddhas taught that living beings caught up with sassata and uccheda views never realized Nibbāna (So this point is very important for all Buddhists who want to transcend dukkha). Therefore we have to talk about Nibbāna free from sassata and uccheda views.

(Sayadaw continued to Aggivaccha Sutta, MN.72 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).

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

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

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

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

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

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

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

The brahmin (Aggivaccha) continued to ask; “With the cessation of papañca dhamma, where the person was gone? ” The Buddha not answered his question. It was sassata view having the thought that the person was gone to somewhere whereas was ucccheda 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

31st, July, 1962

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

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

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

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

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

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

It's called magga (knowledge) because kilesa will not arise. With the cessation of samudaya, section ④ not arises. Taṇhā nirodho 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 (asandi~~tt~~hitova), and make it become the right seeing (sandi~~tt~~hiko). 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 asandi~~tt~~hitova 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

8th August 1962

[Sayadaw based this talk on the Madhupinḍika Sutta of Majjhima Nikāya (MN.18 Madhupinḍikasuttaṃ). 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 samādhī, 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 nibbānam—cessation of papañca is Nibbāna.

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

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

Development with Contemplation

8th August 1962

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

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

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

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

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

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

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

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

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

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

Mountains of Bones and Oceans of Blood

2nd to 3rd September 1962

T1

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

Some of them were: ① Tears shed by a living being in Samsāra 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 Samsāra 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

7th September 1962

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

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

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

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

This view is pure and not mixed with kilesa. Therefore, whatever situations ariyas were in, their minds were unshaken, never

worrying, never with affections and free from raga (lust, attachment). We should not reject worldly conventions, either. With the view of no father and mother will commit the heavy 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-returned (sakadāgāmin) and non-returned (anāgāmin), the process to deal with is craving, and clinging, actions done with craving.

(Sayadaw continued to explain the five maggās 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

16th September 1962

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

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

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

Contemplate them also as anatta (continued on the mental feelings of somanassa, domanassa, and upekkhā). Also contemplate them as anatta. Arising is anatta and disappearing is anatta. Not

following the desire of a person or a being. Not following the character of a person. Note these three points as anatta.

There was another kind of anatta taught by the Buddha. For example, conditions by *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) *Chachakkasuttam*).

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. Anurādhā, etc.)

The dhammas you contemplate are anatta (objects of contemplation). Also Nibbāna is anatta. It will come to the ending only with the knowing of the saṅkhāra anatta and their disenchantment and not wanting of them. And then you'll get the unconditioned anatta (Nibbāna).

At the ending of saṅkhāra anatta, asaṅkhata anatta exists. Anatta benefits anatta. You are hearing strange words. Don't take it as easy to hear about them. First, the Buddha taught two views of anatta: "without a person / a being" and "cause / effect" anattas.

Now, there are two kinds of anatta with the practice. Sabbe dhamma anatta—All dhammas are anatta. Contemplate to see this (i.e., impermanence) and to become disenchantment of it and following to the ending.

You will see the ending of them after seeing impermanence, dukkha, anatta. At the end of saṅkhata anatta, you will see asaṅkhata anatta. This is the practicing process of anatta. With the big knowledge, it becomes clearer.

Cessation of the Taints

19th September 1962

The ending of the taints—āsava is the ending of its causes. If you ask the result, it's the realization of Nibbāna. There are two kinds of realization (e.g., an arahant still alive and after passing away). In the Saṃyutta Nikāya, the Buddha taught how to end āsava.

These kilesa dhammas are floating and sinking down living beings from the highest plane—the realm of neither perception nor non-perception—nevasaññā-nāsaññāyatanabhūmi to the lowest plane—the Great Hell is called taints—āsava.

Condense them and these are greed, hatred, and delusion—lobha, dosa, and moha dhammas. Condense the four and become 2, lobha and moha dhammas. Taints of sensuality (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?

20th September 1962

Before in the past lives, you all had done dāna, sīla, and samatha practices. Why can't you still realize Nibbāna until now? You have to know that there's something still obstructing you. The self-view of my dāna, my sīla, and my samatha are mixing up with you. These are the hindrances. You might meet one of the Buddhas in your past lives.

(Before many Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. The Buddha also mentioned that one couldn't find the beginning of a living being because 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 diṭṭhi, doing dāna, sīla, and samatha, and encountering the teaching, it hinders the realization of Nibbāna.

Therefore, you are suffered from the khandha dukkha and the dukkha of burnt with kilesa heat. If you have me and you have mine, they forbid the ending of khandha and taṇhā. It doesn't forbid other things. It prefers you to be in the sea of dukkha. It doesn't prefer you to be free from dukkha. Quite an evil dhamma it is!

But the difficulty is you all are worshipping him. Not understand the D. A. of the khandha that this wrong view arises. It was also *atta diṭṭhi* that we had missed the Buddha because at that time, we were in the woeful planes. It was also we had missed the Dhamma because it was resisted by *diṭṭhi* within our hearts.

There were two chances of missing; without and with encountering the Dhamma. The power of *atta diṭṭhi* is quite extensive, and reaching the whole 31 realms of existences. Nothing is possible without it. It's like all living beings are bound with the ropes of *diṭṭhi* and floating down the river of *taṇhā* water.

If the *diṭṭhi* ropes are never cut off or falling apart, one can't free from the danger of *taṇhā* water. *Diṭṭhi* was so evil that the Buddha told us to deal it before than when you were hit with a spear or your head was on fire.

In the *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

22nd September 1962

The five khandhas are always changing. The nature of form (rūpa) is changing. The nature of earth elements (paṭhavīdhātu) is hardness. Disbanding its nature is changing. If disbands, its hardness nature is changing.

If the heat element is dissipating, also change. In feeling aggregate, pleasant feeling arises and passes away. Perception, mental formation and mind, all are arising and passing away by changing.

Therefore, there is nothing to say about that the khandha is always healthy and stable. We have to remember that all the five khandhas fall apart because of its unhealthy nature. With the insight knowledge, contemplate whatever arising as falling apart because of its unhealthy nature.

So it's unhealthy at any time. The ariyas know that if separate from the khandha it will be healthy (The power of ignorance and delusion are quite amazing. The views of ariyas and worldlings never meet). So they prefer not to have the khandhas. That is the appreciation of Nibbāna. They are happy to lay down the khandhas.

(Some Buddhists take this as selfishness. This is misinterpreting the Dhamma with their own teachings. Only people having clinging are not free from selfishness and defilements.

Coming and going are only possible with clinging. It's like the root of a tree never grows back again after cutting off. This is the law of nature. Sabbe dhamma anatta).

But for the worldlings, they desire for the next burdened khandhas. If you look at it with the vipassanā eyes, will find out that it's never healthy. It appears in the mind as vaṭṭa khandha or burdened khandha. If you don't have these kinds of eyes, you will not prefer to lay down the khandha.

If you have this eye, you don't want this present khandha, and don't desire for the future khandha. Therefore, you have to practice hard in vipassanā. Practice of vipassanā does not want the present and future khandhas. Not wanting the present khandha is the arising of insight knowledge. Not desiring for the future khandha is the dying of taṇhā.

This is seeing sec ② as dukkha sacca and not connecting with sec ③. If develop more, Path Knowledge arises. Vipassanā has a great benefit. This is right seeing and becoming right view. Vipassanā magga knows dukkha and abandon samudaya.

(Continued to the story of Nakulamātā and Nakulapitā, SN.22.1 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?

23rd and 24th September 1962

Of the three kinds of feelings, one of them always exists. It's called the aggregate of feeling—vedanākkhandha. Therefore, it is not devoid of feeling at any time. Someone observes with knowledge always discerns one of it. If it's free from feeling, becomes Nibbāna. So without vedanā is Nibbāna.

A monk asked the Buddha, “One person has knowledge and the other without it, and both of them experience three kinds of feeling. What are the differences between them?”

Their reactions are different. Contemplation of the mind includes feeling and contemplation of feeling also includes the mind. Therefore, I give this talk to you. First, I'll talk about the person without knowledge.

For example, hitting with a thorn and painful feeling arises, and then followed with unpleasant mental feeling (domanassa vedanā). Hit by a feeling and it becomes unwholesome, after that, followed with taṇhā, the desire for feeling better.

Dependent Arising process is turning in to a cycle: from the end with sorrow (soka), lamentation (pariveda) ... to the beginning ... ignorance (avijjā) → mental formation (saṅkhāra). Don't know

the arising of phenomenon includes ignorance—delusion. Three kinds of D. A. processes arise (lobba, dosa, and moha).

Therefore, becoming a person without knowledge is frightening. Only dhammas leading to the painful existences are arising (apāyabhūmi). From the point of contemplation of feeling, it's very bad. Die with anger and go to hell realms. With the desire of getting well (taṇhā), go to the realms of ghosts (petas).

Without contemplation and die with ignorance—delusion, go to the animal realms. Dhamma is leading people there. A person without knowledge has disadvantages in the present and 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 karmas 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—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

26th September 1962

We construct the four woeful planes of existences from here. We can also demolish it from here. So this human world is the main centre. According to the mind process of the D. A., we build hell fire in hell realms. If we end the mind process leading to hells, hell fire and hell woks disappear.

By creating 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 Saccaṇulonika ñāṇa—knowledge in accordance with truth. It's important that impermanence must follow with magga. Nibbāna will be realized sooner or later.

Mistaken with Nibbāna

4th to 5th October 1962

[Sayadaw gave these two talks on ten insight corruptions connected with Nibbāna. It was two weeks before his passing away. Round about three months before he delivered a talk on the qualities of a Stream Enterer in Mogok for the last day there. He knew himself he would not come back again. All these were checking for oneself in practice.

Sayadaw gave an example of fake gold taking the place of real gold in daily use by most people. And it became popularity. He mentioned two kinds of counterfeit dhammas; i.e., theory and practice—pariyatti and paṭipatti. We can find these in some Buddhists.]

T1

In the sāsana with the counterfeit dhammas are arising and kilesa increasing. So very few are becoming arahants. At the time of discerning impermanence counterfeit dhammas are arising similar to Path and Fruition Knowledge. They hinder the Path and Fruition knowledge. Yogis must distinguish them from the real. The practitioners are sure to encounter it.

You do not yet have the knowledge of rise and fall—*udayabhaya ñāṇa* if you still not encounter it. After the encounter, you will stray away from the path since you don't know how to deal with them. Therefore, it's important.

If you discern impermanence:

① Light (*obhasa*): Light can come out from the body. The yogi takes it as the Path Knowledge and stops with the practice. It's spreading out from the whole body and for some yogis, it as high as a toddy palm tree; for the Buddha, it reaches downward to the *Avīci* Hell and upwardly to the Brahma World. By stopping the practice, impermanence disappears. And it stops reaching higher knowledge and *Nibbāna*. With yogis no light appears, and

② Knowledge (*ñāṇa*): Knowledge becomes sharp. Impermanence and path factors (*anicca/magga*) are arising without interruption and no *kilesa* comes in between them. The yogi takes its sharpness as the Path Knowledge and stops with the practice. If any light comes out, not paying any attention to it and continue the contemplation of impermanence. If the knowledge becomes sharp, don't stop at it and continue contemplation of impermanence.

③ Zest/Rapture (*Pīti*): Rapture can arise. The body feels lightness and it seems moving upwards.

④ Tranquility (*Passaddhi*): Mind and body become tranquil.

⑤ Happiness (*Sukha*): Body and mind feel happiness.

After seeing conditioned impermanence, feel happiness. If it's Nibbāna, shouldn't see impermanence. It is because of the yogi's character and different kinds of counterfeit dhammas arises (There are 10). If you still seeing impermanence, don't stop at it. You can decide it as counterfeit dhammas. In the place of real Path Knowledge and vipassanā knowledge, it comes in for obstruction.

Among five of them (i.e., the mentioned 5) yogi will encounter one of them. After encountering, have to overcome it and shouldn't stop there. Disenchantment of impermanence and the ending of impermanence must arise successively. If you not encounter them, the practice not develops yet. After encountering, stopping there is a great lost. If you can overcome it, be on the right track.

If one of them arises, it means a person with three wholesome roots—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 20th century, there were still evident of some Thai Forest Monks and Burmese Monks' Biographies). Increasing of monastic rules was also the cause of monks doing more unwholesome things. They were wasting their time with unwholesome matters.

Therefore, they can't discern impermanence or very weak in their discernments. These five points (from ① light to ⑤ happiness) are from the side of contemplative mind (ñāṇa or ārammaṇika) for making the conclusion. Now I'll make the conclusion from the side of objects (ārammaṇa).

You have to make the conclusion that it's only vipassanā ñāṇa (i.e., not the Path Knowledge) if you see light (i.e., object). Still seeing conditioned phenomena—saṅkhata is vipassanā ñāṇa. Seeing the unconditioned (asaṅkhata) is the Path Knowledge (without the objects of the five khandhas).

Here making the conclusion with knowledge (ñāṇa): If you still seeing impermanence of the sec ② (i.e., the five khandhas in the D. A. process), you have to make the conclusion that it's never Nibbāna.

Therefore, the seeing knowledge is not the Path Knowledge. Only all of the sec ② are ceased is Nibbāna and Path Knowledge. Insight knowledge seeing dukkha sacca and Path Knowledge seeing dukkha nirodha and both are right views.

These are the right series of the practice. Sec ② contemplate sec ② becomes present moment (i.e., saṅkhāra contemplates

saṅkhāra). In the Milinda Pañha, Ven. Nāgasena said to King Milinda, “From seeing impermanence and the mind (ñāṇa) turns towards no impermanence is Nibbāna.” Impermanence stays as it is, but the mind (ñāṇa) turns towards no impermanence.

[The last words were simple and clear but profound for understanding. At the time, ñāṇa inclining towards Nibbāna element, the khandha still exists. Therefore, impermanence still exists. But ñāṇa does not stay with impermanence, instead turns towards no impermanence or no khandha; inclining towards no khandha.]

T2

Counterfeit dhammas are enemies. Counterfeit dhammas arise and real dhammas disappear. Not all of them arise in the yogi. One of them is sure to arise.

⑥ Resolution—Adhimokkha (Some teachers use it as Faith—saddhā. In Sayadaw U Puṇṇananda’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 *virīya*; the four kinds of *virīya* arise clearly and it doesn't like the same *virīya* 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 *sāsaṇa* (Here means practice *sāsaṇa*). These are the reasons of disappearance of Realization = *pativedha sāsaṇa* because it hinders Path and Fruition Knowledge.

You have to contemplate the impermanence of the arising counterfeit dhamma. Or not pay any attention and neglect of them. All of the ten points, only one of them will arise in the yogi.

Rely on Dhamma, Not Outside Power

7th October 1962

From many past lives, we had done many wholesome and unwholesome 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 karmas. Because of craving for sensual pleasure and becoming (kāma taṇhā and bhāva taṇhā), most Buddhists rely on doing wholesome karmas for the round of existence.

But what they don't know is taṇhā is like a drop of honey on the edge of a razor blade. So we always have to remember the warning of the last words of the Buddha—not living our lives with negligence.]

The Murderers

8th October 1962

The most fearful thing for living beings is dying. Even though fear of it, they are buying the khandhas with dāna and sīla. They don't know the death of the khandha is dukkha sacca—truth of dukkha—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 Samyutta).

If we can contemplate the mind/ body become cessation and it's killed by us. That every day I talk in different ways means there are many things you don't know. Changing your days around with practice is waiting for death to kill us. U Mya had already prepared the sleeping bag to come here.

He couldn't make it because death came early. Death was staying with him. I was staying at distance. Death always exists within us. It's still not killing you yet. (Note: Henzada U Mya was a well-known and successful business man in Burma. He was well-known by many.

Sayadaw met him in Rangoon (Yan-gon) a month before this talk. And Sayadaw was urging him for the practice. His reply was he couldn't die yet. When he wanted to come, he couldn't make it.)

Contemplation of impermanence is killing the murderers. Every time seeing the five khandhas, contemplate as murderers and dukkha sacca. In the Rādha Sutta (SN.22.71 Rādhasuttam), 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

9th October 1962

Instant rebirth—upapatti-bhāva in sec ④ is the rebirth of instantly arising of the heavenly beings, brahma gods and hell beings (refer to twelve links of D. A.). Rebirth doesn't mean following from this life to that life. It's conditioned by the power of 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 ñāṇaīc 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?

9th October 1962

It need to ask the question; “Why become human and heavenly beings.” If living beings exist, ageing, sickness and death exist. If living beings don’t exist, ageing, sickness and death don’t exist. Craving to sense objects (ārammaṇa) and become living beings. Become living beings and ageing, sickness and death arise.

Therefore, the beginning of living beings is not knowing (avijjā) and craving (taṇhā). The culprits constructing living beings are ignorance and craving. With the causes of avijjā and taṇhā, the result of living beings comes into existence. (Continued to talk the story of Ven. 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

10th 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 disenchanted. 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?

12th October 1962

Making dāna is not using up one's money, instead one gains from it. (Some heavenly beings came and mentioned this point to the Buddha. Most people think, including Buddhists, by performing dāna, one used up money, wealth, and possessions. So they usually ask the donors how much they had spent the money. The right question should be how much they gained from it.)

It's like a house is on fire. During the burning, what one takes out as much as from the house is what one gains from it. In the same way, everyone is burnt with the 11 kinds of fire (greed, hatred, delusion, old age, sickness, death, sorrow, lamentation, suffering, grief, and despair) and five kinds of enemies (water, fire, king, thieves, and nonfilial family members).

In these kinds of situation, performing dāna is like saving things from the burning house. Another point here is we are not doing this for human and heavenly worlds. It's still burnt with fire after arriving there if we are for these purposes. Now we are taking out the causes for Nibbāna. In this way we gain the unburnable priceless property (i.e., Nibbāna).

If you are taking out things like a blind man, only get the valueless properties. (Maybe it's like a baby was inside the burning house. Instead of taking out the baby first, took out other things.

Most Buddhists are doing like this man.). It's quite a different between a blind man and a visionary one to take things out. 31 realms of existences are not free from fire. Outside them is free from fire.

Therefore, today is the big dāna of a person with right view. It's easy to give others in ordinary way as just giving out (Even that much is quite difficult for most people because they don't know the benefit of wholesome karmas, the law of causes and effects). The khandha is also on fire. The possessions are also on fire.

The khandha is burnt with fire of birth, ageing, and death (with the 11 kinds of fire). The possessions are burnt with the fire of five enemies; such as water (e.g., in 2011 Tsunami in N. E. Japan), fire (e.g., 9/11 2001 fire in the New York World Trade Center), thieves, by one's own family members, kings (governments of nowadays and corrupted officials).

(Sayadaw continued to talk about the results of offering monk robes, umbrellas, and sandals. And then, about the beginning of human birth with the pregnancy) Birth is dukkha sacca and knowing it is magga sacca. You have to change your mind for I am offering these things with the knowledge of knowing dukkha sacca. Saddhā (faith) follows behind and knowledge (ñāṇa) is leading at the front.

You must believe it that except Nibbāna, it'll never give other results. (Sayadaw continued to ask people to follow his reciting for the purpose of Nibbāna in Burmese.) These things are offered for the purpose of Nibbāna. Therefore, except Nibbāna, don't crave for

other things. We were craving for other things before, that until now not free from dukkha.

Someone who fears of dukkha will realize Nibbāna. You can decide that someone not fear dukkha will never get Nibbāna (Continued to talk about dukkha of near birth and delivering. After that, talk about the dukkha of the new born baby). The baby becomes a disable being. It can't speak when hungry or wanting to urinate and defecate.

(Continued to talk about ageing and sickness. And then talked about dukkha near death and dying.) You have to change your mind for not wanting the dukkha of death. With the knowledge of disenchantment for dukkha and offer these things. You should have the attitude of offering dāna only for the purpose of Nibbāna.

Staying with the Truly Reliable Dhamma

15th October 1962

[This was the last talk of Sayadaw because he passed away on the 17th of October. Actually he had to give a talk on that day (October 17th) for the Kaṭhina Robe offering Ceremony. Also it was unnecessary for the lay supporters who offered the robes and requisites because he had given a talk for them on the 11th as a preliminary offering for the family members together with the yogis practicing there, creating a situation for them to concentrate what they were doing. But he couldn't make it again on the 17th for the general lay supporters.]

With the contemplation of bhāvana by teaching and listening at the same time, all of them were gaining liberations (Khemaka and the sixty monks were becoming arahants. It referred to the Khemaka Sutta of Saṃyutta Nikāya here). If I am asking all of you where you are coming from, your answer could be “I don't know”. Dhamma sent you here (to the human existence).

Dhammas are parents, so you have to follow its arrangements. Therefore, is it possible without it? You don't know at all where you are coming from. Sent by dhammas, you all arrived here. Therefore, there are only dhammas have to rely on.

After enlightenment the Buddha thought, “Why I became a Buddha? If there is anyone excels me in sīla, samādhi, and paññā, I'll

take refuge and worship him.” Therefore, he looked for that being in the 31 realms of existence. But he couldn’t find anyone excelled him in sīla, samādhi, and paññā. With Dhamma he became a Buddha.

