

Dhamma Talks

by Mogok Sayadaw

– Emptiness, Conditioned, and Unconditioned

Vol. I

Translation based on the recorded tapes (Burmese) by
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TAIWAN

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Translator's Notes

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

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

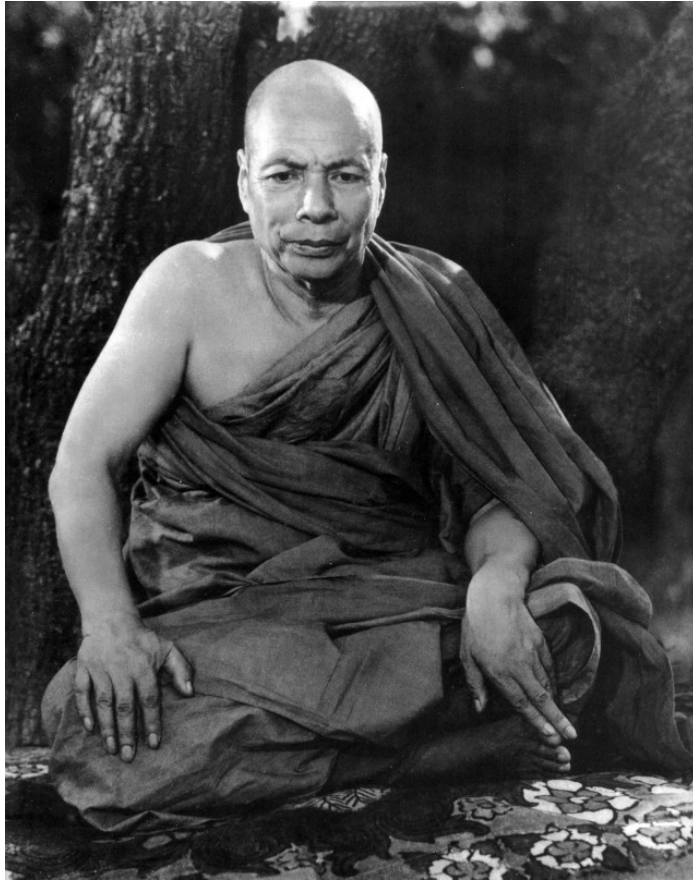
I made my translation based on the recorded tapes. Most of the talks are about an hour and with some repetition. Sayadaw made effort to teach his listeners to understand and remember it.

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

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

Namo tassa bhagvato arahato sammāsambuddhassa

Introduction



Mogok Sayadaw (1899 – 1962) Portrait

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

An extract: I must admit the following matter. I was satisfied myself for a long time as a true or genuine Buddhist. It can be said

as my wrong thought. In brief, at the age of 35, I had abandoned my parent's faith (i.e., Islam), my lover's faith (i.e., Christianity) and my doctrine of that religions are like opium (i.e., communism), because at that time I had been studied deeply in Theravada Buddhism. (It seemed he studied Buddhism extensively for his text book on ethics for philosophy within that period.) After 15 years at the age of 50, I wrote a book on my life. It was entitled, “A Man Has Faith and Taken Refuge in the Triple Gems.” It was about my struggle and change in philosophical view. I was also thinking myself as true or genuine Buddhist when I wrote this book. But it was not so. At that time, I still had not practiced vipassanā yet because I satisfied with myself as a bodhisatta. [In true, bodhisatta also has to practice vipassanā up to the knowledge of equanimity to the formations (saṅkhāra).] I did not know that even encountering the Buddha-Dhamma was still not an insider of the teaching (sāsana). An insider of Dhamma should benefit from the sāsana. Even up to my 50 years of age, I still did not have this clear view. Only believing in the law of kamma is not enough for becoming a true Buddhist. (It is true only becoming a normal Buddhist, and at any time he/she can be fallen into other faiths.) To become a true Buddhist, one must have the knowledge in accordance with the truths—saccanulomika ñāṇa. I only have this knowledge by studying Mogok Sayadaw's Dhamma talks series in transcribed volumes, and listening to his talks in recordings.

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

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

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

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

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

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

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

different ways to make it clear and easy. It is quite easy for practice. It included penetrative knowledge and profundity.