So he took refuge in the Dhamma. Sent by dhamma, you arrived here. After that, you will be sent by dhamma to somewhere. If I am asking you; “Do you prefer to be sent by ① dāna (or) ② sīla (or) ③ samādhi (or) ④ vipassanā (or) ⑤ unwholesome dhammas?” Therefore, there are five questions.

Unwholesome dhammas send you to woeful planes of existence. Nobody wants to go there. Dāna sends you to human and heavenly worlds. These are the places with the dangers of ageing, sickness and death. Sīla is also the same. Samādhi sends you to the worlds of 20 types of Brahma Gods, with the useless long life. With the long life of dukkha because carry dukkha sacca with them.

Vipassanā dhamma sends you to Nibbāna—the ending of dukkha. Before you were confused and sent by unwholesome dhammas. You had been to human and heavenly worlds for many times. In the end met with ageing, sickness, and death, sorrow and lamentation. With sīla is in the same way.

If you want to go to a place without dukkha, then practice hard in vipassanā. And will arrive to the Path Knowledge. Except Nibbāna, it’ll send you to nowhere. Send you to be free from three vaṭṭas, i.e., kilesa, kamma, and vipāka vaṭṭas.

Before not knowing the truth and sent by dhammas without any choices and arrived randomly to everywhere. Some are sent by

dhammas to the Hells. Some are sent by dhamma to heavenly worlds and after that, fell down from there in ugly ways (for example, the 500 celestial nymphs of Subrahmā Devata).

In the Brahma Worlds are also the same. (In the Dhammapada stories, the Buddha mentioned about a sow, he met during alms round. She was a brahma god before. After died and born as human being. And after died as human being and born as a sow). By knowing the truth and don't want to go anywhere.

I have talked on sacca dhamma and let you know how to make the choices. I want to say you all for looking the truly reliable dhammas. Not knowing the truth and don't know how to look for it. Don't let kammas making the arrangements. But let ñāṇa do it. Kammic arrangements are 31 realms of existence. Ñāṇa arrangement is transcending them.

Ñāṇa also has five kinds:

① Kammassakatā ñāṇa—do good and has good results. Don't follow it. I do it and I get it—so it has wrong views with it. It sends beings to higher planes and afterwards pulls them down again.

(Sayadaw gave the simile of a bird hit with a poison arrow. It flies up to some distance and falls down again after the poison spreading out in the body. Subrahmā devas story was a good example.

② Nāma-rūpa pariggaha ñāṇa—Discernment of mind and matter. Also don't rely on it. Why? It's a cūḷa-sotāpanna and free from apāyabhūmi only for one life.

③ Paccaya pariggha ñāṇa—Discernment of the conditions of mind and matter; knowledge of knowing the D. A. process, freeing from apāyabhūmi only for one life. So it's not a happy dying.

④ Vipassanā ñāṇa—knowledge of knowing impermanence. Don't be satisfied with it. Have to take rebirth in the second life.

⑤ Therefore, the best way is practicing for the cessation of all dukkha. Don't be satisfied with only one cessation but four times of cessations. These are the four Path Knowledge. Among the five knowledge, the Path Knowledge is the best one. There is no other truly reliable thing except the Path Knowledge; because there is no dukkha.

You never heard it before in your whole life. People never had been analyzed that much, mostly talking about one kind of merits only. U Aung Zan Way and U Than Maung, we are getting old now. You all have to practice hard with the thought of in the future this sāsana will not exist. (Both lay men were a little older than Sayadaw and met him in his last year of life.

Here mentioned this sāsana (teaching) will not exist had double meanings. One referred to the teaching of the Buddha, and the other Sayadaw's talks. Here was referring to his teaching. Next two days he would lay down his burdened khandha. This was a hinting to his passing away soon.)

Mahamedin (in Burmese refers to Islamic Faith) is sassata view—Eternalism. Communism is uccheda view—Annihilationism. Even they don't have the first and second knowledge (have faith in laws of kamma and the knowledge of the five khandhas).

In the world, only these views exist and the world was overwhelmed by them. They rely on weaponry and wealth to converting people (at that time, it was like a prediction for the future). Even not including us, next generation will follow them.

Our Dhamma (Buddha Dhamma) have to walk between sassata and uccheda views only if you discern impermanence and in the middle way.

Arising ← Nibbāna → Passing away
Sassata ← Middle way → uccheda

On Vipassanā Bhāvana

1st to 2nd September 1961

T1

Where does the khandha come from? It has the cause. It comes from taṇhā (craving). With an object, taṇhā (craving) can arise. It has a lot of objects. There are six types of objects (form, sound ... mind objects). From the affection, craving taṇhā arises.

The most affectionate thing for oneself is our own khandhas. With affection to oneself and we get the khandhas. With the khandhas, we have ageing, sickness and death. In vipassanā contemplation, we have to contemplate our most beloved khandhas. Use the four Satipaṭṭhāna in the vipassanā contemplation.

Kaya, vedanā, citta, and dhamma all are in the khandhas. No need to contemplate all of them. I'll show you only with the mind. With the contemplation of mind, the other three also included. I'll talk about the contemplation. We have the identity view of my mind —sakkāya diṭṭhi.

There are more wrong views on the mind than others (khandhas). Wanting to become a sotāpanna, first contemplate the mind. This is to cut off diṭṭhi. The Buddha said we took the mind as mine. So we attach to it with wrong view and craving.

Therefore, we get the khandhas with ageing, sickness, and death. It was like an alcoholic drink mixed with poison. We didn't know it and drank it with affection and had to die. The Buddha taught us to contemplate the mind as impermanent, suffering, not-self, disease and danger.

The Buddha taught different ways. Contemplate anicca—impermanent also fulfill the task. If you don't contemplate and taking it as permanent, bliss, self, healthy, and safety, will have affection for it. With affection you get the khandha and encounter the dangers of ageing, sickness, and death.

How many types of mind? You have to note it down carefully because you will go back. (These lay people were new yogis and came to practice under Sayadaw's guidance from lower Burma). There are not many minds. ① Seeing (consciousness) ② Hearing ③ Smelling ④ Tasting ⑤ On the body is unpleasant consciousness. Such as itches, pains and aches, etc. ⑥ On the body is pleasant consciousness. These are six external guest minds; arising at the external.

Internally, ① greed ② hatred ③ deluded mind ④ non-greed (want to give) ⑤ non-hatred (love, compassion). These arise at internal. So there are five internal guest minds. Amoha is non-delusion, so not including here. (This is the contemplative mind).

There are two host minds: breathing in mind and breathing out mind. Don't take the physical air. Take the mind; wanting to breathe in and breathe out minds. This is cittānupassanā—Contemplation of minds and can't take the air element.

Amoha—non-delusion is not only one, but has five factors: ① right view ② right thought ③ right mindfulness ④ right effort ⑤ right samādhi. These are the five path factors (maggans). If seeing, hearing, etc. arising, contemplate its impermanence. Contemplate as anicca. Contemplate whatever is arising. On the whole body, it'll arise anywhere.

Sometimes minds of greed, anger, and restlessness arise. Whatever arising is only one. Contemplate them with the five maggans (i.e., amoha). With the contemplation, and they become maggans. That's what it means, you get the maggans.

For example, greed arises and you observe. And then it's not there. It's impermanent. (Two minds can't arise at the same moment. Greed is not there anymore when the observing mind comes in.) The contemplative mind is magga. Impermanence and magga (anicca / magga) have to be in line (one after another and not let other kilesa come in between them).

At the time of arising, contemplate it. If nothing arises, just contemplate the host minds (minds of in and out breaths). If anicca / magga are in line, the I-ness (identity view) does not come in between them. Without the contemplation of the arising dhamma, taṇhā and diṭṭhi will follow behind it. With them, you will get khandha. With the five khandhas, ageing and death follow.

It's cutting off taṇhā, ageing, and death with the contemplation. The contemplative mind can be called amoha or right view. With the contemplation, taṇhā and diṭṭhi die away. No khandha arises when

clinging with (taṇhā) and wrong view (diṭṭhi-upādāna) die away. It's impossible not to do the practice. If you don't have foods to eat, never mind. But you must do the practice.

Right view and right thought are vipassanā. Sati, viriya and samādhi are samatha. So it's the contemplation with samatha and vipassanā. Knowing the arising is sati. You know it because you have samādhi. You are making effort that you know it. Therefore, it includes samatha. Knowing as these dhammas are unstable. This is paññā knows it. Sending sati and paññā towards anicca is samatha / vipassanā. Don't establish samatha separately.

The Buddha taught three ways: ① Samatha the first and follow with vipassanā, ② vipassanā first and follow with samatha and ③ samatha and vipassanā together. Now I teach you samatha and vipassanā together. Why is that? The others are practicing separately and it takes longer time. Your life span is short.

So it is good to combine together. If knowing the every arising dhamma, samādhi knows it. If knowing the every passing away dhamma, vipassanā knows it. Therefore, with the knowing of impermanence, they are together. By seeing the arising dhamma and 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 satī, samādhi, viriya, and it cannot come in. If you discern impermanence, the first stage is successful. And continue the contemplation.

Impermanence is one's own death. After sometime, become disenchantment. With disenchantment develop to the second stage. You don't need to ask someone about it. You all have to go back, so I'll explain you to the end of process. Even you are disenchanting with the process and must continue with contemplation.

Even not wanting, just try to do it. And will develop to the third stage. You see them as dukkha sacca in your knowledge. This is

developing to the third stage. All will disappear if you know them thoroughly as dukkha sacca. This is the knowledge of seeing Nibbāna.

The eight path factors are completed. All the saṅkhāra dhammas cease. Ñāṇa is seeing the cessation of saṅkhāra. The cessation of saṅkhāra means khandha disappears. And become a sotāpanna. After that Fruition knowledge arises. After come reviewing knowledge.

The root of wrong views disappears and no more khandhas to woeful planes. You realize the first Nibbāna. Return to the 13 objects of contemplation if you want to realize the second Nibbāna. And will see impermanence, their disenchantment and ending. The higher path knowledge is also in this way. No other special dhamma for it.

T2

The Buddha taught two knowledge; insight knowledge (vipassanā ñāṇa) and Path Knowledge (magga ñāṇa). Except seeing the impermanence of the five khandhas, insight knowledge does not see other things. Insight knowledge has the five path factors. As knowledge it's only one. That's right view.

During discerning of impermanence, the other four factors are also including. Vipassanā ñāṇa observes the khandha and not see other things and only seeing the arising and passing away. Go and ask the practicing yogi. He'll answer you as seeing the arising and

passing away. Not seeing of mind, feeling, etc. only seeing the arising and passing away. Then can decide as you get the insight knowledge.

Seeing arising and passing away dhammas and in this life will get the liberation. The only existence is only that. Body, feeling, etc. only exist as names. If you see this, you have right view; whereas if not seeing this, you have not arrived here yet. Insight knowledge is seeing saṅkhāra and anicca (conditioned phenomenon and impermanent).

The lower knowledge sees the five khandhas. Therefore, they are quite different. Seeing the body, feeling, etc. are lower knowledge. It's nāma-rūpapariggaha ñāṇa—Discernment of mind and matter. In the Nidanavagga Saṃyutta—the Buddha taught Susīma only two knowledge for realization of Nibbāna.

These were insight knowledge and Path Knowledge. It needs to explain for clearer. How do the yogis see it? If seeing impermanence, it's insight knowledge. Don't be in confusion with knowledge of rise and fall, knowledge of dissolution, etc. Combine all of these knowledge is insight knowledge.

With short life span and for the realization of Nibbāna, just try for these two knowledge. Vipassanā ñāṇa is the forerunner knowledge to Nibbāna. It's clearing away kilesas before. Nibbāna exists, but not seeing is the cause of kilesas. Nibbāna always exists to someone with the practice.

Why can't we see it? It's covering up by kilesas. If you say you are contemplating but still can't see it yet. It is still covered with kilesas if the impermanence of saṅkhāra can't be seen with contemplation. The khandha is piling up with impermanence.

Doesn't it exist because you can't see it or because it is covered with kilesas? It's the cause of been covered with them. Vipassanā ñāṇa is clearing up for these things. The Buddha taught the five khandhas were anicca dhammas. This was by someone who discerned it. Ignorance, greed, hatred, and delusion, all these dhammas are covering it.

To show an example, the moon always exists and not seeing is hidden by clouds. You have to blow it away with vipassanā ñāṇa. It's like this simile. If discern it slowly, your kilesa is thick. Practice with the four supreme efforts—sammappadhānā, kilesas being blown away and you will see impermanence (The same as the four right efforts).

When is the insight knowledge coming to an end? If the impermanences are disgusting and disenchanting to you, it's still insight knowledge. See them as dukkha sacca and it'll end. It can't be ended with your desire. If it's coming to an end, impermanences are disappeared. It meets with the Path Knowledge.

Here is completion with the eight path factors. Not seeing impermanences, instead see Nibbāna without them. Vipassanā ñāṇas change into Path Knowledge. Vipassanā ñāṇas open the kilesa cover. Path Knowledge opens the saṅkhata anicca cover. These points are

quite important. And then you'll see Nibbāna. These are important for yogis.

Even can open the kilesa cover is quite good now. This is the most important point for yogis. By opening the kilesa cover and meet with anicca. Again anicca covers Nibbāna. Therefore, have to practice and make vipassanā ñāṇa become maturity. When the Path Knowledge arises, the anicca cover is opened and you'll meet with asaṅkhata.

Only have these knowledges. Do you satisfy with it? Firstly, it's important to see impermanence. With the opening of kilesa cover and will see impermanence. Therefore, samādhi is important. And again the cover of impermanence is opened and will see asaṅkhata —Nibbāna.

Wrong View on Kamma

21st and 22nd September 1961

If you can contemplate the five khandhas as these are not me, not I am and not mine, craving, conceit and wrong views will fall away. And if you discern impermanence, there is no "I", "I am" or "mine" to be found. The Buddha in the Dhammapada and other suttas taught us as kamma actions - were following like a shadow (wholesome actions as a shadow, and unwholesome actions as a cart following the ox).

Therefore, we had to rely on kammās 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 *Āṅguttara 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 Punṇama Sutta on the view of kamma) Why we get the khandhas again? Because of the wanting mind we get back the khandhas. You don't get it if you don't want. "Volition-kamma was permanent—(nicca). Except volition all others were impermanent (anicca)".

The monk in the sutta took it this way. This is called ekicca sassata diṭṭhi—partly eternity and partly non-eternity view. The Buddha said someone couldn't realize Nibbāna if he had one of the wrong views; because his mind is not clear and confused.

I don't want to speak about the views of Christians and Mohammedans (Muslims). This is the wrong view of Buddhists. A black spot on a white sheet; it's like a shadow following a person. The five khandhas of human being are mind and matter. And the shadow is kamma.

The shadow is permanent. Contemplate volition as impermanence and taṇhā dies. Cetanā (volition) is including in the sabbe dhammā anattā—all dhamma are not self. Again kamma not follows a being and it falls into uccheda diṭṭhi. Have to understand the sutta teaching as indirect way and to understand directly is the Abhidhamma teachings. It's anantarapaccayo—proximity condition.

Between the cause and effect, no other things exist. This side is kamma and the other side is result. This side of kamma has ceased here, giving the same kammic result of the kamma on the other side. It's not following to the other side, but giving the same kammic result. If you know kamma is not following to the other

side, and sassata view dies away. Again, knowing as giving the same result on that side, and uccheda view dies away. In this way, two wrong views fall away.

The Source of Great Sufferings

4th October 1961

The Buddha urged us to destroy the source of hell root, the identity view—sakkāya diṭṭhi. Many types of mind arise with conditions. We take them as my mind. Whatever of the arising mind, don't take it as I-making. Desiring to eat something arises is a type of mind arises. Desiring to sleep arises is a type of mind arises, etc.

Whatever state of mind arises, making note of them as in the same way if you know them as arising with their own matters. And it becomes evidence that these are not me and not mine. It's the most important for the me and the mine to fall away. If the me falls away, wrong view—diṭṭhi is falling away. If mine falls away, the craving—taṇhā is falling away. If you ask, "How we do it?" Every time mind arises, you must know it as not me, but only mind arises by conditions. If you know every mind arises, wrong view falls off. What I am saying now is easy. With yourself and you forget it (not knowing or lost mindfulness when it arises).

When the desire to sleep arises, it becomes I want to sleep. Don't mix with the me. Simply know it as a sleepy mind arises. If you mix it up, it become wrong view. In you only one mind after one mind is arising.

If you know them as such, it becomes insight for dispelling wrong view. This is not the insight of anicca and dukkha, but a person or a being disappears. I'll dispel your doubt later. Now it's still in the stage of dispelling the identity view. It still needs to dispel eternal view and view of annihilation.

Note these points carefully. Only a Buddha had arisen into this world and had the chances to hear about it (Except a Buddha, nobody can teach them. So, wrong views are very deep rooted in every living being. Therefore, the Buddha said the permanent homes of living beings were the woeful planes).

If you are making something which is not me as me and it'll connect things. How does it connect? You are making other things as my son, my wife, etc. The disease of wrong views will develop. You are thinking the arising phenomenon is me and the other thing as mine. Note them seriously.

Because of this, killing father and mother, cheating and deceiving others and people's belongings, etc. and all unwholesome dhammas develop from wrong views. So we have to destroy them first. It's true as the source of hells. I am worrying all of you will fall into hells and helping you to cut off this root. After craving to eat taṇhā arises, the big taṇhā of clinging arises as I can't control without it.

There are two kinds of taṇhā: taṇhā of thinking and clinging. After that, it's the task effort-kamma. These three things exist everywhere (i.e., without contemplation). ① Taṇhā paccaya ②

upādāna paccaya ③ kamma-bhāva paccaya jāti. Paccaya means condition. Without any condition, nothing can arise.

I am explaining clearly. These three points are main factors. Have to remember these three points. From all the six senses-doors, these three points are in line. Paccaya means the cause condition. The result is without break. In the process of taṇhā paccaya upādāna, after taṇhā ceases, upādāna arises.

Why taṇhā has to cease? Paccaya is the cause and which cause? The cause of the dhamma which has ceased before (here is taṇhā). With the condition of taṇhā, upādāna arises. After taṇhā has ceased, leaves the cause of condition behind. So taṇhā has ceased but let upādāna arises. This is nothing do with reciting by heart of the text. Taṇhā has the cause. It has the cause to let upādāna arises.

Isn't arising automatically? All our minds processes are going on like this, by the front causes. The front cause and the after result have connection. In this way, it's free from uccheda view. Cause and effect are not annihilated. Uccheda means annihilated. You may think with the contemplation of anicca, dukkha and anatta, it will realize Nibbāna. If hindered by this wrong view can't realize it. After clearing it away, will realize it. And if not, you could not realize it.

In the time of the Buddha, some monks couldn't realize Nibbāna without clearing away these views and practicing because it was hindered by wrong views. Even though taṇhā has ceased, leaving the power behind and the result of upādāna arises. From the time of you know these things, not go to painful birth (According to some

of Sayadaw's talks only for next one or two lives. Especially for his lay followers listened to his talks every day.)

This is not a small power. You are free from identity and eternal views if you discern the passing away dhamma (i.e., impermanent). Although taṇhā has passed away and seeing upādāna arises and free from uccheda view.

Every time knowing the arising dhamma and free from sakkāya diṭṭhi. ①

Every time knowing the passing away dhamma and free from sassata diṭṭhi. ②

Every time knowing the continuous dhamma and free from uccheda diṭṭhi. ③

So every time seeing impermanence free from three wrong views (①, ②, ③).

I'll continue to talk about it if you are not clear because it's the seed of hell. It's not kamma which sends you there. Diṭṭhi—wrong view, sends you there: taking taṇhā as me, upādāna as me, and kamma as me.

There is no me but you take it as me and falling into there (hells). But you are thinking that unwholesome dhammas send beings there. It's by the order of wrong views. Kamma can't do anything after diṭṭhi is destroyed.

(Sayadaw gave the simile of the judge—diṭṭhi, and the executioner-kamma). Therefore, diṭṭhi is more fearful than kamma.

But you all are afraid of kamma. In the suttas the Buddha said that freedom from the painful destinations (apāyabhūmi) was abandoning of diṭṭhi and doubt. He did not mention the abandoning of kamma but you all are talking as by kamma.

(Identity view itself cannot send beings to painful births. But it is the source of all wrong views to arise. With wrong views being are easier to create unwholesome actions which can send beings to painful births.)

The Importance of Anicca

(no date)

You all have been listened to dhammas (Suññātā dhammas, sacca dhammas etc.). You understand them, and also have seen impermanence. With the cessation of contact (phassa) and feeling (vedanā) ceases. For example, bitten by mosquito and become itchy. Bitten by mosquito is contact and itchy is feeling.

Phassa paccaya vedanā—contact conditions feeling. No mosquito bites you and the itch also ceases. Phassa nirodha vedanā nirodho—with the cessation of contact and feeling also ceases. With the cause conditions and result arises. With the cause ceases and the result also ceases.

You have to understand these things without any doubt. Then your wrong view falls away. You don't need to be afraid of it even though you die with the painful feelings—dukkha vedanā because wrong views and doubt fall away during your practice. You get the purification of view and doubt (ditthivisuddhi and kankhāvitaraṇa visuddhi).