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

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

Mogok Sayadaw (1899–1962)

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

some periods). U Jagara was an old monk and this monastery also supported by his family generation for a long time ago. He became a novice and named him Vimala. It meant free from defilements, or dirt. Mg Hla Baw was ordained as a novice in the summer of school holiday until the rain retreat (i.e., July to October). After the rain retreat he did not want to disrobe and happy with the holy life. So continued to stay there and learnt the Buddhist texts—including fundamental text for Abhidhamma (Comprehensive Manual of Abhidhamma—Abhidhammattha Saṅgaha). He had more interest in the Abhidhamma teachings.

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

There was another strange thing happened to novice Vimala. One day his cousin the seven years old Mg Ba Yin wanted to eat corns and persuaded him of going together to the corn field near the river bank, so both of them went with a small boat there. Mg Ba Yin was sitting near the head of the boat with an oar. They crossed the river from the north direction to the south where the corn field was. But there was a strong whirl pool in front of them. It would sink everything approached near it. All villagers were shunned this place. They did not know about it and the boat went into this area. Some farmers on the bank saw it and shouted to them to row back.

At the same time some got any boat nearby to save them. When they arrived at near, and saw that both were rowing the boat with calm and ease. Both escaped the danger without harm.

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

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

Sayagyi U Ohn was the contemporary of Ledi Sayadaw and a monk before. After Burma became a British colony many monks disrobed, and went back to lay life. U Ohn was one of them. Because of his superb knowledge in Abhidhamma still monks went to his place for study. At last he was invited to the Maṅgala Vihāra for teaching the monks. Novice Vimala was looked after and trained by Sayagyi U Ohn. Later he became a good monk and a well-known Abhidhamma teacher.

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

heard some good news from her on U Vimala. After meeting with U Vimala she had more respect and veneration in him. Daw Dine Chon went back to Mogok and mentioned about U Vimala to her husband U Le. U Le also had strong respect in U Vimala and decided to invite him to Mogok in the future. This was the beginning of how U Vimala later became well known as Mogok Sayadaw.

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

At the age of 37, Mogok Sayadaw was becoming a very popular Abhidhamma teacher and giving Abhidhamma talks. One day in 1937, Mogok Sayadaw had a strange dream. In dream he was flying from the sky to Sri Lanka where the Mahā Ceti (stupa) was situated. He respectfully bowed to the Mahā Ceti, swept the area there, and did the other duties also. He was never thinking or imagining these things before. But it appeared in his dream. Not very long after the dream, the care takers of Mahā Ceti wrote a letter to Mogok Sayadaw for help. In the letter they mentioned that Mogok City was rich with gem stones. Sri Lanka Mahā Ceti now needed a large Holy Crystal for the top part of the ceti. They believed that if Sayadaw helping them, it would be successful. So they requested him for help. With great joy Mogok Sayadaw discussed this matter with rich and high class people in Mogok. And then Sayadaw replied the letter that he would do it for them. With the generosity of Mogok citizens, they received a lot of gem stones, gold and silver for the large Holy Crystal.

The records of these were:

Very highly ornamented and adorned with:

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

Fine gold three viss and 41½ viss¹ of silver are used.

The weight of the Holy Crystal is 12½ viss.

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

The height of the stage is 13 inches.

The topmost ruby, weighing 15 rattis² was bought for Rs. 12,000.

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

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

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

At that time Mogok Sayadaw separated his times for four places. In the beginning of summer time he went to give Dhamma talks in Nyaung-lay-bin. After that he went to Mogok for talks, and then came back to Amarapura (his monastery) for Abhidhamma lectures for monks. In the beginning of winter he went to Mingoan and gave lectures to the nuns there. One of the regular duty Mogok Sayadaw done in Nyaung-lay-bin was first he went to see the well-known practicing monk Nyaung-lay-bin tawya Sayadaw U Ariya (a forest monk). Paid respect to him and received his teaching and advice. Even though Sayadaw gave Dhamma talks on Abhidhamma there, also including paṭiccasamuppāda. Both of these had connection. U Ariya himself wrote a well-known text—“The Taste of Dependent Arising” and propagated paṭiccasamuppāda. One day in Nyaung-lay-bin for talks, Mogok Sayadaw had a strange dream.