It falls away with the insight knowledge but still not with the Path Knowledge yet. When you are seeing impermanence, the body not disappears. Only with the cessation of impermanence and the body will disappear. Wrong view and doubt are the two dhammas send beings to painful births.

Therefore, I advise you to die courageously near death (i.e., discerning impermanence with practice). Yesterday talk I was leaving this point. So today I am adding it here. (Yesterday Sayadaw gave a talk based on the Sotanugati sutta of Aṅguttara Nikāya.)

Today I'll continue to talk from the Saṃyutta Nikāya. Why did the Buddha enter into parinibbāna (i.e., passing away)? Because his direct disciples were not left anymore. (i.e., Buddha's Vineyya) (They were from the Pañcavaggi—the first five disciples to his last disciple Subhadda, who only needed his direct helps).

But there are still people with their teachers (This is also one of the reasons the Teaching still exists). It's necessary for you to have ears to listen and have someone to teach you. Near the end of his passing away, the Buddha reminded us that mind and body dhammas were having the nature of arising and passing away. Therefore, don't forget them.

I also teach impermanence. The Buddha taught them for 45 years. Only by seeing impermanence can realize Nibbāna. Impermanence is dukkha sacca. By penetrating of dukkha sacca, realize Nibbāna. Your body is also impermanent. You will see impermanence if you look at the 31 realms of existence. Not seeing impermanence is like a blind person. Your reliable dhamma is impermanence.

You will realize Nibbāna in this life if you discern impermanence very well. If this not happen, it will be sure in next life. The Buddha gave this guarantee in the sutta in the Aṅguttara

Nikāya. If you discern impermanence, greed, hatred, and delusion never arise. The Buddha never taught as anicca paccaya lobha, dosa, moha—impermanence conditions greed, hatred, and delusion.

If you are discerning impermanence, it becomes jhāna paccayo and magga paccayo. It has the five path factors = three samādhi factors + two paññā factors. If you do only jhāna, there are no wisdom factors. By doing paññā and is including jhāna. The practice I teach you include jhāna and paññā together. Jhāna and magga are together in every vipassanā contemplation. Outside the Buddha teaching (sāsana) only jhāna exists; whereas inside the sāsana, don't do this only.

Jhāna and magga have to be combined. Someone who practices jhāna should stabilize the object of contemplation. For the asubha object (loathsomeness), not let the asubha disappears. For the paṭhavī object (earth), not let the paṭhavī disappears. Therefore, It is clear that jhāna itself does not lead to Nibbāna.

The way of jhāna and magga together was mentioned in the Saṃyutta and Aṅguttara Nikāya as yuganandha way—harmonious way. Jhāna is samatha and magga is vipassanā. Samatha has to straighten it. And vipassanā has to discern it. In the five jhanic factors not include magga. Straighten the mind towards vanishing phenomenon is jhāna. And to discern its vanishing is ñāṇa (ñāṇa). It's the way of jhāna and ñāṇa.

In front is arising and vanishing. And following behind is jhāna and magga. What is the benefit of discerning anicca? It is moving out kilesa. If not seeing impermanence, the mind is latent

with kilesa. Devadatta had been swallowed by the earth because it was heavy with kilesa for him; not because he was fat. Your khandha boat is heavy with kilesa. You have to cut out the kilesa for its lightness.

In this way your khandha boat will become light and can cross over the taṇhā river to the other shore. I am urging you every day to contemplate impermanence. Because I am worrying that you'll be swallowed by earth. Do you have any pity for yourself? Except this job, there is no other work can free from it. The Buddha taught the way with samādhi and follow with paññā.

Wholesome Kamma with Knowledge

9th December 1960

[This talk was given to a couple who came to stay with Sayadaw and practiced under his guidance. The husband first met Sayadaw and later introduced his wife to him. So here Sayadaw encouraged her in the practice. Later they gave up their business and very closed to Sayadaw until he passed away. The husband, U Kyaw Thein, knew his own death six months before.]

Desire of wanting to become a woman will become a woman; and the same as for to become a man. It is nothing to do with a man or a woman to have sharp knowledge (ñāṇa) or not. It relates to your past lives when you had done good kammas combined with ñāṇa or not.

Meeting a good teacher and having good kammas with ñāṇa, these two factors are very important. These were mentioned in the Saṃyutta Nikāya. Associate with the wise can become a sotāpanna means that kamma is a different thing (Here Sayadaw emphasized the main point and not rejected the wholesome kammas).

The kammic results are related to kamma. To get Path and Fruition Knowledge are related to ñāṇa. For example, the lay woman Visākhā (Migāramātā) became a noble person (sotāpanna) and her husband Puṇṇa (Puṇṇavaddhana) was not. He had only good

kamma and without ñāṇa. Again layman Visākha and his wife Dhammadinnā both had good kamma and ñāṇa.

(Visākha was anāgāmin and Dhammadinnā was arahant). (Sayadaw told the story of Vajira bhikkhunī encountering with Mara, the Tempter). Having samādhi and following with the knowledge are important. It's nothing to do with as a man or a woman.

After that, with the practice, go onwards with the three stages of knowledge. Today I'll talk about the process of the practice: ① Intellectual understanding ② Contemplation ③ Abandoning (study, practice and realization). For the intellectual understanding, can be measured is the body (rūpa) and can't be measured is the mind (nāma). For the four mind aggregates have to contemplate the most prominent one. (e.g., if feeling—vedanā is prominent, and then contemplate vedanā, etc.)

Mind and body are arising together. If form arises, contemplate form (rūpa), and if mind arises, contemplate mind. Contemplate the most prominent one. For example, in a pot of soup, salt, oil, sweet, etc. are in there respectively. If the salt is prominent, you feel the salt more than the others. If form arises, know it as form. If mind arises, know it as mind.

For example, if you put your foot down, paṭhavī—earth element is prominent and you feel the heaviness. If you lift it, air element is prominent and you feel lightness. If you are discerning anicca, it's developing into insight. It's tīraṇa pariññā—full understanding by contemplation. This knowledge is the most important. You have to know it thoroughly with the practice.

In this way contemplative knowledge become success. First it's discerning of arising and passing way, and then dissolution. After that, it develops into disenchantment. At that time don't stop at it. If you stop it, knowledge will go down.

I am urging you to concentrate in the contemplation with the disenchantment. After that, you will develop the knowledge of watching it like an alien (i.e., *saṅkhār'upekkhā ñāṇa*—knowledge of equanimity towards formations).

At that time watching it like an alien. It'll appear as watching your own practical knowledge. These are knowledge of right seeing. It's *dukkha sacca*—the truth of disgusting and useless. With continue contemplation and affection on the *khandha* with the self-view, falls away in a blip. From behind clinging and action with wrong views are cut off. Why?

Because of knowing *dukkha sacca*, *khandha* disappears and are left behind with the contemplative mind (*ñāṇa*). And you do not see *dukkha* anymore. Just only see *dukkha nirodha*—the cessation of *dukkha*. The cessation of *dukkha* is *nirodha sacca*. The Path Knowledge is called *pahāna pariññā*—abandoning with full understanding.

After the Path Knowledge ceases, two or three Fruition Knowledge arise. After they cease and reviewing knowledge arises. Reviewing as there is no *dukkha* anymore. This is reviewing *dukkha*, as not there. All the Path Knowledge, Fruition Knowledge, and Reviewing Knowledge are seeing no *dukkha*.

If you see it in line (serially) and enter the stream (become sotāpanna). So these three knowledge are seeing Nibbāna. Because of their powers, the doors to painful births are closed (i.e., Apāya bhūmi).

Wrong View, Dukkha and Nibbāna

10th October 1960

Whatever arising in the khandha, for example, form (rūpa) arising is dukkha arising. Form passing away is dukkha ceasing. Feeling (vedanā) arising is dukkha arising. Feeling passing away is dukkha ceasing. If you are doing this, a person or a being disappears. In this way, free from wrong view.

(Sayadaw continued to talk about the eight causes for wrong views to arise.)

① Not knowing khandha arising has wrong views, or not knowing about the khandhas. ② Avijjā—ignorance: with wrong knowing, wrong knowledge causes wrong views to arise. ③ Because of contact (phassa) ④ With wrong perception ⑤ With wrong thinking ⑥ With unwise attention ⑦ With wrong companions ⑧ Listening to wrong teachings.

These are the eight causes for wrong views to arise. We must kill all these with the knowledge of seeing impermanence. Before meeting a good teacher, it's in the mind. After meeting a good teacher, it falls away from the mind (with the intellectual knowledge + practical knowledge).

Because of the causes, we experience the result, and with this we are free from wrong view. Regarding with the kammic result; if

you do it and you'll get it—is wrong view. The kammic energy or power is following but not the khandhas because it's arising here and vanishing here. With the eight causes of wrong views, beings go to painful births.

As long as khandhas exist, it's arising and vanishing. And then you are free from the eight causes of wrong views. Not a person or a being is following behind. With the causes as condition, result appears. For example, it's like a stamp and the mark it produces it.

(It's a very good simile to understand cause and effect without a permanent entity. Stamp and its mark are not the same nor different. This is the Buddha's Middle Way).

If you still not get Nibbāna yet, the result will follow you. The human khandha perishes here and the heavenly khandha arises there. The human khandha is ceasing here and the new heavenly khandha arises there. This human khandha is not following there. If it's really following there, they must have the same khandha. How can a human khandha become a devata khandha? Don't accept to what other people say. If you take it, becomes wrong view.

You have to accept what the khandha is telling you or showing you. This khandha is only telling you as dukkha arising and dukkha ceasing—which is dukkhakhandhassa samudayo hoti; dukkhakhandhassa nirodho hoti. Therefore, any realm of wherever you have been, there only existence of dukkha arising and dukkha ceasing.

Does anything exist in Nibbāna? It exists as without any dukkha. Dhamma with dukkha exists is mind and body—the five khandhas. Therefore, Nibbāna exists, not with dukkha nature but as sukha nature. (So the Buddha said that Nibbāna is the Supreme Happiness).

Someone thinking and taking dukkha as me and mine will never realize Nibbāna. Someone not thinking and taking dukkha as me and mine will realize Nibbāna. What is Nibbāna? Our khandhas are for many lives time is dukkha sacca. A person thoroughly penetrates dukkha sacca and not wanting it and will not live with this khandha. Living with dukkha is living with mind and body. Not living with dukkha is Nibbāna.

Someone will appreciate Nibbāna only he falls off wrong view. Otherwise, he will appreciate it only by hearing from others. Therefore, you have to observe dukkha arising and ceasing in your own khandha. However, you observe and it is only dukkha sacca.

It can't exist as stability because it's arising moment to moment and dying moment to moment. Moment to moment, only deaths are arising. Only without it and have stability. Their total cessation is dukkha nirodho 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. Sammādi~~tti~~hi knows it. Therefore, it's important to know the real dukkha. Since the day you know about it, you don't want it.

Importance of the Truth of Dukkha

11th December 1960

We start from truth of dukkha—dukkha sacca, mind and body. After that dukkha develop. Become a human, a deity, etc. are only in speech. And only dukkha is increasing, taking this in mind as a truth. It only exists as dukkha arises and dukkha passes away. (Sayadaw mentioned about human's dukkha starting from a mother's womb. Later comes out and growth).

It really exists that only dukkha arising and dukkha passing away. If not, you'll confuse with it as man and woman etc., and then follow with sorrow and lamentation because you lost your dukkha sacca.

(It is interesting to reflect. Actually human embryo starts from a very tiny spot of mind and matter process without human form. After become mature and has a human form. After born and get lost in concept).

When we are alive and substitute with mind and body process. When we die mind and body perishes. It was starting with the truth of dukkha. After born and lost dukkha sacca. Therefore, if something happening to us and we have to cry for it. We should make the decision that except dukkha sacca there is nothing about it.

In the beginning starts with dukkha, in the middle lives with dukkha, and in the ends also end with dukkha. Except these, no other things exist. You all have lost three of them. Not aware of them as arising and passing dukkha sacca. You are lost the original thing.

By knowing them as in the beginning, in the middle, and in the end is only dukkha. It will only tell its dukkha nature when someone is sick and dying. It's telling you its dukkha nature. Originally it's loathsome nature (loathsome, foulness). So at dying, only tell its loathsomeness. If you say why it happens to me, then you lost the principle.

Crying for it is not important, but will arrive to painful births. Because crying is dosa and smiling is lobha. If you lost the principle of dukkha sacca will arrive to the painful births. Originally it's truth of dukkha.

Therefore, start with dukkha sacca, and then mature with dukkha, in the end lost with dukkha. If you not lost the principle, sorrow and lamentation will not arise. If you lost the principle, that means you want to cry. If we don't lose the principle or arising and vanishing dukkha, we will arrive Nibbāna. Not knowing the principle is tears and hell. Having lost the principle is also tears and hell.

You must remember these two points. With losing the principle, the four woeful planes are not safety for us. Every time you have to know it as truth of dukkha with your own knowledge. When this knowing comes to an end, Path Knowledge will arise.

I am telling you the reality. You have to practice accordingly with the reality and the knowing together. If you know in this way, the dhamma leading towards crying is no more in your mind. From becoming sotāpanna to Buddha, each one's reality and knowing have to be the same (i.e., when arising, knowing the arising; when vanishing, knowing its vanishing).

From the beginning to the end, don't get lost the dukkha principle. Reality and the knowing have to be the same or fit in together (i.e., anicca and ñāṇa). When the Path Knowledge arises, sorrow and lamentation will extinguish. That's Nibbāna. This also mentioned in the Satipaṭṭhāna Sutta.

From Ignorance to Knowledge

12th December 1960

[This talk is important. Sayadaw explained how anicca ñāṇa or vipassanā ñāṇas destroyed ignorance—avijjā which is the source of khandha processes. The twelve links in the D. A. process which represent of past, present and future is the right one as explained in the sutta.

Sayadaw explained this point in this talk also supported it. Some Asian and Western scholars cannot see it clearly and taking the three periods as wrong interpretation.]

paṭicca-samuppāda is the cause and Paṭicca-samuppanna is the result. Someone not practices taking the khandha as a man or a woman, me or him, etc. Someone practices not thinking in this way. A person without knowing it, ignorance is latent in the mind. Then ignorance arises. This is paṭicca-samuppāda arising.

After that, with speech and body actions make volitional formation—saṅkhāra. At the time of not contemplating with impermanence is living with ignorance and making saṅkhāra. With saṅkhāra and consciousness—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

13th December 1960

(Sayadaw reminded yogis to observe their internal phenomena, when they see the external phenomena. In this way many realized Dhamma in the past. There were some 'Theras' and 'Theris' gathas mentioned these experiences.

A bhikkhunī saw a candle flame was extinguished and another saw the water flowed into the earth and disappeared were attaining enlightenments.

Sayadaw said one important point in the observation. He gave an example, a candle continuously burning is not arising and changing into something but it's arising and perishing, arising and disappearing, etc. at the same spot.

If it's changing into something and become a sassata view (It's similar to a soul view). The reality is one flame disappears and substitutes with a new flame. In this way, it's free from wrong views.)

An intelligent person saw a tree leaf fell from the tree and got enlightenment. A leaf drying up from green to yellow colors and fell

off from the tree (This referred to an interesting and famous jataka story nearly every Buddhist knew. Sonaka, a minister son sat under a tree and saw a tree leaf falling down to him.

This incidence with the contemplation of his khandhas and he became a Paccekabuddha. After some years passed by he went to the palace and taught dhamma to his friend the king—the Bodhisatta. One of the well-known story he taught was a silly crow and a dead elephant floating in the ocean.

Nowadays human beings are sillier than this crow. We can know this from the current human societies on earth). It's a form (rūpa), will be changed and fallen. All forms contacting with heat will change. Contacting with cold is in change. Every mind is changing. For example, a small child is crying.

The mother becomes anxious with what happen to the child. After knowing nothing happens and she becomes glad. From the anxious mind and changes into gladdened mind. Therefore mind and form are changing with their causes.

Does change (here the Pali word vipariṇāma) mean after arising and changing into something or after vanishing and substitutes with something? Don't take it as changing but as vanishing with substitution. It becomes view of eternalism (sassata diṭṭhi) if taking it as changing.

Vanishing is anicca ñāṇa—knowledge of seeing impermanence. Changing is wrong view (diṭṭhi) and taking it as vanishing and free from diṭṭhi. For example, moving the cup here to this place is

changing. Vanishing means at here disappears and at here (at the same spot) a new substitution.

Therefore changing and vanishing are different. Disbanding its own nature is vanishing. If you see the outside things are vanishing and turning inwards of one's khandha. The preceding mind not exists and the new following mind arises. By turning the mind inwards and seeing the same as like the outwards things and D. A. is cutting off.

Because with the knowledge of seeing, the vanishing comes in. The external and internal phenomena become the same and will get the Path Knowledge (Sayadaw gave the story of a woman, by frying vegetables and seeing the changes of it. And at the same time turning inside her with contemplation and became a sotāpanna).

Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent—external and internal phenomena are impermanent. In this way taṇhā connects internal with the external dies away. There are only the internal and the external existences.

Therefore the Buddha taught to contemplate the external and internal in the Satipaṭṭhāna Sutta. It is also enough if you only see the internal vanishing (This point is supported by some yogis' practice with Mahasi System. Most of the systems only teach to contemplate one's own khandha).

The Buddha from the monastery instructed the woman to turn inwardly and contemplate her khandha. By following with the contemplation of impermanence, ñāṇa develops and becomes

mature. The whole khandha is full of impermanences that even you can't put in a tip of a needle inside them.

After that you penetrate dukkha thoroughly and if dukkha ceases and will see Nibbāna. If dukkha not ceases can't see Nibbāna yet. After seeing dukkha and not wanting and it ceases. Seeing dukkha ceases is the Path Knowledge. You will be free from the eight faults and the doors to woeful births are closed.

(The eight faults for living beings were mentioned in the Aṅguttara Nikāya. These are:

The three woeful planes: 1. Hells, 2. Animals, 3. Ghosts. The commentary divided ghosts (petas) to two types; petas with sufferings only and vimānika petas with half sufferings and half bliss.

Arūpa Brahma gods (with mind only) and 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

18th 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 (adhipati) from the Aṅguttara Nikāya.

1. Self as a governing principle (attadhipati)
2. Cosmos as a governing principle (lokadhipati)
3. Dhamma as a governing principle (dhammadhipati)

Taking oneself as a governing principle. 2. Taking others as a governing principle. 3. Taking the qualities of Dhamma as a governing principle.

I am neither practicing for the sake of the four requisites nor for the fortunes of future births; but to be freed from the dangers of birth, ageing, sickness and death, etc. We can't realize it with the practice for the desire of sensuality and becoming—bhavataṇhā. You should not have your own desire in the practice. You can't practice with desire.

If kilesa comes in or many thoughts arise and admonish oneself. And contemplate the impermanence of whatever mind state arises. Admonish oneself as there are unseen beings watching at me (e.g., devatas, monks have psychic abilities, etc.).

During the practice if worldly mental states come in and contemplate the Qualities of Dhamma, admonish oneself with it. (Sayadaw talked about the Dhamma is calling at you and also passes away. Therefore if you go with the calling and you are seeing death. The calling is arising, with the going and not seeing it is vanishing.

Anyone going with the calling will find out its impermanence. There are also wrong goings. For example, mosquito bites and going with the hand (bang!) This is going with anger (dosa). Therefore you must go with knowledge. It's sure that it'll become non-temporal—akāliko.

Are You a Fool?

18th December 1960

The Buddha said, the five khandhas, wife, children and wealth were like the things in dreams. Dreams are not stable, if you wake up and can't find it. The nature of the khandha is also last momentary. Wealth and belongings are also not stable. Again the khandha is also like borrowed things. It'll return back to the owner. Aging and death will take back the khandha.

Therefore the five khandhas have nothing of me and mine. Also you can't find any of me and mine. If you can see it as arising momentarily and passing away, will know that it's like a dream and borrowed things. Therefore, it never has stability and control.

If you know this, taṇhā (craving), upādāna (clinging) and kamma (action) fall away. If you think the khandha has stability is like the foolish lion (The lion died by its shadow in the mirror.). We are taking the shadow of the khandha as stable. And also are thinking them as beings.

You are making fortunes is like a blind man pouring water. However much you are searching for them can never fulfill it. The six senses-doors are like the six oceans. If you are filling them with taṇhā water can never fill it up. The ocean water still can be dried up, when doomsday arrives.

Therefore, by filling the six senses-doors and you will never satisfy with it. For them in 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

25th December 1960

I'll teach you the contemplation of feeling. If you want to become a noble person, you should know these seven points on feeling.

① To know how many feelings there are? (You also have to know with these seven points for other khandhas.)

② To know the cause of feeling.

③ To know the cessation of feeling.

④ To know the practice leading to the cessation of feeling.

⑤ To know the gratification (assāda) on feeling when it arises.

⑥ To know the danger (ādīnava) of feeling.

⑦ To know the escape (nissaraṇa) from feeling.

You should have to know these things before.

① To know six kinds of feeling (Feelings arise from the six senses-doors. Here Sayadaw mentioned 13 types of feeling which are arising from the six senses-doors according to his teaching on the contemplation of feeling).

② All these feelings arise from contact (phassa). Phassa paccaya vedanā—contact conditions feeling.