2 1 Ratti (sunari) goldsmith = 121.5 mg

1 Pakki Ratti (for astrological gemstones) = 1.5 x Sunari Ratti

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

In the dream, when he was giving Dhamma talk, lay people came towards him and tried to suckle his left and right breasts. U Vimala did not forbid them and let them suckled it. After that he woke up instantly and knowing that it was a dream. He was surprised and did not know the meaning behind it. So next morning he went to see Sayadaw U Ariya and told him the dream. Sayadaw with exclamation and said to him; “Oh! You should take joy in it. It is a very good sign. This sign means the citizens and lays alike will drink your sweet milk Dhamma nectar of truth. It is significant and never heard before. It's a very good indeed. You should not take it lightly. Try hard in the Dhamma practice.”

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

about 10 ft height. Mogok Sayadaw preferred this cave and decided to stay there. The lay supporters thinking on his health built a small dwelling place near the cave. Sayadaw took his morning and before noon meals at there. Most of the time Sayadaw was practicing in the cave and only sometimes he went out the cave for walking meditation. Outside the world the war mongers were fighting and killing each other for power and wealth. But U Vimala was fighting and battling with his inner enemies—the kilesas. In the external world, the whole world was burning with fire and led to destruction. He was in the cave and did not know anything about it. But he knew that his inner world (i.e., the khandha) was perishing at the same time. The 2nd World War was ended in 1945.

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

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

holy crystal. The care takers of the Ceti heard about the news before that Sayadaw helped Sri Lanka in this matter. Sayadaw was helping them to get the Holy Crystal. At that time, he was 48 and had 29 rains.

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

From 1954 to 1956, Burma celebrated the 6th Saṅghayana—Saṅgha Council to edit and correct the Tipiṭaka. 1956 was fallen into the 2500 years of Buddha Sāsana. And at the same time people were more and more interested in practice, mostly in vipassanā practice. Every evening Sayadaw went for a walk after Dhamma talks. That

year Sayadaw became ill and stopped giving talks. He needed a proper treatment that a lay couple living in Mandalay invited Sayadaw to their place for treatment. These couples were U Chit Swe and Daw Ma Ma. They were business people and very close disciples. The relationship between Sayadaw and them was like a father and children. Not very long his health was restored. So he told them that he would deliver talks. Many people came to listen to his talks every night from 7 p.m. to 8 p.m. More and more people came and they requested Sayadaw to give talks everyday as in Amarapura. So Sayadaw divided his time as follow:

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

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

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

Also in 1956, a businessman U Kyaw Thein came to Taung-ta-mun Lake for pleasure, it was in Amarapura. This lake was a tourist spot. In the evening on the way back he passed through near Maṅgala monastery. He saw a lot of cars and people there that with curiosity went near and observed. He saw and heard Mogok Sayadaw was giving talks. The talk subject was about Santati Minister who was like him in drunk. The difference between them was Santati became arahant, but he was not. He listened to it to the end. On that day onwards he came for the talks every day from Mandalay. After sometimes he approached Sayadaw and later

became a very close disciple. For him Sayadaw was like a father figure, not only for him but also for his wife Daw Tin Hla. They owned the Aung Myanmar Paper Company and no children, pouring their wealth to support Sayadaw. Later they left their business for others to take care. And most of the time they stayed in the meditation centre to help and look after Sayadaw. It seemed both of them were quite developed in their practice because U Kyaw Thein could predict his time of death six months earlier.

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

many passengers, dirty and smelly with difficulty? Or in the upper class, clean and tidy, with chair and table, electric fan and light, with clean toilet and water, completed with food, with clean and tidy passengers? Ask yourself. How will you answer? You will be answered: I want to go happily in the upper class. All right even if you want to go happily for this small journey, it needs more happiness for the longer saṃsāric journey. Can be taken by in this upper class, you have to pay the proper fee for it. In the same way, if you want to wander happily for the saṃsāric journey, you have to pay a large amount of proper deposits. These deposits are dāna, sīla and bhāvanā. Live your life in the wholesome ways, keep a good heart and take care of your virtues (sīla).”

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

At that time the disciples could use tape recorders extensively to record Sayadaw's talks. One time Sayadaw said to Daw Phom; “Daw Phom, you have to record all of my talks. In the future it will be more valuable than gold.” (Daw Phom was from Mogok and a strong supporter and had gems business.) This prediction also became true, after Sayadaw passed away. On 12th November 1960, U Tan Daing and U Tun Yin came from Rangoon (Yan-gon) to visit

Sayadaw for Dhamma. Next day, Sayadaw started to give them talks. And then more people came from Rangoon (Yan-gon). They were politicians and businessmen. For the people of Rangoon (Yan-gon), he arranged a special day time talk for them every day. (Among the Rangoon (Yan-gon) disciples, U 'Tan Daing and U 'Tin were very important. After Sayadaw passed away, U 'Tan Daing was the first one who preserved and propagated Sayadaw's Dhamma talks. U 'Tin later became a monk with the name of U Dhammasara and a well-known meditation teacher.)