③ With the cessation of contact and feeling also ceases. Because it caused by contact

④ Practice with the five path factors. The yogi has to know the arising and passing away. Knowing is maggaṅga (path factors). This is to know the cessation of feeling. If all feelings come to the cessation and what'll leave behind? This is the cessation of dukkha sacca. Have to practice up to this point.

⑤ if you don't practice in this way, because of feeling and gratification arises (assāda). Taking them with pleasure arises. For example, it's pleasant to see it. With pleasure arises and following behind are craving, clinging and action. I am worrying about craving arising and telling you practice for the cessation.

Is it not sure, if pleasure arises and dukkha will follow? Taking no. ④ as a main point for practice. What I am teaching is also focus on no. ④. (That is true. With research on Sayadaw's talks and find out that mostly he concentrated on this point).

⑥ If pleasure arises and you'll fall into the danger of dukkha (ādīnava). And then taṇhā, upādāna, kamma and jāti will follow. If gratification arises (assāda) and these things will follow behind (i.e., craving, clinging, action and birth). So, it's impossible not to contemplate (i.e., must have to do it).

⑦ If you want to know the escape from feeling, practice with no. ④. And then, it'll become the eight path factors (i.e., escape from feeling or dukkha). This dhamma was showing the process of

the practice (by the Buddha). ④ First, contemplate with the five maggaṅga. If you succeed, you will fulfill the eight path factors.

⑥ Feeling is under the fault of three characteristics, such as impermanence, suffering and not-self. Doing the contemplation is to understand the fault or danger. Know these two faults of the khandha with the contemplation.

First, with the contemplation, know the fault of khandha with the three characteristics. Second, know that the khandha dukkha processes are following someone without the contemplation. We are always under the fault of three characteristics.

Can you destroy it? You will escape from it if we know under the fault of three characteristics. Do you still want it? You will not get it if you don't want. Not getting it, you become free. I'll talk about another way of without the contemplation how dangers arise (the connection of D. A. process).

I'll talk only regarding to seeing. The fish in the water dies on land. You may ask the fish in the water should die in the water. It dies on land because of encountering danger. There are also men die in water (fishermen). They die for feeling. If there are no feelings, do they need to die? The fish in the water is seeing the bait with the hook. Just seeing, it is neither pleasant nor unpleasant feeling, it is neutral feeling (*upekkha vedanā*). After seeing and wanting to eat, pleasant feeling arises (*somanassa vedanā* or *taṇhā*). And it eats the bait and is pierced its mouth with the hook. Then it arrives on land and is beaten by a stick and dies with painful feeling (*dukkha vedanā*).

Neutral feeling is the showman. Pleasant feeling is the gulper or swallower. And painful feeling is the killer. These are showing the danger of feeling. Which type of feeling is your friend? All three feelings are the messengers of death. They all are enemies. We can't overcome these three feelings and always living with death.

Therefore, you can't leave feelings on its own (Sayadaw continued to explain about feeling connects with the five other sense-doors in the daily life). These three feelings exist in your khandha and will kill you together. You are also living with these three feelings.

Therefore the Buddha said: *vedanā māro*—feeling is the murderer, or killer. The messenger of death has to be contemplated in this way. Without them only, you are free from death. Therefore, have to contemplate until it extinct. If not, they'll kill you. They are the most fearful things.

We are living together with the messenger of death. Don't want to contemplate feeling and prefer them is still wanting to die. By hearing about heaven is good and prefer heaven. We are taking the Brahma world also in the same way. Wherever you'll be and will be killed by them.

Tonight I am talking about feeling very clear. Whatever life you are praying and asking for feeling, it is the same as I may meet the murderers. May I live with them together? Without knowing them and it happens in foolish ways. Therefore there are only murderers in the 31 realms of existence.

You have to practice to escape from feeling. See impermanence of feeling; and then its disenchantment and not wanting it. Then you'll not get the aggregate of feeling. Not getting it, you'll be free from death. And then you are separating from the murderers.

Today talk is emphasizing on practice. And also it includes sense of urgency (samvega). You are out of your mind, if you make friends with the three murderers. If you can contemplate to see impermanent, disenchantment and not wanting it and the eight factors will complete. With the khandha disappears and no khandha for dying anymore. No khandha for dying is Nibbāna.

The Four Noble Truths

6th to 25th December 1957

[Sayadaw gave the extensive talks on the four Noble Truths with their 16 meanings. Each truth has four meanings. These were delivered in Mandalay City. Some disciples transcribed into books and had two volumes. I had made these notes from the tapes directly. It was not complete translation and just for personal use.

Every Buddhist should know the four Noble Truths to become a true Buddhist, especially on the meanings of dukkha sacca because in some suttas the Buddha himself mentioned that all Buddhas had arisen in the world (also for the future Buddhas) to teach dukkha and the ending of dukkha.

Understanding of dukkha intellectually is also very important. We have to use it in everyday life for contemplation; for the development of love and compassion for oneself and others; to have sense of urgency (samvega) for transcending dukkha.

Another important point I want to clear about is Sayadaw's teaching on wrong views. Actually, every true Buddhist teaching was the Buddha's teaching and not our own. In one of his talks even Sayadaw emphasized it. He said his teachings were not his views and ideas. If they were then they became adhamma, which meant not the teachings of the Buddha. It misrepresented the Buddha that the results of them were not good.

All wrong views come out from the identity view—sakkāya diṭṭhi. Some are serious ones and some not, for example, the fixed wrong views (niyata micchā-diṭṭhi). (Here "fixed" means the results of these wrong views are rebirths in hells.). These are: akiriya diṭṭhi—non-action, ahetuka diṭṭhi—non-cause and natthika diṭṭhi—non-causes and non-effects.

People believe in the law of kamma have the basic right view. But they also have identity view. It's a type of wrong view hinder wisdom development. People have identity view can commit the five heavy kammas which leading to hells. Have identity view but also believe in kamma and doing wholesome kamma can take rebirths in the planes of bliss (sugati).

So people have identity view and believe in law of kamma can create wholesome and unwholesome kammas which can lead beings to the rebirths in bliss and misery. Here Sayadaw emphasized to destroy sakkāya diṭṭhi which is the seed of rebirths, both bliss and misery. It depends on what kinds of kamma we create. At least becoming a Buddhist should have basic right view—believe in the law of kamma.]

1. Dukkha Sacca—The Noble Truth of Dukkha.

Piḷanāṭṭha (Piḷana-aṭṭha)—Oppressive

[The first meaning of the truth of suffering is piḷanāṭṭha which is oppressive. The mind and body oppress, torture and

torment the owner who attaches to them. For discerning of their nature the Buddha gave the analogy of a mother gave birth to a twin to represent the mind and the body. The mind baby was without hands and legs, and also with mental disability like a lunatic. So the baby was physically and mentally handicapped. The Buddha was very skillful in using metaphors, analogies and similes to teach people.

The body baby was with blind eyes and had the disease of stomach problem. Why the Buddha gave these analogies? These twins were very similar to the mind and body. The mind cannot move by itself and has to depend on the body. So it had to be without hands and feet. The mind is also polluted with defilements and becomes abnormal. This is a crazy mind and like a lunatic.

The body cannot see without the mind. So it was blind. It had to depend on the mind. The physical body was made up by rūpa—form or matter. Rūpa means rūppati—to be deformed or afflicted, disturbed, oppressed, broken. Rūpa is so called because it undergoes and imposes alternation owing to adverse physical conditions. It is deformed by cold, heat, hunger, thirst, flies, mosquitoes, wind, sunburn, etc. So it is like a disease. Therefore the body baby had stomach disease.

For a mother, there are a lot of sufferings and difficulties to look after these two children all the time. Here the mother is someone who had and owned the mind-body (beings). Outside the Buddha's teachings, hermits or spiritual people were practising jhānas, both material and immaterial jhānas. Some disgusted with the mind born as non-percipient beings that had only body and no

mind. Some disgusted with the body born as beings without the body and only mind. Both groups missed the point and could not transcend dukkha. Nowadays human beings are with over greed and selfishness and polluting the physical world including one's own body and the environments. Therefore the oppressive nature of mind and body become more evident. These are oppressive dukkha created by human beings un-necessarily. Human beings are becoming so crazy that take it as a pleasure and enjoyment (so silly).

In this talk Mogok Sayadaw mentioned about the whole picture with humour. By contemplating the oppressive nature of mind-body process in daily life can lead to strong saṃvega with the khandha.]

There are two knowledge: anubodha ñāṇa and pativedha ñāṇa. By listening dhamma talks and study books—the suttas, and practice in accordance with the knowledge from the study and seeing impermanence. This is anubodha ñāṇa. Pativedha is penetrating the truth of dukkha. (Sayadaw talked about the analogy of the twin babies to elaborate the meaning of pīlanāṭṭha.)

Saṅkhatāṭṭha (Saṅkhata-aṭṭha)—Conditions by Craving—
Taṇhā

Mind and body are conditioning by taṇhā. Both of them are oppressed by taṇhā, the carpenter—the builder of the khandhas. In the beginning Sayadaw mentioned two qualities for enlightenment. These are listening to the sacca dhamma and wise attention (yoniso).

By listening sacca dhamma and kilesas become dry out. It's like after drying out a wet log in the sun and burning it. After listening to dhamma talk and practicing with right attention, kilesas were brunt up. At the time of seeing impermanence is with the five factors of contemplative knowledge. At the time of seeing the ending of dukkha is with the eight path factors.

This is seeing Nibbāna. (Sayadaw referred these points to Paṭṭhāna Pali). Saṅkhāre vipassanti and Nibbānaṃ maggassa phalassa—seeing the formation with insight and seeing Nibbāna with the Path and Fruition Knowledge.

Piṇanāṭṭha is mind and body which oppress the owner (The active part). Saṅkhatāṭṭha is mind and body which are oppressed by taṇhā (The passive part). Beings get the khandhas are conditioned and controlled by taṇhā. (Sayadaw gave a very good example of the ball player and the ball. Taṇhā is like the ball player and the ball is the khandha).

Santāpāṭṭha (Santāpa-aṭṭha)—Burning with Taṇhā Fire

[Khandhas are always burning with the fire of taṇhā. This was a very uplifting talk. Sayadaw emphasized that enlightenment was not difficult. Only need to listen sacca dhamma, wise attention (yoniso) and bhāvetabba—observe anicca continuously.

He already sent disciples on the half way. The other half was the duties of the disciples. Now was the opportunity for enlightenment. Therefore, they should not waste the chances here. If they missed it, and it would never come back again for them.

Sayadaw's emphasis on this point was very important and had profound meaning in itself. To have a human birth is quite difficult because most beings are wandering in the painful existences (apāyabhūmi). Even if the merits of wholesome dhamma could bring beings back to the human world, it is very difficult to have such a rare opportunity again.

Bhāvetabba—Developing means, for example, of the four satipaṭṭhāna you can contemplate any one of them. Only seeing the kāya—body, vedanā—feeling, etc. is not developing yet. Seeing their both arising and passing away is called bhāvetabba. It's not tīraṇa pariññā if only seeing kāya, vedanā, etc.; it's only ñāta pariññā. It is not yet tīraṇa pariññā by only seeing that much with contemplation.

You have to discern impermanence. The real existence is only impermanence. (Here Sayadaw mentioned how to listen Dhamma. In the time of the Buddha, people got enlightenments by listening to the talks and at the same time observing the khandhas; and they realized Nibbāna at the end of the talks.) You shouldn't underestimate yourselves because many Buddhas had arisen in the past before. (i.e., we had met with some of the Buddhas.)

Now you are born as human beings in a Buddhist country, and also have the chances to listen sacca dhamma. You only need the development by contemplation. Now is the best chance for ending dukkha. If you miss this chance will like a pebble has been fallen into the water and never comes out or rises up again. Also it's like food come near to one's mouth and suddenly falls to the ground.

The nature of the khandha is to torture and for torture (active and passive). For these purposes we all have it. The khandha is always burning with fire (santāpāṭṭha). It's the fuel and 1500 kilesas are fire. Eradicate kilesa is like extinguishing the fire of kilesa.

Extinguished kilesa is Sa-upādisesa nibbānadhātu—Nibbāna element with residue or kilesa parinibbāna—the quenching of defilement. The arahant after dies is like the fuel become finished. After consuming of the fuel (both fire and fuel) is anupādisesa nibbānadhātu—khandha parinibbāna—the quenching of the continuance of aggregates.

(Sayadaw gave the example of mind/body process were like fire and fuel, burning and substituting again and again never end)

It's more evident in hell beings. They are suffering by burning and disappearing, reappearing and burning again and again until their unwholesome kammās are finished. (Sayadaw in one of his talks mentioned some petas (hungry ghosts) had a very tiny hole of mouth and always in thirst. But they never die until their kammās were finished. They were alive with kamma-āhāra—foods of kamma.

So, kamma is one of the acinteyya dhamma—inconceivable. Four inconceivable dhammas were mentioned by the Buddha.

1. The Buddha range of the Buddhas
2. The jhāna range a person in jhāna
3. The mechanism and precise working results of kamma.
4. Conjecture about the origin, etc. of the world.

Later some Buddhists (may be philosophers and scholars) were thinking about the origin of the world; instead of practicing for the transcending of dukkha, they became philosophers. They mixed the Buddha Dhamma with worldly matters)

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—Changing Dukkha

Torture by changing from ageing, sickness and death. The five khandhas have the nature of change. Starting from the beginning of getting the khandha and ageing and death come with it. It always has these two nooses of ropes to hang us.

Whatever khandha you get has these two nooses. Another example is in the timber factory. The ageing of the iron chain (jara) pulls the timber trunk (khandha) on the death of saw machine (maraṇa) and cuts it into pieces.

(Sayadaw continued to talk about the process of the practice with sacca ñāṇa, kicca ñāṇa and kata ñāṇa). When arriving at kata ñāṇa, dukkha is ended, and no khandha is left behind. It's not nothingness. No dukkha left but sukha exists.

The Buddha in the Udāna Pali said that Nibbāna was atthi—presence or really existed. (Sayadaw gave the example of an ulcer. It's cured with treatment. First, it is painful / dukkha with the ulcer; and after, it is happiness/sukha without it. So it's not nothingness but has sukha.). Another example is fire and heat. Fire is like kilesa and heat is dukkha without fire and heat is not nothingness. It becomes cool and peaceful.

2. Samudaya Sacca—The Noble Truth of the Cause of Dukkha.

Āyūhanāṭṭha (Āyūhana-aṭṭha)—Creating or Generating Dukkha.

(This is a penetrative talk on taṇhā (samudaya). It gives someone fearful and disenchantment on taṇhā. Taṇhā is the culprit keeping all the results of kamma in saṃsāra to give vipakavattas (resultant round of existence). In the Sutta Nipāta the Buddha said, by not understanding on taṇhā and beings were roaming in the round of rebirths. If penetrate taṇhā will realize Nibbāna.)

(Sayadaw said, for someone the Buddha had arisen for him or not have to know in the following way). According to the D. A. process, vedanā paccaya taṇhā—feeling conditions craving. This is so someone is not in practice that the Buddha had not arisen for him. Vedanā nirodha taṇhā nirodho—craving ceases with the cessation of feeling. This is so someone with the practice that the Buddha had arisen for him. The differences between faith (saddhā) and wisdom (paññā) are here. The Buddha said, in all of the dhamma wisdom was the best because it could penetrate everything.

I have to talk about the evil things of taṇhā. With this and not wanting it will arise. We are educating for taṇhā to arise in worldly matters. From parents to children are in this way.

(Sayadaw called human beings as the species pushing down someone over the cliff. If we observe the world today, the power of taṇhā is stronger than ever. They are always talking about money and sensual pleasures in all media; never talking about moral issues which make human really a human).

Human beings are always making companion with taṇhā; sometimes with greed (lobha), sometimes with hatred (dosa) and sometimes with delusion (moha). Someone who does not practice always takes taṇhā as companion.

Āyūhanāṭṭha (Āyūhana-aṭṭha) means taṇhā always making arrangements for living beings not to separate forever from dukkha objects and matters. You will wander in saṃsāra if you don't know about taṇhā. You will realize Nibbāna if you know it. Even spreading loving kindness (metta bhavana), taṇhā can come in for making trouble.

Nidānāṭṭha (Nidāna-aṭṭha)—taṇhā is the Cause of Dukkha.

It'll give every kind of dukkha to living beings who accept taṇhā. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases. Seeing feeling not exists and craving not arises. This is the arising of the five path factors.

Taṇhā does not arise because of maggaṅga arise; and vipassanā is the cessation of taṇhā by which is not arising. The five path factors are called the forerunner of knowledge (pubbabhāga magga). The last knowledge is called the supramundane path knowledge and it completes with the eight path factors.

Saṃyogāṭṭha (Saṃyoga-aṭṭha)—Fetters or Yokes

Taṇhā (saṃudaya) is entering a person to fetter or yoke him with dukkha like an ox. Taking anyone of the khandhas with clinging as I, I am and mine becomes identity view—sakkāya diṭṭhi. [Sayadaw talked about the vipassanā processes and vipassanā ñāṇa (seeing anicca) effect on kilesas.]

Vipassanā ñāṇa only suppress the coarse and mild defilements like the jhāna samādhi. Only the Path Knowledge eradicates the latent defilements—anusaya. Taṇhā yokes the person with heavy loads like an ox. (Sayadaw talked about how taṇhā effects human begins in society with humour.)

Palibodhāṭṭha (Palibodha-aṭṭha)—Hinder or Disturb

Taṇhā saṃudaya hinders or disturbs a person to free from dukkha. In the beginning Sayadaw talked to people not to cling to the five khandhas as this is me, this I am and this is mine. Mind/body are arising by conditions and causes. Contemplate oneself and other things as suññāta (emptiness) and then you'll get the suññāta ñāṇa. He based on the sutta from Sutta Nipāta, Mogharāja's Question to Buddha, and it was about suññāta. Palibodha means hinder the path to Nibbāna.

Taṇhā prefers the birth, ageing and death of saṃsāra. And it hinders path and fruit. In the Dhammapada, the Buddha compared taṇhā to a mother and avijjā to a father. (This analogy by the Buddha was profound and penetrative with contemplation.)

3. Nirodha Sacca—The Noble Truth of the Cessation of Dukkha.

Nissaraṇāṭṭha (Nissaraṇa-aṭṭha)—Escaping from Dukkha.

Escape from the three rounds of existence—vattas. These are: kilesa, kamma and vipāka vattas. Sayadaw gave a very strong saṃvega talk, and sometimes it was humorous. It is a place frees from the three rounds of existence.

Only we understand beings are revolving around the three vattas and wanting to escape from them. Therefore first, I'll show how beings are in the endless cycle around the three vatta. Vatta—means a circle, revolving like a ball is called vatta.

(Sayadaw in a talk gave a simile of a ball player and a ball represented taṇhā and khandha. He explained the three vattas by using D. A. process. His demonstration of a being tortured and oppressed by three vatts was quite interesting).

Beings have to suffer until their kilesas and kammavattas are finished. I'll talk the benefits of escaping from vattas. Living beings are running around in circle, becoming nausea and dizziness. But they are not tired and happy about with it.

After beings are dying and dying and changing heads to heads (He gave some stories of changing heads. Some people only know about the evolution but not de-evolution. They taught us that men developed from monkeys. But they don't know men also can be in

de-evolution or degenerate into monkeys. Both are including in the law of kamma. Now human beings are at the point of de-evolution stage).

People don't want to be free from dukkha. There are three crazy types for those three vattas: rāgāumattaka—lunatics of lust, dosāumattaka—lunatics of anger and mohāumattaka—lunatics of delusion.

Vivekāṭṭha (Viveka-aṭṭha)—Seclusion

It has the secluded nature. They are in disturbances with the impermanence if you look at mind and body with ñāṇa eyes. It will be very clear about them with the practice (i.e., saṅkhata and asankhatā or mind/body and Nibbāna).

If you practice with the contemplation of feeling and it includes cittānupassanā and dhammānupassanā. The life span of a feeling is only ① and ②. At ① is arising and at ② is vanishing. It's during the one mind moment.

Contemplation of feeling arises in the body and the contemplative mind (ñāṇa) arises at manāyatana (mind base). At the time of contemplation will see its non-existence. Vipassanā has to be made effort. You have to think and to be mindful. It needs a lot of effort in the practice to see impermanence.

Therefore, you have to work hard and persevere in the matter of seeing Nibbāna. When in Nibbāna it's not tired. At the time of seeing anicca is seeing disturbances. Free from disturbances is

Nibbāna. With vipassanā knowledge (ñāṇa) becoming more mature, you see anicca in details with more disturbances.

Don't say about seeing and knowing Nibbāna. If you don't see the disturbances of impermanence even can't speculate about it (i.e., nibbāna). It's better to see a lot of impermanence and have strong disenchantment with it. With these and rise up to the knowledge of not wanting it. At the time, if you can make the decision—as it's real dukkha, all the impermanences come to an end with a blip!

Because of the disappearance of defilements and impermanences also disappear. The Path Knowledge is seeing the no disturbances. It is not the mind cutting off kilesas. It's the eight Path Factors doing the job. The mind is including as co-nascence conditions—sahajātapaccayo.