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

Mogok talks were very right and true, because these were sacca dhammas. It's never out of date and never enough for listening again and again. A Mogok yogi in Rangoon (Yan-gon) (i.e., U Min Swe) mentioned on it as follow; "I have listened to Mogok Sayadaw's talks in volumes—1 to 10 for 13 times already. But it's never out of date and boring for me. It's increasing my knowledge every time. With the increasing of knowledge comes more understanding and better in reading the talks."

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

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

than usual. Because he had some matters to do in Rangoon (Yan-gon).

His last talk in Mogok was based on Kosambī Sutta—about the nature of a sotāpanna (stream winner). It was 1st July 1962. It can be said Sayadaw gave the standard of measurement for his yogis in Mogok. Because he would know that this was his last time and would never come back again. Next day he left Mogok for Amarapura. He had to go to Rangoon (Yan-gon) for receiving the title of Aggamahāpandita. For receiving this title his disciples had to request him many times. But he did not want to receive it. He said, “Now, I am working for the Sāsana (i.e., pariyatta and patipatti), not for getting the Aggamahāpandita title.” Some of them responded him that even though it did not make any different for him. But it needed for them in the future to continue his teachings. With Sayadaw permission on the 5th of July they hired a whole carriage to Rangoon (Yan-gon). People heard about this news. Therefore, people from every city at every train station along the way were coming to see and pay respects him. It was quite amazing experiences.

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

teach you all. All of you should work hard for realization. My khandha is galloping towards death.”

The train arrived at Rangoon (Yan-gon) at 2 p.m. on the same day. U Tan Daing and other well-known politicians and businessmen were waiting to welcome him. One of the amazing thing was there were a lot of citizens welcoming Sayadaw inside and outside the station between 5,000 and 6,000 numbers. During the journey of the train, Sayadaw was thinking to deliver many talks within the short period in Rangoon (Yan-gon). At that time a disciple came near him and talked about the title of Aggamahāpandita. Sayadaw told him that he came to Rangoon (Yan-gon) not for the title and also it's not an important matter. His intention was for Rangoon (Yan-gon) citizens who had the potentiality for the Dhamma. It was very true. The year 1962 was his last year of life. He had never been to Rangoon (Yan-gon) before. This would be the first and the last one. This episode was very important for his Dhamma propagation in the future.

U Tan Daing and others took Sayadaw to U Tan Daing's big house. U Than Mg—a businessman had bought a modernized and the most expensive car for Sayadaw in this occasion. He put Sayadaw into this car and Sayadaw exclaimed instantly as; “Your palanquin is quite suitable for my corpse” (It could have some hidden meaning behind it.) Sayadaw arranged two times for Dhamma talks everyday; from morning 7 a.m. to 8 a.m. and evening from 7 p.m. to 8 p.m. Next day on Sunday morning Sayadaw started to give talks. In the afternoon he went to receive his Aggamahāpandita title. The reason the government offered it to him was; well known in teaching Abhidhamma, writing text and teaching

Dhamma on practice. Even though he had made arrangement for talks twice on daily, he did not have much time for rest because close disciples and Dhamma listeners came in groups from morning to the late night for inquiring Dhamma—giving them Dhamma exhortations and guiding in meditation. The people requested him to come and teach them every year. He only said to them that his khandha would give the answer. They took the opportunity to ask Sayadaw some difficult matters on Dhamma. Sayadaw also patiently answered them to their satisfaction. Among them, Christian U Pe Win's questions and the Tax Office Governor U Loon Pe's questions were interesting.

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

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

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

U Pe Win: Venerable, I am a Christian.

Sayadaw: Yes.

U Pe Win: Please, let me explain my doubts.

Sayadaw: Yes, as you wish.

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

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

U Pe Win: Yes, Ven.

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

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

Sayadaw: Yes, please continue.