Don't take Nibbāna as seeing the nothingness. The Nibbāna—death of kilesa, has the nature of good looking at it. The nature of good staying only comes with the passing away of the arahant (i.e., parinibbāna; we should not take it literally. Although the arahant's mind is pure, he still has the burdened body. Parinibbāna is the complete cessation of the five burdened kandha with complete freedom.) If you are looking at whichever place of the 31 realms of existence, you will only find disturbances with anicca.

These are the causes of defilements (kilesas). It's free from the disturbances of kilesa that Nibbāna is clear away of all other things. In Nibbāna there is not the mind and body as we have. If you ask; “It is the mind or the body?”

The answer is mind dhamma (nāma dhamma). It's not the kind of nāma (mind) dhamma which has the arising, presence and dissolution (uppāda, ṭhiti and bhaṅga).

It's the place where the enlightened yogis are frequently taking enjoyment in it. This is the place where the dhamma of Nibbāna is leading there. These dhammas have to incline towards it. Our mind (nāma) has to incline towards the objects (i.e., the worldly mind). The other minds (i.e., supramundane mind or fruitions) have to incline towards Nibbānic mind (nāma).

Someone entering into the attainment of cessation—nirodha samāpatti or cessation of perception and feeling—saññāvedayitanirodha can incline his/her mind to Nibbāna for seven days. The nāma dhamma of Nibbāna and the fruition knowledge are arising together without separation. (Sayadaw gave the following example).

In the center of Mandalay Zay-cho Bazzar there is a big clock tower. All the cars come from whichever directions have to look at the clock there. It's like this clock. In the same way yogis experienced Nibbāna and it was impossible for them not to see it again. It's the best of the best. All ariyas if they have free of time and always inclining towards it.

Why is that? Because it gives you comfort. Therefore you can call it happiness—sukha (The Buddha defined it as the Supreme Happiness. Transcend all worldly happiness including jhāna). All worldly matters give you dukkha but Nibbāna has the characteristic of happiness, peace and joy.

Is Nibbāna has the body or not? If, it has the body must has to be changed and perished. If without the body and how can it stays put? It has no body, no form, no shape and no image. By looking at it is happy and peaceful. This is someone still has the body (still alive with the body).

It is a very special place. Nibbāna is the noblest thing. The worldlings also ought to like it that is without dukkha It's the best thing for the Buddha. Therefore there are no other things better than that.

Asaṅkhata~~tt~~tha (Asaṅkhata-a~~tt~~tha)—Unconditioned.

(Sayadaw explained saṅkhata dukkha and asaṅkhata Nibbāna in a very skillful way. He could talk about conditioned dhamma in worldly life with penetration. So, we can see the foolishness and stupidity of human beings. Conditioned phenomena are really dukkha. But all living beings are like a blind elephant pushing blindly through the very thick and dangerous forest. It's quite a tragedy.)

Nibbāna is free from continuous conditioning, and originally stable nature. Everything under the conditioning ends up with dissolution. Only you understand the conditioned nature and prefer the unconditioned. The five khandhas survive and arise with the conditions of kamma, citta, utu and āhāra (action, mind, temperature and food).

Therefore the conditions are masters and the five khandhas are slaves. Someone can clear away saṅkhata dhamma will see asaṅkhata.

This is looking at its nature. Nibbāna has the nature of peacefulness. The Path factors look at it also peaceful because it has no kilesas. This is arriving at Nibbāna with inclining. The real arriving is only becoming an arahant and passing away.

At once time the Buddha with a monk ascended on a mountain and both of them were looking down to the very deep cliff. The monk exclaimed as it was very terrifying. But the Buddha responded to him as not knowing the truth was more terrifying than that. This only died once but if you didn't know the truth would die again and again.

(And then Sayadaw explained about many different types of khandha dukkha came from the conditioning. Every Buddhist should understand about dukkha intellectually and reflect on it very often. If not our knowledge on dukkha is still on the animal level.

Understand rightly on dukkha develop love, compassion and wisdom. In the commentary mentioned three kinds of dukkha. There only took saṅkhāra dukkha as paramattha dukkha. Except dukkha-dukkhatā, the other two—saṅkhāra-dukkhatā and viparinama-dukkhatā can be used as conventional and ultimate dukkhas.

Here Sayadaw was using the saṅkhāra dukkha as the conventional dukkha to explain many things in life. It gives the sense of strong saṃvega.)

This body is not good, so we have to make correction of it. Every day we have to condition it in many different ways. Even we

take these things as a pleasure (the power of ignorance). Today I'll talk about the quenching—*nibbuta*, nature of *Nirodha Sacca*. (He gave the example from the *Aggiviccha Sutta*)

Nibbāna dhamma is like the fuels finished and the fire extinguished. No *khandhas* left behind (both mind and body). It's only staying with quenching. The cycle of *samsāra* is with fuels and fire going together. Therefore the nature of *Nibbāna* is quenching and clear (Because of no aggregates). *Jhānas* are peaceful but has body, so not clear away with things.

Amatāṭṭha (*Amata-aṭṭha*)—Deathless

With the *khandhas* every living being brings with them ageing, sickness and death. They are like torturers and the *khandhas* are sufferers. Beings are always burning with eleven kinds of fire: *lobha*, *dosa*, *moha*, ageing, sickness, death, *soka*, *parideva*, *dukkha*, *domanassa* and *upāyāsa*. *Nibbāna* has no ageing and death, and always exists.

Khandhas are like a poisonous tree. The nature of ageing and death poisons exists together with the *khandhas*. The oppressed *khandhas* and the oppressive dhammas are going together. (Here Sayadaw talked about feelings in an extensive way).

Living beings are sinking in the pleasant feelings (Like the ants are sinking and sticking in honey). Everyday beings are doing things for enjoying in pleasant feelings. Feeling is like the poison and a murderer. If you looking at the D. A. process and will find that because of feeling and *taṇhā*, *upādāna* and *kamma* come to be.

(Sayadaw ended his talk with the contemplation of feeling). Seeing impermanence of feeling is seeing your own death. After comes disenchantment, its ending and escape from death. It's the deathless of Nibbāna—Amatāṭṭha.

4. Magga Sacca—The Truth of the Path

Niyyātāṭṭha (Niyyāti-aṭṭha)—Escape from the three Vattas, and leading to Nibbāna.

Dhamma carries someone from the three vattas towards Nibbāna. For this purpose Sayadaw was using Vedanānupassanā in practice.

Contemplate to see impermanence every time when feeling arises. It's free from the three vattas while seeing impermanence every time. The contemplative mind (maggaṅga) arises at the mind base (manāyatana). Taṇhā (craving) is a mental factor (cetasika). Also it arises at the mind base. Every time ñāṇa comes in and taṇhā can't arise and free from the vattas.

First, seeing impermanence is a cūḷa-sotāpanna and will be safe from one life to the planes of misery. But at near death still āsanna kamma (death proximate kamma) can come in. So near death if you can contemplate impermanence is not a problem.

(So, near death still can maintain the power of anicca is not becoming a problem for dying. For the maintenance of anicca we

need a regular practice. Therefore, Sayadaw encouraged disciples to practice until its safety, i.e., becoming a sotāpanna.)

Continue the contemplation to become disenchantment. Defilements die away if the knowledge of not wanting arises. With the cessation of feeling kilesa vatta disappears.

Sayadaw gave the example of cutting a tree. Yathābhūta Ñāṇa cuts the tree at the top points, Nibbida Ñāṇa near the base. And the Path Knowledge is digging out the root.

Hetu-aṭṭha—Straight towards Nibbāna

Magga Sacca is the straight forwards dhamma and Samudaya Sacca (taṇhā is the crooked dhamma. With the comparison of both will understand them. With the straight forwards dhamma and going straightly will arrive to the place. With the crooked dhamma can't arrive there. By knowing the straight forwards one and can let go of the crooked one.

(Sayadaw using the monkey trap to express the cunning of taṇhā). A monkey out of greed was taking the foods in a trap. It was set up by a hunter with pitch inside. Because of that the monkey's two hands, two legs and the head were sticking with the pitch, inside the trap. In the same way the five khandhas are sticking with the pitch of taṇhā.

Dassanāṭṭha (Dassana-aṭṭha)—Vision

The path leads to the vision of Nibbāna and penetrate the four Noble Truths (Sayadaw dispelled wrong view and unclosed the

vision of Nibbāna with the Naked Ascetic Kassapa Sutta). I'll explain the vision of Nibbāna. If become knowledge—vijjā, it is not only seeing Nibbāna, but also the Four Noble Truth at the same time. Sammādiṭṭhi—The eyes of knowledge is better than the eyes of the Brahma gods.

For seeing the four Noble Truths is very difficult. Brahma gods can see things clearly with their divine eyes although they can't penetrate it. If the practice not becomes the vision of Nibbāna (dassanāṭṭha) and it can still fall into the dangers of misery. (Sayadaw gave some examples of these dangers and urged his disciples to practice hard).

After it becomes vision—dassanāṭṭha and will has stability without changes. You are only going upwardly without falling down again.

Adhipateyyāṭṭha (Adhipateyya-aṭṭha)—Predominance,
Governing

Unshakable—after enlightenments; sīla, samādhi and paññā become adhisīla, adhisamādhi and adhipaññā (higher virtuous behavior, higher concentration and wisdom). Nobody can come and destroy it. There were many stories in the time of the Buddha, Mara—the evil one had tested his disciples and never succeeded. It will become adhipateyyāṭṭha only by seeing Nibbāna which is the ending of dukkha. It still can be fallen apart with ordinary sīla, samādhi and paññā when encountering with the coarse objects.

(For the adhisamādhī Sayadaw gave the example with Devadatta) He had jhāna samādhī and psychic power but not sammā samādhī (adhisamādhī) or paññā samādhī. So he ended up in ruin. (Sayadaw continued to talk about the influence of taṇhā by using the Nādi Sutta).

Living beings with taṇhā and clinging to things which are unstable and unreliable. Devadatta was a good example. Even jhāna and abhiññā are unreliable and no need to talk about the worldly pleasures. (Sayadaw continued to talk on cittānupassanā).

Whatever mind arises contemplate impermanence. After that, continue to contemplate its disenchantment (Nibbidā Ñāṇa) to arise. From the knowledge of impermanence to the knowledge of disenchantment is not easy. It takes a very long time to develop. But someone mature in pāramitā it doesn't take very long.

Pay Your Debts with Knowledge

28th December 1960

Only vipassanā is the real refuge.

(Sayadaw told the story of Milakkha Tissa, the hunter. Because of working many years as a hunter, his unwholesome kamma ripened even in this life. Later with saṃvega and fright he ordained as a monk and practiced. But a lot of hindrances (restless and worry) appeared in his practice and then he wanted to give up and back to lay life.

Before disrobing, his teacher the arahant gave him a duty to collect some wet woods and burn it down. He was not in success because it was so wet. The arahant with his supernormal power showed him the hell, went there and fetched the hell fire of the size of a firefly. And then put it on the wet woods and it burnt down instantly into ashes. Tissa was very frightened.

Instead of disrobing he worked very hard in practice and became a non-returner. All his kammic debts for hells were paid with knowledge.)

Hells are not ordinary and very severe and frightening. You have to pay your debts in hells with khandhas (for unwholesome kmmas) if you don't practice.

Among you everyone had been there before because you are always living with greed, hatred, delusion, envy and avarice. Then, how do you protect yourselves? Protect with the Dhamma.

For someone, he has not these debts and no need to teach him. But for someone, who has these debts must practice very hard. It's not important for someone without debts and in sleep. For someone has the hell debts should not be in sleep. You have to pay your debts with the khandhas if death comes to you earlier. If you pay them with knowledge (ñāṇa) and you will be free from debts. Paying with khandhas will never be free from it.

Nibbāna is the matter of knowledge. The whole day a lot of lobha, dosa and moha are arising within you.

(Sayadaw continued to talk on cittānupassanā system) Insight knowledge prevents the kammas not arising yet. And also it prevents kammas already had arisen. People had committed the five heavy kammas and the path factors will not arise.

The path factors can cut off wholesome and unwholesome kammas had already done. It's not good to be in sleep for you if you have debts. And then borrow again these debts are not good. (i.e., without the practice and unwholesome mental states arise).

If you discern impermanence and half of the debts are paid. At last, if you die with impermanence and will arrive heaven and become a sotāpanna there. Dāna, sīla, samatha only prevent unwholesome kammas to be done. But they can't destroy

unwholesome kammās that already had been done. (i.e., not let the result arise for some time.)

There are two kinds of medicine; preventive and cure. Dāna, sīla and samatha are like the preventive medicines and vipassanā is the medicine for cure. Therefore don't let go off the preventing medicine. And also have to drink the medicine for cure. This oral medicine can exist only during the Buddha Sāsana.

Protecting Your Mind

31st December 1960

A jackal saw a tortoise, came near and wanted to eat him. But the tortoise knew it and inserted his five body parts of head, hands and legs inside the hard shell.

The jackal waited for sometimes and knew that it's impossible to eat him and left the place. The jackal is king of the death. The five parts of the body; the head, hands and legs are representing eyes, ears, nose, tongue and the body.

If the eye see something and wanting it (taṇhā), clinging to it (upādāna) and acting to get it (kamma) and leading to birth, ageing and death.

It comes out and leads to death from the eyes. It's also the same and meets with the death of the jackal from the ears. They don't know how to use them and how to come out. It's over using them and over reaching the boundary.

You will arrive to the kingdom of death if you want to come out from the five sense-doors as much as you like. The Buddha said, "Someone who is practicing has to behave like a tortoise."

Contemplate the impermanence of seeing (seeing consciousness or the form (object) if you see something. And then

it becomes the path factors (magga). It becomes anicca and magga that not over-reaching the boundary.

It's not leading to the kingdom of death. It'll lead to Nibbāna which is free from dangers. This simile came from Saṃyutta Nikāya. Protect the five sense-doors under the path factors that free from dangers.

We all never had done this before in saṃsāra and ended up under the king of death. We have to contemplate one of the impermanence, form or seeing, sound or hearing etc. Don't give up yourself to any birth and becoming. It's the same as giving your body for death to them. In everyday life, you are afraid of sickness, pain and suffering.

Therefore always take care of the body. In the same way if you take care of the practice and will be free from the king of death.

By taking care of the body can't free from it. You all are always taking care of which you can't protect. But you don't take care of which you can protect. (Sayadaw talked about people; in every day taking care and conditioning for the body) You are doing saṅkhāra dukkha with satisfaction. Taking care of the body is not free from dukkha.

But you are not caring for the mind which can be free from dukkha. (We should think about this point seriously). All of you are difficult people. Aren't you? There is a lot of taking care in matters which you can't prevent them. But you have no mindfulness in things which you can prevent them.

Therefore yogis must practice like the tortoise. If not, you'll become the food for the jackal—the king of death. Have to contemplate for catching any one of them, the seeing or the form, etc.

The Creator: The Deceitful Mind

1st to 5th January 1961

(Sayadaw gave five talks on the mind. It's very important to understand one's own mind than any other things because it's the creator of suffering and happiness to all of us. Without understanding the mind that human beings create a lot of problems, chaos and sufferings from the family level to international level.)

T1

Nāma dhamma is the mind. No mind arises on its own. Except Nibbāna Dhātu; no other dhamma is free from the causes and effect relationship. Because of eyes and form, seeing consciousness arises. If you ask me to say it in the complete causes; there are four causes: eyes, form, the light and attention to see (manasikāra).

Therefore it's not right to say I see and my mind because it's nothing to do with you. I am helping you to dispel wrong view. Do the "I" and "me" can really come into the process? You can say I see it but nothing to do with the "I" and belong to the "I". Saying about it one thing and knowing about it is the other. It's quite different.

So can you say this is me, this I am and this is mine? Seeing consciousness is only seeing consciousness. This is a mind arising by

four causes. If one of the causes ceases and it also ceases (e.g., the eyes damage, no object, no light and no attention). The eyes are made by kamma.

Form and light are made by temperature (utu). Attention is made by the mind (nāma). If you know that this is not me, not I am and not mine and free from taṇhā, māna and diṭṭhi. And no kamma arises to connect with them and next birth will not arise. So you don't encounter with ageing, sickness and death. You know it as mind arises by four causes; wrong view and doubt die away.

This die away is with the intellectual knowing and not by contemplation. It's called cūḷa-sotāpanna. With this knowledge it's free from falling into the planes of misery for one life. Contemplate the impermanence of the seeing, its disenchantment and then its ending.

After with these process, you'll be free completely from the planes of misery. With intellectual knowledge, you'll be free from it for one life. And then with the contemplation of to the ending is free for the whole saṃsāra. Therefore you should not forget about this.

With the contemplation of impermanence taṇhā, māna and diṭṭhi die and free from saṃsāra. After you know it and become easy. (Important of teacher) You will die with taṇhā, māna and diṭṭhi if you don't know. Seeing consciousness is arising very fast and if you can't contemplate it, contemplate the color of the object. All of them are can be contemplated.

(continued to hearing consciousness). Hearing arises by four causes; sound, ear-base, air, attention. You can contemplate hearing consciousness (or) the sound (or) the type of sound (perception). Hearing consciousness is contemplating the internal. Sound is external and the type of sound is internal. Have to contemplate to catch on anyone of them. Then you'll be safe from the four planes of misery. No need to worry about them.

T2

(Continued the previous talk). Today I'll start from the nose door. You'll be a cūḷa-sotāpanna if you know smelling-consciousness arises by four causes. And you'll be safe from one life to the planes of misery. Why is that? I smell it and it make me feeling good, etc. and having wrong view with it.

Smelling consciousness arises in the nose. It's arising and vanishing. This is looking at the dead with the living. Anicca is dead and magga is alive. Every time with the arising and contemplate it. This is alive with the nose-consciousness.

If you don't know this and don't know what's happening to you. You don't know your own mind. Not knowing is ignorance; and then turning towards volitional formation (saṅkhāra) and birth (avijjā → saṅkhāra → viññāṇa). Paying attention to the in and out breaths and breathing in and out arise (one of the causes, i.e., attention). Knowing with the analytical knowledge of cause and effect is penetrating with the not-self (anatta).

The causes cease and the result also ceases, it means it is not perished by it's own. Arising and vanishing by itself has wrong view in it. Not contemplate this one only but also whatever arising of seeing, hearing, smelling, etc.

Whenever it's arising with the contemplation and you will see impermanence. This is magga (the path factors). Magga means cutting off saṃsāra. Saṃsāra is the arising of khandha dukkha. It's cutting off all these dukkha.

You get magga with the contemplation. Contemplate the smell or fragrance / smelly (i.e., perception) if you can't contemplate the smelling consciousness. Contemplate to catch the impermanence of anyone of them. This is seeing the dead with the living.

This is knowing anicca with magga (the dead is anicca and the living is magga). Anicca is before and magga is after. Therefore you are seeing the already passing away with the non-perishing.

(This is not saying that the contemplative mind is permanent. Two minds can't arise at the same moment. Sayadaw was very skillful in explaining dhamma in many different ways. This kind of qualities was very rare in teachers).

Dhamma will arise from the six senses-doors accordingly. There are three points which can be contemplated. If you contemplate the smell is external (i.e., nose-consciousness) then breathing in and out consciousness are internal (mind consciousness at the heart base)

(Note: Knowing all the external objects are arising at two places. The five sense-doors; i.e., eyes, ears, nose, tongue and body doors and the mind-door/base). All dhammas arising in the khandha are anicca. Therefore, it's the contemplation of anicca.

(Sayadaw continued to talk on the tongue-door) tasting consciousness arises by four causes; foods, tongue-base, saliva and attention. Contemplate impermanence if you want to become Mahā-sotāpanna. By knowing intellectually is cūḷa-sotāpanna.

(It seems to be, a cūḷa-sotāpanna is someone who has the knowledge of khandha, āyatana, dhātu, D. A. process, suññatā dhamma and discerning impermanence. Some teachers, including Mogok Sayadaw said at least someone had the knowledge of mind and body-purification of view and knowledge of the conditions of mind and body-purification of overcoming doubt).

By seeing impermanence, its disenchantment and its ending and becomes Mahā-sotāpanna. Can you say as all the minds are me, I am and mine? By knowing that they all are arising and vanishing, then taṇhā and diṭṭhi will fall away. Seeing impermanence is cutting of the dhamma connect with saṁsāra. Saṁsāra refers to the dangers of ageing, sickness and death.

You have to know taṇhā as connects this life to next life, i.e., to birth. Also it connects kamma to the result. And it connects to dukkha. Therefore taṇhā has three connections and like a tailor. It's the connector of what is not good. It'll do the connection of jobs until it dies out.

Now, you catch the culprit which connects saṃsāra. You all are worshipping taṇhā as a master (mentioned some of them). Taṇhā is asking you whatever he wants and after you die sends you to the planes of misery. You are not in pair with taṇhā, because of not knowing. Not knowing is Ignorance. Therefore you don't know that taṇhā is controlling you.

(Continued to mention about taṇhā in daily life).

T3

A dead body only has the matters of origination from temperature (utusamuṭṭhānarūpa). It doesn't have the matters of origination from kamma. Therefore no mind arises in the dead body. Body consciousness (kāya viññāna) has four causes to make it arises.

The tangible elements (objects)—phoṭṭhabba dhātu, are earth, water, fire and air elements (paṭhavī, āpo, tejo and vāyo dhātu) + body sensitivity (body-base) + matters originating from kamma (kammamasamuṭṭhānarūpa) + attention. Because of these four causes, pleasant and unpleasant body consciousness can arise.

This body consciousness is not made by me or other. Knowing as only by causes and doubt falls away. It's not a person nor a being and only body consciousness and wrong view dies. This knowledge does not lead to painful birth for one life. Intellectual knowing is not enough yet and must practice.

Every time it arises, contemplate as anicca, dukkha, anatta and asubha. (with one of them) By watching and contemplating them as (perishing and vanishing). Contemplate it until to know its unstable nature. Contemplate it until you can disband the perception of its stable nature. If you can contemplate its finished point and all feelings disappear.

This is the medicine of the Buddha. Anger and displeasure (dosa and domanassa) will follow if you don't contemplate and take it as painful. And it will connect to the saṃsāra. Why is that? This is your failure of can't contemplate the pain until it disappears. If you can contemplate with magga and it must disappear. Each contemplation is magga. (Here the importance of sati is clear).

Without taṇhā arising, whoever could contemplate the ending of feeling would realize Nibbāna. (For this point, Sayadaw recited the Pali in the Khandhavagga Saṃyutta).

Taṇhā will arise and continue the D. A. process if you can't contemplate painful feeling and want it to go away. If you don't contemplate; avijjā and saṅkhāra arise (by losing sati). If you want it to go away; and taṇhā upādāna arises.

Then, there is no security for the body and you have to go to the planes of misery. At anytime, you can do vipassanā if you can contemplate whatever arising. It becomes medicine if you know how to use it. Whereas it's for dangers if you don't. (It becomes poison.)

(This was one of the Burmese Sayings. It's a very important point for human to contemplate. Mostly human beings are using their bodies for creating unwholesome kammās all the times. We can see these things a lot in nowadays media. Mind pollutions and environmental pollutions are going together. Using it doing wholesome kammās for oneself and others are quite rare. No need to say about transcending it.)

Khandha is always in the state of impermanence and dukkha sacca. How can it be a good fortune for us? However and whatever looking after your body, it's not free from dukkha sacca. One may go to the planes of misery from the body-door. But he also can close the doors to the planes of misery. It's not difficult if you are staying with the contemplation.

You don't know how to use it and encounter with dangers. With the body-door there are a lot of sufferings going on and on (Sayadaw mentioned some of them. Most of the saṅkhāra dukkha are connection with the body). Only without it that you'll live with true happiness. True happiness is Nibbāna.

You are not only concern for your body door but also for your wife and children. Does it appear to you the oppression come from the body door? Which one of the doors you have to spend most of the money? Does it still not appear to you the oppression of the body?

If you can't close your body door and it'll torment you wherever you are. You have to look after it and still have to fall into the planes of misery. People suffer in hell because they have the

bodies. People are hungry because of the body. The sufferings coming from the body door are incalculable and no ending about it.

Whoever can make this body not exists is truly happy. People are doing merits for long life, healthy and fortunes in next life but not including of the realization of Nibbāna. They are just for the sake of the physical body. They are still not having enough for the oppression in this life.

Therefore they are looking for more oppression in next life. Isn't it too much? You don't understand the body very well. If you can contemplate the body as anicca, dukkha, anatta and asubha a lot, and do you still have the body to torment you? And you'll be in peace and happiness. What I am talking about the body door is still little.

T4

Mind base (manāyatana) exists in the heart base (hadayavatthu).

[The Buddha used mind base as vatthu. Hadayavatthu was used by Ven. Buddhagosa. It only used as vatthu in the Abhidhamma Paṭṭhāna. Hadaya sometimes used as heart, sometimes referred to as mind.

The mind base is in the blood of the heart (neither the heart nor the blood). The Buddha not mentioned a specific place for it. One teacher had suggested two possibilities; the heart area and the

brain. We feel it at the heart if we have emotions. We are scratching the head if we think something]

There are three causes for mind consciousness arise; mind base, the mirror of mano dvara turning towards mental objects and then thoughts can arise. Thoughts can arise by three causes: mental object (dhammarammana) + mind base + attention.

If you turn the mind base towards the past, present and future mental objects and thoughts arise. If you are turning it towards the objects in the safe even can't see it and still will appear to you. Therefore mind consciousness is the sharpest one.

If you turn the mind base towards gladden things and the gladden mind arises. If you are turning it towards unpleasant things and the unpleasant mind arises. If you are turning it towards the Buddha and the thought on the Buddha arises.

Why you all are happy and suffered? Because you all are turning the clear mirror of the mind towards the wrong directions. If you are turning towards impermanence and seeing impermanence arises. Turning your mind towards wife and children, sorrow, lamentation follow behind thoughts.

You don't turn it towards good directions; mostly turning towards the bad directions. The shadows appear in the mirror are like thoughts. You are like a psychotic person who gets a mirror. After getting a mirror, turn it towards everywhere.

And then look into the mirror and smile (laughing), frown, and (crying). Does it appear by itself? Or turning towards wrong direction? If you are turning toward dukkha sacca and knowing dukkha sacca arises.

Don't turn towards the wrong directions. If not, you'll shed tears; even no one is beating you. All are turning towards not good, such as worries, concerns, etc. You should turn towards happiness if you want so.

Or turn it towards of knowing anicca, dukkha and anatta. Turning the mirror wrongly that all are in sufferings. You will become a good person if you know this one very well. For the Buddha; if someone had the potentiality of liberation and he would appear in his mirror.

If you are turning your mind to this tree which you heard as having ghost in it and frightening mind arises. This one mind is tormenting all living beings. For example, having a family may be good. So people were turning towards it and after the married life increasing more dukkha. This was making a big mistake.

Is it the cause of kamma or the mirror? Without listening to this kind of talk old man and woman are dying with turning the mirrors to wrong directions, such as worries and displeasure. Is it the past kamma or turning towards the wrong directions? The shadows in the mirror are tormenting them. It's more painful than beaten with a stick.

(Sayadaw talked about how Ven. Ānanda became a sotāpanna. Ven. Punna taught to the monks by using the simile of the shadow in the mirror).

From today onwards turning your mind towards impermanent dukkha sacca and maggan will arise. Therefore don't turn it towards the wrong directions.

T5

Mind base contact with thought object, also including attention (adverting—āvajjana) and then thoughts arise. So there are three causes for thought arises. The Buddha also had thoughts. There are two kinds of thought; good to think and not good to think. If you are turning towards worry and worrying mind arises.

These minds arising are not done by you. It arises by three causes. Then your doubt falls away. With a blip it arises from nowhere. After that it vanishes to nowhere. Arising by causes and vanishing by causes, it has the nature of impermanence.

Can you say that the perishing and vanishing nature is me and mine? The arts are made by this mind. Making the world beautiful or ugly is this mind. Cittena niyatiloko—the mind constructs the world. It's the builder of the world. It is also this mind if you don't want anything, only for Nibbāna.

Then you have to contemplate impermanence. It's also this mind if you want to end the world or to expand it. Go and have a look at the puppies. Their different forms are by this mind.

Kamma can make mind and body only. Different kinds of forms and decoration are made by the mind. The mind is leading everything by pulling the strings behind. If the mind is wanting the heavenly mansions to appear and it will appear.

The evil mind constructs hell woks and hell fire. You'll suffer accordingly with its arrangements if you are turning the mirror in the wrong directions. All living beings happen in accordance with the mind. All birds lay eggs. But hen egg becomes chick. Duck egg becomes duckling.

Eggs are the same, but because of the chicken mind and it becomes chick. Kamma only gives the mind and body. It happens accordingly, to the parents' form because of the mind. It's not created by any God. It happens in accordance with the mind, the weather and the temperature.

The white and dark skins are in accordance with temperature. Different forms are in accordance with the mind. Therefore you have to make wholesome minds arise. If you are turning towards unwholesome and D. A. process continues. The wholesome mind arises if it's not turning towards wrongly.

Therefore how to turn the mind is the main point. If you are turning the mind wrongly and it'll make arrangement for you this way. (This point is very important. What we think and what we are.

Always has to check in one's own mind. Mind one's own business and not to others).

Turning on the mind is number one. Next, the mind making arrangement is number two. For example, because of the frightening mind and the body is sweating. (Sayadaw continued to give some of the examples.)

Human beings are like a psychotic who gets a mirror, always turning it towards things which are not good. (Therefore most living beings create unwholesome karmas. Most people are taking it as normal and even enjoying it.)

Wars are going on by turning the mind in the wrong directions. Therefore number one is important. The Buddha said that we had to turn our minds. Without sense objects and minds can't arise.

(The Doctrine of mind is the only reality was not mentioned by Him. The Law of Dependent Origination also not supported this point.)

If you are not turning it and minds can't arise. If you have no mind and you are dead. Using your mind is number two. What do you think who make the 31 realms of existence? Your mind builds your own hell.

If you want arriving to Nibbāna and turning your mind towards impermanent dukkha sacca. But now, you want to be in

heaven and doing things to be there. Even forest, mountain and earth were made by the mind.

(He talked about how human beings effect the natural environments. Nowadays we see these things very clear; pollution, climate change, etc. We also know that how morality and immorality effect human life span and the environments—the natural world in some of the suttas.)

Samsāra is becoming a very extensive matter for people who can't control their minds. Can you ever finish by running along the 31 realms of existence to and fro? Mind consciousness is very extensive (Sayadaw talked about things caused by science and technology).

Kamma is mysterious and so is the mind. With the mysterious mind and the result is also mysterious. So kamma and mind are mixed together. Without kamma and mind, the mystery will cease. Therefore has to practice insight on the mind. Whatever arising of good or bad minds, have to contemplate its impermanence.

It needs to contemplate to overcome it. And then continue to its disenchantment and ending. After that kamma can't make arrangement and the mind can't control anymore. There is no other refuge except the contemplation of mind. Husband and wife become disharmony is this mind. And making them in harmony is also this mind (mentioned the family life).

It's called loka—the world, because of the arising and vanishing. The world made by the mind is always impermanence.

With it and you'll shed tears. Mind is anicca, and whatever its makings are also anicca. Whatever made by anicca is becoming anicca. In this way you'll never come out from the province of anicca.

Therefore, there is no mind and no form made by it in Nibbāna. Without the mind and body is transcending the world. Mind is the cause of dukkha. Dukkha made by it is the result of dukkha. The happiness without them is NIBBĀNA.

Wise Attention and Effort

9th January 1961

With wise attention (yoniso) and effort, wisdom (paññā) becomes sharp. Knowledge—ñāṇa cut off defilements of the mind if wise attention is good. With not good attention, you can't see impermanence, and ñāṇa does not cut off kilesa.

You have to remember that including with both of wise attention and ñāṇa, kilesas will be cut off. Then, good yoniso is the helper of knowledge. With only ñāṇa it can't do anything. With wise attention and ñāṇa becomes sharp. With the wise attention of anicca and ñāṇa is cutting kilesas.

With the wise attention of dukkha and anatta are also in the same way. With asubha and dukkha sacca are also the same. With wrong attention, ñāṇa doesn't have the chances to come in. These points were the Buddha taught to Ven. Potthila (told the story of Potthila). An iguana was hiding in an earth mound with the six outlets. If you want to catch it, close the five outlets and waiting and watching at the opened one. In the same way close the eyes, ears, nose, tongue, and body, the five outlets. And then contemplate whatever arising from the mind outlet (mano).

“From the mind door contemplate of impermanence with good attention.” The Buddha taught to Ven. Potthila from the

monastery. If you have right attention and wisdom develops. Wisdom dries up with wrong attention.

(These two points are very important for development of wisdom. In everyday life we should use the Buddha's Teachings wisely to contemplate our experiences. Then we'll see ourselves become wiser and wiser. Not just sitting there for meditation only. If we are watching the polluted media everyday for many hours or unwholesome educations and our mind becomes more defiled).

Anicca, dukkha, anatta, asubha and dukkha sacca; these are the five right attentions. It's like cutting the rice plants. Wise attention is like the left hand collecting and grasping at the rice plants. And knowledge (ñāṇa) is like the right hand holding the sickle and cutting the rice plants in the left hand (a simile from the Milinda Pañha).

Different kinds of vedanā are arising in the body. Ñāṇa cuts off kilesas if you can contemplate impermanence of them. With wrong attention and taints—āsava arise. Remember these opposites; the results of wise and unwise attentions.

For example, seeing a flower and not contemplate it as anicca. And instead contemplate it as beautiful and desire (lobha) arises. It's wrong attention and following with anger if you are looking at a person as disgusting.

(All these kinds of things are important in daily life. We built characters and habits by how we behave or react to the sensual worlds).

Taint of ignorance follows with wrong attention. With ignorance and lobha/dosa arise. Have to remember that, if taints arise and you're far away from Nibbāna. If smell arises should not have wrong attention.

Contemplate it as impermanence and the D. A. process is cutting off there. If not, it will follow with anger. You all must remember is making effort with right attention and will cut off kilesas. It's like holding the sickle firmly and cutting off the rice plants with force.

Therefore, there are two helpers for knowledge (ñāṇa); with right attention and practice with effort and ñāṇa will become sharp. For example, if you put down a sharp knife and it can cut things off by itself? These words are important, and have to remember it.

Ven. Potthila became arahant with these two points. Ñāṇa can't be sharp if the mind is straying away to here and there with wrong attention. Contemplate them as not me, nor a person and not a being, only anicca if feelings are arising in the body.

After that, continue the contemplation as dukkha sacca. Rice plants are kilesas, the left-hand collecting and grasping the plant is right attention, right hand holding the sickle is effort and the sickle is knowledge/ñāṇa).

Rust Corrodes the Iron

10th January 1961

Like the rust corrodes the iron, the properties we have collected can destroy us. We consume and use our properties and become craving, clinging and action (taṇhā, upādāna and kamma). Then, we are suffered with our own properties.

Why is it? Because we don't know how to use it. If we are using these things for the sake of practice and not become a fault to us.

Using these things without contemplation and not contemplate the impermanence of the consuming mind. And our properties are like the rust corrodes the iron will send us to the four planes of misery. Contemplate the things we use and the mind will fulfill our desire and leading to realization.

(Sayadaw also mentioned for the contemplation of the other requisites; clothing, dwelling and medicine).

The Buddha gave this talk connected with Tissa Bhikkhu (mentioned the story from the Dhammapada). Near death he didn't contemplate anicca, dukkha and anatta to the robe and died with attachment. And then reborn as louse inside the robe.

It's called *tīracchāna*—animal because it far away from Path and Fruit Knowledge. After human beings die and offering *dāna* and sharing the merits with them.

They can't receive it if they reborn in hell, or as animals and deities. They have their own foods. They can receive it if they reborn as *petas* near homes and villages. They eat excrements, urine and other dirty things. They can get the merits.

Therefore you have to make effort in your practice. You'll encounter great suffering with one mistake. At near death contemplate the impermanence of feeling, mind, etc. If you can't contemplate it and with right attention and reflect them as *asubha* or *dukkha sacca*.

You can attach to anything if you don't. Now, you have the time, so making the preparation for it. At near death you can't do it. In this talk you have to remember is your own properties are tormenting you (because of the attachment).

At near death, except the knowledge of Impermanence—*anicca ñāṇa* and there is no other refuge. Therefore must practise for the discerning of impermanence.

To Nibbāna with One Dhamma

11th January 1961

If you contemplate one dhamma and can finish the practice. For example, mind or feeling, if you can contemplate its impermanence and finish the practice. In the body a pleasant feeling arises and contemplate it as impermanent dhamma. Is it still a feeling or not? Or is it the cessation of feeling?

It becomes *vedanā nirodha* and *taṇhā nirodho*—with the cessation of feeling and craving also ceases. Craving dies away if you discern impermanence. It arrives to Nibbāna if craving dies. Ñāṇa must see the cessation or vanishing. Seeing is magga.

It becomes *taṇhā nirodho nibbānaṃ*—the cessation of craving is Nibbāna. Not with many dhammas, but with only one dhamma will realize Nibbāna.

(We can see this answer in the *Saṃyutta Nikāya*, *Kinsupama Sutta*. The four arahants mentioned their respective practices; six āyatana, five khandhas, four great elements and anicca. There were also many evidences from the 20th century living teachers of Burma. For example, Sun Loon Sayadaw, The-Inn Gu Sayadaw, We-bu Sayadaw, etc.)

The last arahant of the sutta mentioned only one dhamma, i.e., anicca. The three Burmese teachers mentioned only one

dhamma, (i.e., ānāpāna). This is eko-dhammo—one dhamma. There are three kinds of feeling. By condensing them and become one (i.e., only feeling and only anicca).

Pleasant, painful or neutral feelings (sukha, dukkha, and upekkhā), whichever one arises contemplate to discern its impermanence. Pleasant, unpleasant mental feelings (somanassa, domanassa vedanā) are also in the same way. Where did this teaching come from?

(Sayadaw told the story of Kundalakesi. She was the only daughter of a rich man and fallen in love with a criminal. Later married him and nearly escaped from his attempted murder.

After becoming a female wanderer—paribbājaka, she challenged everyone with her 1000 questions. Later met with Ven. Sāriputta and couldn't answer to his one question, "What's the one Dhamma to Nibbāna?")

Ven. Sāriputta questioned to her; "Answer me to Nibbāna with one dhamma?" She couldn't answer it and Sāriputta gave her the answer, "With the one dhamma of feeling can arrive to Nibbāna." (Ven. Sāriputta himself became arahant with the contemplation of vedanā by listening to the Buddha's talk.)

Therefore it needs only learn a system from a good teacher and practice. You are sure to realize it if you can contemplate rightly to see impermanence. Nibbāna can't be searched for. You only can discover it with contemplation (e.g., see the Rohitassa devata's story). If taṇhā dies and Nibbāna. It's quite easy.

(The Buddha's Teachings were simple and profound. But with the practice it needs a lot of perseverance. No elaboration like the later Buddhist teachings.)

(Sayadaw gave instruction on Vedanānupassanā). You at last only see impermanence if you contemplate the arising of feeling. This is eko-dhammo—one dhamma. If it's becoming anicca and magga; is there still has any kilesa comes in?"

Later Kundalakesī became an arahant, and the monk surprised about it. Then the Buddha told them; "If you have a lot of knowledge and not practice for it, it becomes useless. Even with one dhamma and extinguish kilesa becomes precious."

Its disenchantment and its ending will be sure to reach Nibbāna if you only contemplate feelings and discern impermanence. And then The Buddha said to the monks; "It is not a hero if you can conquer 100,000 enemies. It is a real hero that only you can conquer the kilesa enemy."

Note:

There were some self-study western Buddhists rejected some meditation systems as invalid. According to them, they made this conclusion because it could not be found in the Pāḷi Nikāyas. If the Buddha had to teach everything in details and included everything, even 10 Pāḷi Nikāyas also not enough (we have 5 Nikāyas). These people should go and study all the well-established systems thoroughly with the Nikāyas is the right way to do. Here I am not

saying that all systems you could find in media are authentic. I can give some examples, the Mahasi System and Saya Thet Gyi (U Ba Khin's teacher) Systems are well established for nearly a century now. There were many yogis who had benefited from it (e.g., Sayagyi S. N. Goenka). This talk here is good for reflection on already well-established systems.

To Nibbāna with Stopping

12th January 1961

[According to Sayadaw, in the whole sutta pitaka, with the stopping method and realized Nibbāna were only two persons, Bāhiya Dārucīriya and Ven. Mālunkyāputta. He gave his view on this stopping method in the following talk. Sayadaw himself was quite a well know teacher in Abhidhamma during his time.

His view on the stopping method was also could be had some connections with his understanding of Abhidhamma teaching. It was not only came from his understanding of the suttas but also well experience in his own practice.

He also taught his disciples to sit for samādhi. But in his many talks he didn't mention much about it. In this talk he himself supported the Mahasi Sayadaw's system as right practice.]

Visible form is the sense object (ārammaṇa). Seeing is the eyes. And the knowing is in the heart. Seeing the visible form and the knowing, these can't connect to the D. A. process. Knowing the visible form as white color, red colour, etc. and can stop there is no fault for us.

Hearing a sound and then know it. It is not a fault with the knowing of just hearing. After knowing, have pleasure in it, or disappointment. It becomes a fault if these things arise. For

example, you are riding in a car and seeing trees and knowing it. It's not a fault. No kilesa comes into your mind.

This is also a way to Nibbāna. Practice with smelling and knowing, eating (tasting) and knowing etc. There is no fault about them if you know only as sweet, sour, etc.. You have fault if you disappoint with it. You feel the clothes. It's rough or coarse and I don't want to wear it and then it becomes fault.

It's no fault only knowing its coarseness. It's also no fault if you can stop at thinking and knowing it. But now, you all are over passing it (can't stop at just knowing). You are over passing with greed, hatred, delusion, envy, conceit, etc.

The Buddha said that if you could stop at just knowing and could reach Nibbāna. Then you'll ask there is no insight in the stopping (vipassanā). Taṇhā—craving thinning out is vipassanā. We are concerning of following behind with the unwholesome dhamma.