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

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

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

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

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

Sayadaw: With your own knowledge (ñāṇa), look into your khandha (body). What can you find? The khandha will tell you. Observe them with your own knowledge. And after knowing about

it whether right or wrong, make your own decision. This is to know with your own knowledge. It can be said as believe in you yourself.

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

Sayadaw: Yes, there are two kinds of teacher; wrong and right. You have to check out what the wrong teacher has said. And also what the right teacher has said. Take your own khandha as a scale to measure and check it out.

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

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

It was like swallowing what others spit out foods:

It happened at one of kaṭṭhina ceremonies (Robes offering). As usual the duty monk piled up all the requisites which lay people offered on this occasion. The materials were more than the Saṅgha

numbers distributed. So the duty monk sorted out the best things for Sayadaw. After Sayadaw knew about it and said to him; “Don't leave out anything. Share out all of them.” He asked Sayadaw for the reason. His respond was; “These things are offered by lay people who cut off their clinging *taṇhā*. If we are attached to these things; is it suitable for us? It was like swallowing what others spit out foods.” (it's a very good teaching for monks.)

Non-clinging:

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

Rangoon (Yan-gon) disciples came very late:

During the 1962 rain year, sometimes Sayadaw mentioned to lay down his burdened *khandha* (always indirect ways). But disciples did not understand what he had said. One time in the evening he went for a walk with a disciple near the surrounding of Sa-gaing Bridge. Sayadaw walked fast like a youth. Behind him was U Saw Mg (a coffee shop owner) and said to him; “Last year you had a heart

attacked and suffered badly. With the medical treatment, and now you seemed to be very well. I am quite happy about it.” Sayadaw without turning backward replied to him; “Mg Saw Mg... Medicines are only for temporary.” He stopped and continued the walking. After some moments said it again; “The body nature is always degenerating. You should remember this profoundly. Do you hear me?” U Saw Mg responded with only “Yes, Ven.” Sayadaw continued his speech; “You must listen to me seriously. I do not talk this without reason.” After with some pauses and mentioned again; “Rangoon (Yan-gon) disciples came to me very late indeed.” U Saw Mg asked him; “Yes, Ven. Will you go to Rangoon (Yan-gon) next year?” He answered; “My body will tell the answer.”

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

Vihāra before. And also never concerned and mentioned about them. Now it was very strange indeed.

The strange light:

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

Speaking to whom?

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

Who came for doing about?

15th October, 1962, Monday at night time, as usual some lay men (very close disciples) were helping to massage Sayadaw. At that time Sayadaw was always discussing and talking Dhamma with them. After finished he told them; “Sleep with sati, viriya and alertness.” At midnight seeing a bright light coming out from Sayadaw's room. This time U Hla Bu who slept outside his room suddenly opened the door and looking inside. He saw Sayadaw was sitting on his bed. But saw no one there. Then U Hla Bu asked him; “Sayadaw! I have seen a big light before. And also heard your voice. Who are you speaking to?” Sayadaw responded was; “Hla Bu, you know it.” Only mentioned this much and kept quiet. (Sayadaw had the ability of reading people mind. U Hla Bu already knew what it was.)

You know, but asking again and again:

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

The last day, the end of dukkha:

17th October, 1962, Wednesday; morning time—in the early morning Daw Tin Hla and a nun offered Sayadaw Quaker Oat meal. After he finished his meal he had some talks with them. He asked

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

The body load became heavy:

After all the guest monks left, Sayadaw with U Hla Bu went back to the meditation centre. At the entrance of the Centre, Sayadaw made a groaning and said; “My body load is becoming heavy.” U Hla Bu did not understand it and replied; “Sayadaw! I

don't understand what you say.” Sayadaw only responded as; “you are so thick.”

The situation was changing—11 a.m.

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

Started worrying:

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

Tormented vedanā arose (11:30 a.m.):

At 11 a.m. Sayadaw consumed his soup brought by Daw Tin Hla and others. After his soup, he exhorted the yogis with Dhamma. At that moment strong tormented vedanā arose from the body. So Daw Tin Hla went quickly to the meditation hall and called the people there. They came and treated him. Suddenly Sayadaw looked at U Than Mg and told him; “U Than Mg, help me to release my stomach. The khandha load is so heavy.” With this groaning he went into his bedroom which was at the south-eastern corner of the kuṭi. Accordingly, U Than Mg used the instrument to release his stomach. The toilet was near the bed room and he went in without anyone help. Sayadaw's manners were as usual and stable and did not show any sign of changing in voice and tone.