This is called abandoning with knowing. This is for the contemplation during the daily life activities. At the sitting meditation, you have to contemplate impermanence. (Sayadaw's suggestion here is very important for yogi's developement and in accordance with the Satipaṭṭhāna Sutta)

This dhamma was taught to Bāhiya Dārucīriya by the Buddha (Told the Story of Bāhiya, including his past life at the time of the Kassapa Buddha's Sāsana). People didn't have any right knowledge and took him as an arahant (During the time as a bark-cloth ascetic).

They gave up their lives for the practice in their past lives (i.e., Bāhiya and his other six companion monks). You all also have to die. Therefore, you have to try hard for the realization. Bāhiya instantly became an arahant after listening to the Buddha's very short discourse.

And it let the monks difficult to believe it. Can stop at just knowing and no kilesa arises is also a practice. If you can practice for no kilesas arise is a practice. Contemplate impermanence also make kilesas not arise. In the suttas, practicing with the stopping were only Bāhiya and Mālunkyāputta.

Some meditation centers are giving this instruction of seeing as just seeing, hearing and just hearing etc. (At that time, Mahasi Sayadaw's satipaṭṭhāna meditation centers were teaching this method). Don't take it as wrong. Why I don't give you this meditation? Among you, no one can stop like them. (i.e., Bāhiya and Mālunkyāputta did not refer to others.)

Therefore I ask you to contemplate the impermanence of whichever dhamma you prefer (i.e., one of the four satipaṭṭhāna). You all can't stop at there only with the seeing. You can't stop, so I ask you to contemplate impermanence. It is not easy for you. If you can stop, it is all right and it is not right if you can't stop. Not the method is not right, but yourself is not right. During the Buddha 45 years of teaching with this stopping method and gained the realizations were only these two persons. All the others were practicing with impermanence.

Impermanence is relating to the majority of people. So don't take it as wrong. You can do it if you can control your mind. They didn't include anicca, dukkha and anatta. They could stop and taṇhā died away.

Ven. Sāriputta and others developed their practices with impermanence. I'll explain you only on seeing. You see a form, black or white. And nothing is happening to you yet. If, it's a man or a woman with good looking and ugly come in. Then it's not only a form/ visual object anymore. You all are deceiving by the later cognitive mind process.

After the just knowing mind and follow behind with the later cognitive mind process. Normally you were taught with lies. (i.e., with concepts in daily life) All of you not only can't stop, but also deceive by them.

True Refuge

14th January 1961

When someone is in drowning and the ship or the boat has already sunk. At that moment whom you have to rely on? You have to rely on yourself. Here you all are carrying away by taṇhā water; being asked by taṇhā and busy with the family and business matters.

You will reach to the four planes of misery if you're sinking there. By wasting your time with these things and you must sink in the kilesa water. If you are looking at this house and that houses, all are carrying away by kilesa water. Yet they have nothing to rely on.

There is a maggan raft (path factors raft) to depend on. You even don't get the five maggaṅga if you don't contemplate (practice); still far away from the eight path factors. Someone is carrying away by water will end up in sinking. You will never appear again if you have sunk. Here yourself means the maggan (the path, the Dhamma).

You have to cross the water with your own maggan raft and will realize own Nibbāna. You can't get it with dāna and sīla. It doesn't mean not to rely on them (not enough). You must have your own maggan raft. Why I am urging you too much? Because you are now empty handed.

Every human business matter is carrying away in taṇhā water. You are in loss with stupidity. You are sending here by dhamma. There are three types of dhamma; wholesome, unwholesome and maggaṅga.

Wholesome dhamma sends beings to blissful destinations (sugati). Unwholesome dhamma sends beings to woeful destinations (dugati). Path factors send beings to Nibbāna. Therefore, beings are sending by dhamma to anywhere.

Dhamma is fixed order—niyama. Fixed order means, after winter and summer comes. It's moving in accordance with the fixed order. Not by the wishes of human beings. This is the fixed order of temperature—utuniyama. The fixed order of kamma—kammaniyama means beings are taking rebirths in accordance with kamma.

Nothing is with your own power; therefore, you have to rely on the dhamma. After death beings have to go with the arrangements of dhamma. Human beings have differences are due to dhamma. All these things are fixed order of dhamma—dhamma-niyama.

What the Buddha said of attahi attanonatho—rely on yourself, it didn't mean this body. He referred it to the Dhamma. But you all are using it wrongly in society. Such as, I have to rely on myself. This body is not-self—anatta. Who owns it? I'll refer this to a story. Because I am worrying that you'll take the wrong refuge.

(Sayadaw told the story of Ven. Kumāra—Kassapa’s mother in the Dhammapada; Verse 160—One indeed is one’s own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge, which is so difficult to attain.)

When you’re still alive contemplate impermanence. At the time of near death also contemplate impermanence. The cessation of impermanence is here and the path factors will lead to Nibbāna.

The Diseased Body

15 January 1961

This body is never free from diseases. For example, wanting to stretch and bend the body, wanting to drink water, etc. Whatever you're doing and all are the appearing of diseases. Therefore, it has to be always in the state of conditioning and making adjustments for it. (This saṅkhāra dukkha may be the biggest problem for human beings in their lives).

With the ariyan eyes and observe will see the body as never free from diseases at anytime, such as wanting to excrete, urinate are diseases. Changing postures are also disease. If, it's free from diseases you don't need to make adjustments for it. Making for adjustments are diseases. Always torment and oppress with diseases that it is dukkha sacca.

The Buddha also said about the body as disease—roga. It always appears to the knowledge as suffering and you know the truth. This suffering arises and that suffering disappears. It goes on and on like this. With the khandha exists and suffering never ends. In the worldlings (puthujjana), craving (taṇhā) follows behind suffering all the times.

The three water roots of craving, clinging and action appear with them. In worldling every time disease arises and gets back disease again. It's the disease if the next khandha arises. The

worldling eyes and the ariyan eyes are a great different. With the ariyan eyes and it becomes dukkha sacca and magga sacca.

If disease arises for him and it's cured. Therefore with the practice and it cures the disease. If not, if you have the disease and with the increasing of it. If you don't have any knowledge about it and diseases are increasing.

Without vipassanā is the increasing of disease. With the existing of the khandha and getting back the khandha is like having a disease and more diseases appear. It happens because not knowing the cause of ending the disease. Every time disease arises and knowing behind as dukkha sacca.

If you know the disease as disease and it's the task of ending disease. You have the khandha and oppress by the khandha. Nobody comes and oppressing you. At that time dukkha sacca appears to you. Whatever arises from the khandha and remember it as disease appears. You have to make this decision.

The disease is dukkha sacca and making decision is magga sacca. Ending dukkha is a wise person. Connecting dukkha is a foolish person. Another way is; doing vipassanā is a wise person and not doing is a foolish person. It's very rare to find a person who can end the cause of disease.

For vipassanā practice, no need to choose a place. Disease arises is dukkha sacca, knowing is magga sacca, the ending of the cause is samudaya sacca and no more diseases arise is nirodha sacca. (i.e., the four Noble Truth in practice)

Importance of Samādhi

16th January 1961

[Here Sayadaw gave a talk on the importance of samādhi for wisdom development. If we don't listen to many talks left behind by Sayadaw, sometimes we can misinterpret some of his teachings, samādhi is one of them. Sayadaw gave many talks on practice and talked extensively about it.

He stayed in a cave for practice from 1942 to 1945 during the war periods. At that time the worldlings of the world killed each other as enemies; but Sayadaw killed his inner enemies, the Mara and its hordes—defilements.

A man may conquer a million men in battle, but who conquers himself is, indeed the greatest of conquerors. After the war, he came out and started to teach mind development. Before the war he taught Abhidhamma to monks and novices. Sometimes gave Abhidhamma talks to lay people.

From 1945 to 1953, the nine years of his talks were not recorded. In 1954 it was started to record his talks. Without the skill of recording and preserving most of the talks were damaged. Only in 1955 onwards recordings were successful.

Once time, Sayadaw mentioned on the recording of dhamma talks to a lay man. He said to him; “Maung Tun Tin, it's now with

the development of science and sound can be recorded. It can lead to Nibbāna if we know how to use it. But if we don't know how to use it and leading into the woks (Hell Cauldrons). Sayadaw's words were like a prediction on science and technology. We can see a lot of mind and environmental pollutions going on by misusing them.]

The Buddha said; “Samādhim bhikkhave bhavetha—Let us develop samādhi before.” Samādhi means concentrate on an object and the mind not running away from it. It is not only on the ānāpāna practice (mindfulness of the breathing).

You are looking at an object and concentrate on it. And you get samādhi if the mind not running away to anywhere. If you don't have samādhi, the intention is one place and the mind falls upon is at another place. Therefore we have to take samādhi first.

People don't have any experience in the practice, just know the in and out breaths, when it is coming in and going out. For about 15, 20, 30 minutes, it can say as you have samādhi if the mind not going anywhere.

(in most of his talks to general audience he asked them to establish samādhi for sometimes with the breathing. But for yogis came to his place for practice under his guidance, he asked them to establish strong enough samādhi for insight practice.)

Let the mind stays at the entrance of the tip of the nostril. Knowing the air comes in and goes out. This is knowing the in breath and out breath. Breathing in and out normally; if the mind

not running away after 15, 20, 30 minutes, then you are overcome your mind.

Why the Buddha taught us to do this? With the rope of sati and binds the wild bull of the mind. It is binding at the post of the air. You have to use this mind. If, it's running away and how can you use it. You can't use it for the contemplation of the impermanence.

Having samādhi and what'll happen? Samadhito yathabhūtaṃ pajanati—A person with samādhi, knows what's happening in the khandha rightly with knowledge. Knowing it clearly as there are impermanences in the khandha.

Why we don't know it? Because you need samādhi. Not practicing samādhi and don't know what's happening in the khandha. Therefore you have to develop samādhi.

Whatever happening in the khandha and you know all of them. Every time whatever arising you know all of them as mind, mental states, etc., e.g., the arising and passing away of form. You know how feeling is arising and passing away, in the khandha.

So you know the impermanence of the five khandha. If still not discern anicca, dukkha and anatta and should go back to samādhi. (Some people think if you are developing insight shouldn't go back to samādhi.)

Re-establish samādhi again. Give you an example, at midnight even a small lizard falls from a ceiling and the sound is quite clear. Why is that?

Because it's too quiet. You know a little itching. You also know a medium and a big itching. Mind of lobha and dosa arise and you also know it because you have samādhi. Why you can't see impermanence? Because you haven't samādhi yet.

First develop samādhi, and after that using knowledge. Turn the mind at the entrance of the nostril towards the khandha. It is becoming clear that after the samādhi practice and to do the paññā. Let samādhi to be number one, and paññā as number two. There are a lot of benefits if you have samādhi.

You know about yourself. Knowing the anicca khandha as anicca khandha is quite valuable. Seeing of everything with the eyes is visual form. With the seeing comes as pleasant and clinging in it will arise. After kamma arises and birth, ageing and death, all of them will follow.

Why is that? Because no samādhi and not knowing about the arising and passing away of them. So these things are following us. It becomes clear that uncountable dukkha are coming to us. If not coming now and it'll be after death because the sec ③ of D. A. process (i.e., taṇhā, upādāna and kamma → jāti) will follow.

A person with samādhi comes to anicca/magga, and taṇhā, upādāna and kamma cease to arise. Knowing rightly is magga. Someone having no samādhi sees only feeling, but don't know rightly as anicca. So he follows with taṇhā, upādāna and kamma, and saṁsāra becomes long because he don't have samādhi and paññā.

It is not knowing rightly without samādhī, and will be sent by kamma to rebirth. Arriving into the cow dung, it became a dung beetle. Queen Upari didn't understand this kind of dhamma; she died and became a dung beetle. Kamma sent her there because it was following with taṇhā, upādāna and kamma.

Isn't frightening? (Also mentioned about the monk Tissa became a louse and told the story of Queen Upari reborn as a dung beetle) Your affection to wife and children is like a dung beetle.

(After Queen Upari died and the king had strong attachment to her and couldn't discard the dead body. But the female dung beetle (i.e., Queen Upari) was very happy with her new partner the male dung beetle)

You don't know where you came from; therefore, you are happy like a dung beetle. You're happy wherever you are. Even before death you are clinging to the nearest person. Not realization of the Path everything can be happened.

Without taṇhā, upādāna and kamma will not become dung beetle and louse. Except the Path there is no other refuge. By developing anicca/magga and supramundane knowledge arises. Don't think as I'll practice it later for the Dhamma which ends dukkha.

You know that the wound will grow out. Shouldn't you do the thing which can prevent it? You rely on husband, money and wealth. (This talk was to Daw Tin Hla, a lay woman). These things can't prevent you becoming a louse, a dung beetle and falls into hell. If

you rely on them, and it means you want to cry and go to the woeful plane.

Craving and Suffering

21st January 1961

During the Contemplation and you will see the impermanence of the arising dhamma. The arising dhamma is dukkha sacca, by itself is without any knowledge. Also take the contemplative mind as dukkha sacca, by itself is with knowledge.

The contemplative mind is dukkha because of its impermanence. Therefore, impermanent dhamma observes the impermanent dhamma. This is dukkha dhamma observes dukkha dhamma. So, dukkha with knowledge (i.e., contemplative mind) can end dukkha of without knowledge (i.e., objects).

Why is that? Because the D. A. process is cutting off. Dukkha sacca means: dukkha—disgusting, kha—useless, sacca—truth; the truth of disgusting and useless. Therefore it's dukkha sacca. What's the power of dukkha? It's oppressing without any concern to the person with prayers for the khandha.

It's happening not with misfortune but it appears by taṇhā. There are two kinds of oppression: Oppression with still having the body (i.e., the arising phenomenon); Oppression with until the body disappears. (i.e., the passing away of phenomenon).

Only the body disappears that knowing the real dukkha (i.e., impermanent dukkha). There are two kinds of dukkha; dukkha with

khandha not disappears and dukkha with khandha disappears. Dukkha with khandha disappears is the real dukkha. Put the kind of dukkha with the khandha not disappears in the maraṇa dukkha (dukkha of death).

Dukkha with khandha disappears is dukkha sacca—the truth of dukkha. Maraṇa dukkha supports the samatha practice. Dukkha sacca supports vipassanā practice. These are paññatti dukkha and paramattha dukkha—conceptual and ultimate dukkhas. Maraṇa death is close to dukkha sacca.

It's easy to realize Nibbāna if you have strong perception of death. It's easy to discern dukkha sacca for a person with strong maraṇa, listening to sacca dhamma. Why is that? Because it's a decisive support—upanisaya paccayo to dukkha sacca. You have few dukkha if you have few affection. Therefore before vipassanā practice reflection on death—maraṇanusati has great benefit.

Dukkha sacca is oppressing more for someone with more craving (taṇhā, samudaya). Someone with few craving has few dukkha. There are two kinds of oppression: bodily suffering and mental suffering—kāyika and cetasika dukkhas. At first, it's torment with body suffering and then with mental suffering.

The oppression is with their companions; such as 96 kinds of diseases, 25 kinds of dangers, etc. Wanting to change the bodily postures very often is bodily dukkha. From impermanence to arrive at dukkha sacca you must contemplate a lot.

In this way will arrive to the end. Why? Impermanence is still at anicca, dukkha, and anatta. Still not yet arrive to the stage of oppression. In this way taṇhā is becoming thinner; with more knowing and become thinner. Today I am talking about the differences between seeing anicca and sacca.

The differences are; kilesa is momentarily thinning—out and uprooting. Arriving at kicca ñāṇa and the knowledge becomes sharp. Why? Because you know the oppressive nature. You will suffer like this if you have the khandha, and then kilesa thins out.

Only arriving at kata ñāṇa and you will see Nibbāna. Asking you to contemplate impermanence is for the developing of kicca ñāṇa and kata ñāṇa respectively (i.e., to know dukkha sacca and seeing the end of dukkha sacca).

At the time of seeing anicca, kilesa is not very thinning out yet. Only at the time of seeing dukkha and kilesa becomes very thin (at the time of seeing the oppressive nature). At the time of seeing anicca, dukkha is still bearable because it is seeing dukkha momentarily.

Kilesa dies out only by seeing the oppressive nature. You can see the developing of dukkha sacca only by seeing anicca. Knowing sacca is sacca ñāṇa. Knowing the oppressive nature is kicca ñāṇa.

With the maturity of kicca ñāṇa and will arrive to the kata ñāṇa (the ending of dukkha.) These are the three knowledge. If sacca ñāṇa becomes mature and will arrive to kicca ñāṇa. Seeing the impermanence of dukkha is sacca ñāṇa.

After kilesa thins out continue with the practice and the knowledge of not wanting arises. It becomes kata ñāṇa with its cessation. The teacher is wrong if he can't teach these stages. The disciple has not yet discerned that these three stages are also not Nibbāna.

How many kinds of kicca ñāṇa? In the four meanings of dukkha sacca:

Piḷanāṭṭha (Piḷana-aṭṭha)—oppressive nature, mind/body oppress and torment the person. It's the active part.

Saṅkhataṭṭha (Saṅkhata-aṭṭha)—conditioning by taṇhā—craving. It is the passive part.

Santāpāṭṭha (Santāpa-aṭṭha)—khandha is always burning with kilesa fire.

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—khandha always has the changing nature.

The builder of the khandha is taṇhā. For example, taṇhā is like a manager (employer). And kamma is like an employee. So kamma is working for taṇhā. Who is the more fearful one? Therefore taṇhā is more fearful than kamma (Human beings are in the opposite and worshipping taṇhā)

Taṇhā is saṅkhārakkhandha. Even it arises and ceases, its power (energy) is leaving behind. Therefore the Buddha called it taṇhā—

the carpenter, the builder and not referred to kamma as such. Kamma can't reject it as—I don't want to do it if taṇhā is still existing. So the Buddha used it as taṇhā samudaya sacca and not kamma samudaya sacca.

[In one of his talks; Sayadaw mentioned that the Bodhisatta's perfections were coming from the over four incalculable aeons—asankheyyakappa of cultivation. Therefore, his kammic energy is also incalculable. The Buddha's power is one of the inconceivable. But after no more taṇhā and everything was finished for him. If he could come back again and again means still have taṇhā]

With the cessation of taṇhā, Nibbāna arises. Kamma is naturally going with it if taṇhā ceases. Even though taṇhā arises and ceases, its energy is leaving behind. Therefore, beings suffer with its arrangements (Gave the example of foot baller and the ball).

You're going along the direction sent by taṇhā without your wishes. Until taṇhā not dies, it'll never discard its power (gave another example of a tailor). Someone with latent taṇhā and it'll connect only dukkha. Someone has a lot of inversion (vipallāsa) and think it as connection with happiness (sukha).

It'll never connect to sukha but only dukkha. But we are talking about it as good kamma from death to connect with birth. After that comes bhavaṅga citta—life continuum mind. It's dukkha sacca. Anantara paccayo—proximity condition, the result is without delay (no intermediate stage). This is giving dukkha without gap between them. Don't take the cause and effect connection, but as dukkha connects to dukkha.

Taṇhā is ordering kamma; “Go and connect like this, connect like this.” There is not any good point in kamma. After birth with consciousness and bhavaṅga citta, after that adverting mind (āvajjana) arises. Taṇhā connects the mind with proximity condition—anantara paccayo, (without any gap).

Therefore whatever mind arises only dukkha sacca arises. Every mind arises and disappears. Put on the right thought glasses—sammā-saṅkhappa on the right view eyes—sammā-diṭṭhi and will see clear. It is only dukkha continues.

Therefore the nature of taṇhā is like a tailor having the power of conditioning. It's saṅkhata dukkha sacca. It arises with the condition of taṇhā and saṅkhata dhamma. It controls the 31 realms of existence. Your thought on taṇhā is as an ordinary small thing (So, all worldlings do not take it seriously and they suffer.).

It connects with dukkha and not sukha. Connection by impermanence and only impermanence arises. Eating is dukkha, bathing is dukkha, excreting and urinating is dukkha, etc. Its power is going up to the worlds of Brahma gods. There is no other thing except this connection of dukkha sacca. Therefore the Buddha said that I only taught dukkha and the cessation of dukkha.

[Sayadaw continued to talk about taṇhā with kāmāsava and bhavāsava—taints of sensuality and becoming. Both of them are taṇhā. The differences are with the types of person who creates them: the one with big and the other with small taṇhās.

Kāmāsava created the realms below the Brahma gods, and bhavāsava creates the worlds of the Brahma gods' worlds. From sotāpanna to anāgāmin, they destroy kāmāsava by stages, and arahants destroy bhavāsava.]

Always reflect as all dukkha come from taṇhā. During the observing don't reflect. What'll happen if you reflect? And it becomes cintayamāna ñāṇa and not bhāvanāmaya ñāṇa (Reflection and Observing). They are different. Don't be mixed up.

What are the differences between cintayamāna ñāṇa and bhāvanāmaya ñāṇa? With cintayamāna ñāṇa more bhavaṅga cittas arise and in bhāvanāmaya ñāṇa less bhavaṅga cittas. Bhavaṅga cittas take the objects of the past. Cintayamāna is thinking, planning, reflecting.

Let a time for the reflection. And let a time for observing. In this way it becomes quicker in the practice. It's cintayamāna to reflect on one's own khandha with truths. Contemplation of impermanence is bhāvanāmaya. With these two practices kilesas not easily come in between the practice.

What're the differences between less and more bhavaṅga cittas? It is a dukkha pati-pada person (practice with difficulties) with more bhavaṅga cittas. It has connection with kilesas. Contemplation without reflection and the realization is slow.

[How to use cintayamāna and bhāvanāmaya ñāṇa? Sayadaw said cintayamāna was helpful to stop kilesas coming in during vipassanā.

He encouraged yogis as before sitting should reflect dukkha or the dangers of taṇhā (i.e., cintayamāna and then sit for bhāvanāmaya. More bhavaṅga citta means with more kilesas or dukkha pati-pada person.]

Taṇhā connects to kamma, to consciousness, to mind/body, etc. Except magga paccayo—path condition, everything is made and connected by taṇhā. Making it into a cycle and is called oghā—floods. Without thoughts and ñāṇa is not right. Including the Bodhisatta and wise people were also using it.

Taṇhā is tormenting someone with the prayers for the khandha. Connection of dukkha without breaks is also taṇhā. Vipassanā is looking at the injuries afflicting by taṇhā. It's oppressive and conditioned in different ways that dukkha sacca.

Let the conditions be; “Do you want to be oppressed?” We have to think about these two points. Oppressed means for the passive side. Accept everything to come. Oppressive means the active side. The mind oppresses the mind and form oppresses form.

These are the two points of pīḷanāṭṭha—oppression. Saṅkhataṭṭha (Saṅkhata-aṭṭha)—knowing that it's happening according to one's desire (i.e., desire for the khandha.).

Fulfilling One's Duty

27th May 1961

Someone is wasting the chance of Path and Fruit (Magga and Phala) if he can't catch up to the point of truth (sacca). The person who is listening to the teaching but not following to the end is also not getting the Path Knowledge.

(To support these two points. Sayadaw told the stories of Ven. Sāriputta and Dhānañjāni brahman; and lay men Pesa of the Buddha Kassapa's time. Sāriputta taught the brahman the samatha dhamma and he was reborn in the Brahma world.

But he had the potentiality for enlightenment. Later Sāriputta went there again and taught him vipassanā dhamma. Pesa's story had been mentioned before).

Even someone has the pāramīs, these two points are important. Teacher and student, if each person is lacking one of these points will lose the chance for realization. A person can be checked with the following five points whether he has the pāramīs or not. These are:

① Encounter with the Buddha's sāsana.

② Meeting with those who can teach the sacca dhamma, that is the Buddha or the disciples of the Buddha.

③ Able to listen and understand the sacca dhamma.

④ Can practice in accordance with the Dhamma (Here Sayadaw emphasized the discerning of impermanence.)

⑤ Repay the gratitude to the teacher with the successful practice.

If you complete with ①, ② and ③ points and have the pāramīs. If you can complete ④ and ⑤ with the practice and fulfill the goal.

The sutta discourses were the khandha records. Entering the Path has to look at the khandha. (Giving the Dhammapada story of two monks; one was a scholar and the other was a yogi. The scholar couldn't answer the practical questions put by the Buddha. But the yogi could answer them.)

We can perform the sāsana duty with learning (pariyatti) and practical knowledge (patipatti). The real learning knowledge comes from the practical knowledge of the khandha. Don't know the khandha directly and only from the books can be bitten by taṇhā, māna and diṭṭhi.

One can realize Path and Fruit if knowledge (ñāṇa) is in accordance with the reality. One thing you have to remember is, if kilesas come in and it takes longer. Therefore it is important not let kilesas come in between the reality and knowledge. Practice in the

morning and it can be realized in the evening. Practice in the evening and it can be realized in the morning (half day).

A wanderer asked Ven. Sāriputta; “What is the most difficult thing in loka—the world?” Ven. Sāriputta’s answers were; Free from businesses (activities) for the practice; live in seclusion for the practice; and seeing anicca. Not included the pāramīs in these three points. One will realize the Dhamma if practice with these three points.

You will get it (discerning anicca) if you succeed with the no. ③. The Buddha and Sayadaw mentioned the importance of anicca in practice in their suttas and talks)

(Sayadaw continued to talk on the hindrances from the Saṅgārava Sutta, Aṅguttara Nikāya. The reason of having impermanence (conditioned dhamma) and can’t discern it is covering by hindrances. Then, how to solve it? For example, lobha arises and it will cover up impermanence. First, you have to contemplate the impermanence of lobha mind. After that continue the contemplation whatever the khandha shows you. Because of these hindrances that can’t realize Path and Fruit.

Impermanent and Taintless

30th May 1960

A person with the contemplation of impermanence and knowing of Impermanence is becoming taintless. With this, affection to the khandha of taint of sensuality (kā mā sava) not arises. Thinking of it as it's me; the taint of wrong view (diṭṭhi-āsava) also not arises. Not knowing, the taint of ignorance (avijjāsava) also not arises.

Someone is doing the task of contemplating impermanence and knowing of impermanence becomes taintless. Become taintless means seeing the impermanence of one's own khandha and others' khandhas. Discerning of dukkha and anatta are in the same way.

Why is that? Because it only becomes anicca and magga, anicca and magga, etc. in the process and āsavas can't come in between them (Sayadaw explained as it was impossible by prayer and rely on outside power with the simile of the hen and her eggs).

If you not contemplate, and then like the baby chicks die in the darkness of inside the eggs. It was like living in the darkness and dying in the darkness. Someone is discerning the beginning of the impermanence and continues the contemplation āsava will come to an end.

It's like the hen and you must do the three jobs of anicca, dukkha, and anatta. Seeing impermanence is fulfilling the task of anicca, dukkha and anatta. The Buddha also taught anicca vata saṅkhāra—conditioned phenomena are truly impermanent. Maybe you'll complain as you're still with the seeing of impermanence.

In this same sutta the Buddha gave another simile, i.e., the simile of adze. Ñāṇa is slowly eroding the kilesas if you are contemplating impermanence. Each day erodes a little bit, etc. and lobha, dosa and diṭṭhi are becoming fewer than before. If you continue the practice, it thins out slowly and at last disappears.

Don't think about it as no benefit. When will it finish (if you ask me)? It'll finish if the impermanence ended.

Dukkha and Nibbāna

24th June 1960

In the Udana Pali Text, the Buddha said that Nibbāna did exist. If you ask; “How does it exist?” It does not exist for everyone. King Milinda asked Ven. Nāgasena; “What kinds of people have Nibbāna (realize)?”

Someone is developing the practice and knowing what should be known will get it. If you thoroughly penetrate DUKKHA will get it. You must remember this one (This point is very important. No one realizes Nibbāna by prayers and outside power without practice. Realization never happens without the practice of the four Noble Truths).

Someone thoroughly penetrates it as only impermanent dukkha sacca and will know that there is no sukha at all. Someone doesn't penetrate dukkha sacca will not abandon samudaya sacca (i.e., taṇhā) and, not develop magga sacca (the Eight-fold Path). With the continuation of the dependent origination process will never realize it.

I am asking you to contemplate feeling (vedanā). And you'll ask me; “Why seeing the arising and vanishing of it?” The reason is; after the feeling arises and before the contemplative mind (ñāṇa) comes in, there are a lot of bhavaṅga cittas (life continuum minds) arise between them (i.e., between feeling and ñāṇa).

(This is the cognitive mind process mentioned in the Abhidhamma). At the time ñāṇa comes in and seeing that the arising feeling is not there anymore. It is arising and vanishing and you only see that. And you'll ask; "Isn't contemplate the non-existence?" Non-existence is the concept of not really exist.

If you contemplate the not existing, and it'll become contemplate the concept. In the text it also mentioned that vipassanā had to contemplate the present moment. Mind dhammas (nāma dhamma) are arising and vanishing in the rate of hundred thousand billions times within a wink of an eye. Therefore it's sure that you'll find it not there anymore.

When you come in for the contemplation, the arising feeling has appeared for sometime already. Therefore vipassanā means contemplate the not existing. There are two kinds of not existing: totally not existing and from existence to non-existence. Totally not existing is concept. From existence to non-existence is not concept.

(Sayadaw gave an example of an elephant. An elephant came to the compound of a house, roundabout at midnight. It slept there and left some droppings and went away in the very early morning. People of the house waking up in the morning saw the elephant's foot prints and the droppings.

But at that time the elephant was not there anymore. Although the people knew that the elephant was sleeping here last night. You should know anicca in this way).

Feeling exists as the paramattha dhamma. Not existing is anicca (disbanding) which the contemplative mind sees it not there. It's the knowledge of knowing the existence to non-existence. It's not knowing the totally not existing. It becomes permanent (nicca) if you contemplate the existing.

It becomes concept (paññatti) if you contemplate the non-existence. It becomes the real vipassanā knowledge if you can catch on the existence to non-existence with the contemplation. Feeling is arising and also disappearing. You only find this.

It's the contemplation of the dukkha of the vedanā. Magga only sees dukkha arising and dukkha ceasing. Vedanā's anicca is dukkha sacca, knowing it is magga sacca, taṇhā-upādāna-kamma not arising is samudaya sacca and jāti-jara-maraṇa not arising is nirodha sacca.

By doing one and finish the four truths. Thoroughly penetrate dukkha sacca is your task. You can contemplate anyone which you appreciate (i.e., body feeling, mind and dhamma). If you see arising dukkha and ceasing dukkha and it's right.

(Sayadaw continued to talk on Channovada Sutta, about Ven. Channa who committed suicide, MN.144 Channovādasuttaṃ). Someone succeeded with the practice of seeing impermanence, and at the time of death could change the rebirth sign.

(Here Ven. Channa became an arahant before passed away). It was becoming a habitual kamma—āciṇṇaka-kamma for him that with the practice he could change the rebirth sign.

How to Think?

1st July 1960

Worldlings have two kinds of thinking. With thinking that sorrow, lamentation, pain and grief arise. There is also with thinking sorrow, lamentation, pain and grief not arise or can extinguish them. At what time sorrow and grief arise?

We are thinking about this and that when we are staying alone. At the times of sleep and waking up, we are thinking about family and business matters. It's like looking for one's own dukkha. (Many human beings are like this). We are thinking about things which are not good and follow with sorrow, lamentation and grief.

One's own thoughts are tormenting oneself. One's khandha and others' khandhas are not-self. Not self becomes self and you can't - sleep. Also you are thinking on suffering (dukkha) as happiness (sukha). You are thinking about the impossible so that pain and grief arise. (Here we can see the super-stupidity of human beings with their super-taṇhā.)

The Buddha taught us how to think (from the Saṃyutta Nikāya). All thoughts come from wrong views (diṭṭhi). For example, if I am old it's quite difficult for me. This is thinking with diṭṭhi. You're going to the apāya (woeful plane) from the sleeping bed. With thinking and not-self becomes self is thought of wrong view.

In the Saṃyutta, the Buddha taught us to think for Nibbāna and not to think for apāyas (painful births).

Start with thinking: Where do ageing and death (jarā, maraṇa) come from? Where do these two dukkhas come from? Then, it becomes right view (sammādiṭṭhi). The ageing and death are dukkha sacca and thinking is becoming magga sacca.

It comes with right thought. This is thinking what is existing and not with what is not existing. Ageing and death arise by birth (jāti). Here jāti becomes samudaya sacca (the cause of dukkha). Again; where is birth coming from? Birth is dukkha sacca and thinking is magga sacca.

And then if you ask; “Is thinking a practice?” my answer is, if kilesas not arise, it’s a practice. Diṭṭhi / taṇhā, upādāna not arise. It becomes magga sammā-diṭṭhi (path factors right view). Birth also ceases. And it’s knowing nirodha sacca.

In the future you must think in this way. With this D. A. process is sure to cut off. Because no kilesas come in. Why does it not include anicca, dukkha and anatta? You have to note it as the contemplation of the mind—cittānupassanā.

Where is kamma (dukkha sacca) coming from? Kamma is dukkha sacca and thinking is magga sacca. Diṭṭhi/taṇhā samudaya not arise. It’s killing diṭṭhi and taṇhā. It’s practicing to know sacca, developing the truths (bhāvetabba). You should note it as practice with developing—bhāvetabba.

(Here Sayadaw taught how to use the twelve links of D. A. process for thinking. We have to contemplate the whole series in the same way.)

This method is reflecting the D. A. process in the reverse order (paṭiloma) and getting the path factors. Where is taṇhā coming from? It's from feeling. Feeling can't arise by itself. It is arising together with the other four khandhas. Feeling arises depending on the body.

Therefore if you can contemplate feeling to the extinction (i.e., the ending of feeling) and dukkha totally ceases. With thinking in backwardly and the object of contemplation appears to us. With the contemplation of feeling is seeing its impermanence, its disenchantment and its ending become the eight path factors.

And then feeling ceases and Nibbāna arises. With the contemplation, the cessation of feeling comes; it's called uppāda nirodho—the cessation of the arising dhamma. The cessation of taṇhā, upādāna, kamma and jāti without arising is called anuppāda nirodho.

Therefore these are the cessation of the khandha and kilesa. (Vedanā and jāti are khandhas; taṇhā, upādāna and kamma are kilesas). The Buddha gave the example of firing a clay pot. During firing the pot and it's hot. After finish and put it outside become cooling down.

Here also the same. The pot in the fire stove with heat is like the khandha with kilesa heat. After outside the stove and cooling

down is like the khandha without kilesa. This is saupādisesa Nibbāna —Nibbāna with the khandha, but without kilesa.

Even though still has the khandha the yogi sees Nibbāna, with the cessation of kilesa. This is called Nibbāna element with the khandha.

Four Nibbānas

1st July 1960

There are four Nibbānas: sotāpanna Nibbāna, sakatāgāmi Nibbāna, anāgāmi Nibbāna and arahant Nibbāna. There are four abandonments with four Nibbānas. To become a sotāpanna have to kill diṭṭhi—wrong view. To become sakatāgāmi, anāgāmi and arahant have to kill taṇhā.

Now, you are worldlings—puthujjana and must kill diṭṭhi. By killing diṭṭhi and the coarser taṇhā with it also gone. Taṇhā is not a leading factor here, instead diṭṭhi is the leader. If you ask which taṇhā dies with diṭṭhi? This is the coarser taṇhā leading to woeful planes. By killing diṭṭhi, this taṇhā dies with it.

The cup is also with it if you are taking water. Diṭṭhi is sticking in the khandha. The eyes contact with visual form is phassa. With phassa good or bad vedanā arises.

The I (self) concepts on phassa and vedanā are falling away if you know in this way because it is only the paramattha dhamma arising. Whatever dhamma arises and follow with knowledge and diṭṭhi falls away. It dispels diṭṭhi because we don't want birth to arise. (Sayadaw explained up to kamma-bhāva on dispelling diṭṭhi)

If you know the present moment D. A. process and diṭṭhi is falling away. In all day, the D. A. processes are going on from the six

senses-doors. The assemblages of dukkha are going on in turn. These are going on until before death. For birth you have to go after death.

From the six senses-doors whatever arising is only dukkhakkhandhassa—the assemblage of dukkha because every time it arises and not knowing is wrong view (taking the experiences as me and mine). It becomes satipaṭṭhāna—mindfulness if you know it.

At the time of sleep, no diṭṭhi is with it and only the bhavaṅga cittas are arising with sleep. These minds (i.e., bhavaṅga cittas) can't give the bad or good results. The mind is doing the natural breathing.

(Sayadaw said that each day the actions of the D. A. process are arising in uncountable numbers. Therefore the results are also uncountable. It's quite terrifying. Therefore to understand the Buddha's Teachings rightly and correctly, it needs to understand the D. A.

We shouldn't interpret the Buddha's Teachings with our own views and philosophy. It was quite clear why the Buddha only taught dukkha and the end of dukkha. The Buddha own enlightenment could not separate from it).

The wholesome merits you have made are insignificant, if comparison with the diṭṭhi kammās. These you are creating in the whole day from the six senses-doors. (Just think about your whole

life) How much terrifying it's? (Even wholesome actions, they are diṭṭhi kamma if doing them with identity views—sakkāya diṭṭhi.)

(Therefore the Buddha warned us that our frequent homes were the four apāya-bhūmis—woeful planes.) D. A. processes are at rest is only in the sleeping time. In dispelling diṭṭhi you have to know the arising dhamma. If you know the arising dhamma will also know the vanishing dhamma.

For example, looking at the lightning; after a bright light and it instantly disappears. Why? It's too fast. Diṭṭhi falls off if you know the arising, and knowing the vanishing becomes vipassanā. It's easy, and not difficult at all. Diṭṭhi becomes thinning out with taṇhā if you contemplate a lot. With the knowing and ignorance also thins out.

(continued to talk about Ven. Anurādha.) The Buddha was a doctor and only gave the medicines. It can cure only by taking it. Therefore, we have to extinguish our own hell fire. There are only these two dukkhas: dukkha arising and dukkha ceasing in the world (loka).

No person, no beings exist. Only the arising dukkha and the vanishing dukkha exist. After that comes Nibbāna—the permanent extinction of dukkha. A person not knows dukkha and only looking for dukkha. Not knowing the arising is looking for dukkha.

Because of not knowing the truth (sacca) and saṃsāra is becoming very long. Only can penetrate dukkha sacca and dukkha will cease.

On Insight Knowledge

27th November 1960

[Here Sayadaw delivered an interesting talk on insight knowledge. Usually he didn't mention ten or 16 knowledge as mentioned in the commentary on Abhidhamma. He only followed or talked about them which were mentioned in the suttas.]

(Told the story of Ven. Susīma, who came in and ordained for the purpose of stealing the teachings)

Contemplation of impermanence is including samatha and vipassanā, because it has the five path factors (i.e., three samādhi factors + two wisdom factors). Insight knowledge come before and then followed after with The Path Knowledge.

In the Buddha's Teachings samatha practices were not the main point. With insight realize Nibbāna. In the Paṭisambhidā Magga; bhāvetabba—developing was referring to lokiya magga—mundane knowledge or insight knowledge.

It's the five path factors. In the five path factors are not including the sīla factors. Because the sīla are not stable, coming in and out.

Between the last insight knowledge (vipassanā magga) and the Path knowledge (lokuttara magga), even no bhavaṅga citta comes in.

it's anantarapaccayo—proximity condition. Up to gotrabu ñāṇa—change of lineage (from a worldling to become an ariyan) are the five path factors because all of them are with the impermanence.

It completed with the eight path factors (five path factors + three sīla factors) only at the Path Knowledge because sīla becomes stable at that time. All the insight knowledge are only changing the views step by step. But the process is only with the five path factors.

There were only two stages of knowledge (i.e., insight knowledge and the Path Knowledge) what the Buddha taught Ven. Sūsīma. In the Anattalakkhana Sutta (SN.22.59 Anattalakkhaṇasuttam)—The Discourse on the Universal three characteristics, taught three stages of knowledge; i.e., discerning impermanence, its disenchantment and the ending of it.

In reality the knowledge is not changing but the views are. All insight knowledge are with impermanences, but the views are as danger, fear, disenchantment, not wanting, etc. You just doing the practice and kilesas will become thin out (told the simile of the handle of an adze).

You'll have the Path Knowledge if kilesas are gone. Changing of views are taking as changing knowledge. I am concerning that you may taking it as your knowledge not develops (Because only just seeing impermanence). Kilesas become thinner means the development of knowledge.

Whatever view is changing and your duty is contemplating the impermanence of the saṅkhāra dhamma. After the knowledge

becomes mature and it disappears in a blip and substitutes with the Path Knowledge. We just do the contemplation whatever the object is showing.

For example, could Suramutta (a drunkard layman) know the insight knowledge? Suppabuddha the leper was also in the same situation. The insight knowledge were related to Ven. Sāriputta because he had the sharp knowledge (second after the Buddha, but later Buddhists had looked down on him).

Nobody knows the process of the knowledge. Whatever object is showing only impermanence exists. (Sayadaw compare Ven. Sāriputta with Ven. Mahā-moggallāna) Ven. Sāriputta took two weeks for full enlightenment and Ven. Mahā-moggallāna only seven days. Why was that? Ven. Sāriputta had many records. He was analyzing the knowledge and it took longer time.

In the questions and answers between Ven. Sāriputta and Ven. Mahā- kottṭhita; Start with impermanence (also, up to arahantship.) if you want to become a sotāpanna. Therefore you shouldn't have many teachers and many ñāṇas processes. People will have no shame and fear (hiri-ottappa) for wrong doing if he has ignorance—avijjā.

[The Buddha said hiri-ottappa dhammas were the protective Dhamma of the world (lokapāla dhamma). If we observe today modern world, human beings are going the way of no shame and fear of wrong doing.]

Only without ignorance (become knowledge—vijjā) has shame and fear of wrong doing (Sayadaw gave the story of Ven.

Patācārā Therī. Here we can see the importance of wholesome education, including all media)

The main point is reaching the top of the mountain. It's not the main point whether you are ascending there with two or three knowledge. Ven. Sāriputta said that he was the only one and should not follow him (in regarding with the 16 knowledge).

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Translation based on the recorded tapes (Burmese) by
Ven. Uttamo Thera (尊者 鄔達摩 長老)

TAIWAN

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