At noon time (12 p.m.):

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

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

The time was 1 p.m. The saṅgha surrounded him with worry. Some lay people from Rangoon (Yan-gon) and Amarapura who were looking after him without stop. Some were from Mandalay,

including U Chit Swe-Daw Ma Ma couple and U Kyaw Thein-Daw Tin Hla couple. They, the monks and all the lay people, were very sad and their hearts were painful, because they could not do anything for him. But it seemed to be that Sayadaw could endure the pain with strong and stable mind. Therefore, he told them; “Whoever has khandha will experience pain. So look at here, look at here.” And then he asked U Thit who was near him; “Is it ready for Dhamma talk?” (This was the Kathina Ceremony day and Sayadaw had been requested to give a talk on this occasion.) “Yes, Ven. Sir, it's ready now. But Sayadaw is not in a suitable situation to give talk.” And then Sayadaw asked U Pandita who was near him; “You go to the Dhamma Sālā and give the talk.” To Kundala; “And you do the sharing of merits.”

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

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

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

“ Everyone who has the khandha will suffer with pain. Contemplate to overcome them. (i.e., to discern the ending of impermanent vedanā—Nibbāna.) Staying with diligence.” After the exhortation, he was inclining towards the right side and staying with the Dhamma. The people were very quiet with their añjali.³ Sayadaw's in-breath and out-breath became refined and the whole body calmed down. At last everything stopped and peaceful. This time was 1 p.m:20 minutes.

“Bhāra nikkhepanaṃ sukhaṃ”⁴

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

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

Arrangement for the cremation ceremony:

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

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

4 bhāra: a burden or duty;

nikkhepana= nikkhepa: putting down, laying down, casting off, discarding, elimination, giving up, renunciation

sukha: agreeable , pleasant , blest

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

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

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

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

The body inside the ruby studded coffin:

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

From the hall of Meditation Centre to the cremation field:

On the 3rd Jan. 1963, Sayadaw's body inside the jeweled coffin was carried to the cremation field at 12 a.m. It was a very grand ceremony and very rare indeed. Along the way, both sides of the road were full of people waiting for paying their respect. The coffin was placed on a big vehicle with the statues of three flying horses. It looked like carrying the coffin in the sky. Following behind with full of people. At the center of the field was a sālā for the coffin. It was surrounded by six pavilions; three on the right and the others on the left. Also in the field was a cremation ground built with concrete. They placed the coffin at the central sālā for 7-days ceremony. For 7-days each of the six pavilions took their turn to carry the coffin from the central sālā to their place for veneration.

Bees made home for the 3rd time:

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

The last cremation day:

It was on 9th Jan. 1963, 2:30 p.m. The body was carried by people on their shoulders along the way by changing hands. After

the body was laid down on the cremation shelf, it did not look like a corpse. Because the body was soft and yellow bright and it seemed Sayadaw slept there peacefully. The place was encircled with three layers of people; i.e., inner layer was with monks, the middle with firemen and the outer with policemen. Because some lay disciples were planning to take Sayadaw's body away for preservation, instead of cremation. And then it was covered by white and red sandalwoods (i.e., included 1,000 woods in number) and became a ceti mount. It was spread with liquid butter and put fire on it. It did not catch up with fire for sometimes. So a monk sprayed petrol on it and lit the fire. With a sudden “boom” sound the monk fell on his back with a big sooty smoke arose. And then it flared up suddenly that the monks had to run down from the platform for safety. It was finished around 9 p.m. at night and cooling the fire place with coconut water. And then put all the ashes and charcoal into two silver pots, sealed with two bags, and sent to the meditation centre. Next morning some people found body relics (sarīra) on the cremation site. After three days passed the bags were opened and checked the ashes in the silver pots. What they found were:

One pairs of eye relics.

Hand bones with hooked joints.

Some bones were attached with groups of rounded relics like fish eggs or grape fruits.

Different sizes of relics changed from bones and different colour relics.

Red colour relics changed from blood.

Molar teeth and other teeth relics.

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

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

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

Tipiṭaka Sayadaw's view

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

understanding Dhamma. He could get the foremost title for Burmese Commentator.” Mogok Sayadaw' skill

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

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

Five kinds of Dhamma-listeners

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

listeners. It was mentioned in the Aṅguttara Nikāya. These people are:

1. There are people having faith and respect in someone with good voice. This kind of people can't attain Nibbāna.
2. There are people having faith and respect in someone with good looking. This kind of people also can't attain Nibbāna.
3. There are people having faith and respect in someone with qualification and fame. Take me as an example. I am a Tipiṭakadhara monk with high qualifications. (It seemed there was no one like him with many titles and qualifications before and now. Even may be in the future.) Even worship by very high classes of people. Tipiṭakadhara person is very rare. So these people have faith and respect in me. They can't attain Nibbāna.
4. There are people having faith and respect in someone who has few wishes and few things (as example, Ven. Mahākassapa or forest monks). This kind of people can't attain Nibbāna.

There are people having faith and respect only in Dhamma. They don't care about the voice, nor concern about the appearance, not for the qualification and fame and not care about few wishes and few things, but only have respect and veneration in the Dhamma. Only this kind of people can attain Nibbāna in this life. Their numbers are not many. If I have to give example in this day, they are the listeners of Mogok Dhamma. Mogok Sayadaw U Vimala's talks were this kind of Dhamma. It can send one to

Nibbāna in one sitting. People who respect this kind of Dhamma can be praiseworthy. And then Mogok Sayadaw U Vimala's Dhammas were two armed-lengths higher than my head. (His knowledge on the Tipiṭaka was from perception. Sayadaw can recite them by heart and even can tell the page number of a subject. Mogok Sayadaw knowledge came from wisdom or penetration of the khandha process.)

D. A. Process



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

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

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

The verses on the chart of D. A. process

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

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

First it needs to learn the eight points, just mentioned in the first verse, and then to study the 12 factors of D. A. process. By

itself it can be a long lecture for many hours. Here only give a short introduction for it. After having the basic ideas on it and we can contemplate to find out more by ourselves. The Buddha's Teachings are always practical and developing wisdom faculty. Faith without wisdom is blind faith and leading to sufferings.

Study of the eight points

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

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

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

3. Four groups of layer: In section ①, it's the layer of the past causes. In sec. ②, it's the layer of the present results. In sec. ③, it is the layer of the present causes. In sec. ④, it is the layer of future results. All these are only in different periods of time. With combination become two layers of the causes

and two layers of the results. Sec. ③ also can be written as the layer of the future causes.

4. Twelve factors:

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

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

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

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

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

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

5. The three connections:

① The 1st connection; sec. ① saṅkhāra with sec. ② viññāṇa.

- ② The 2nd connection; sec. ② vedanā with sec. ③ taṇhā.
- ③ The 3rd connection; sec. ③ kammabhava with sec. ④ jāti.

As the causes and effects connections;

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

As layers connections;

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

As truth connections;

- (1) Samudaya sacca and dukkha sacca connection (i.e., sec ① to sec ②)
- (2) Dukkha sacca to samudaya sacca connection (i.e., sec ② to sec. ③)
- (3) Samudaya sacca to dukkha sacca connection (i.e., sec ③ to sec. ④)

6. Three rounds of existence (3 vaṭṭas):

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

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

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

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

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

7. Three periods of time:

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

8. Twenty factors of causes and effects:

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

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

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

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

Have to study these eight points:

① two roots ② two truths ③ four groups of layers ④ 12 factors ⑤ three connections ⑥ three rounds of existence ⑦ three periods of time ⑧ 20 factors of cause and effect

Learn by heart:

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

To realize it:

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

This is the liberation from saṃsāra:

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

With full understanding—pariññā:

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

Practice is tīraṇa pariññā full understanding by contemplation.

Pahāna pariññā—full understanding with abandoning of kilesa.

With truths (sacca):

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

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

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

These are the duties which have to fulfill them.

- ① For learning by heart is the teacher's duty to teach and talk.
- ② Practice is the yogi's or student's duty.
- ③ Realization is the Dhamma's duty and it comes by itself with the practice.

Study of the 12 factors of D. A. process

① Avijjā (Ignorance)

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

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

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

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

② Saṅkhāra (Volitional formation)

Here Saṅkhāra means actions condition for khandhas to arise.

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

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

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

There are three **kinds of saṅkhāra**.

(1) Puññābhisaṅkhāra—wholesome volitional formation

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

(2) Āpuññābhisaṅkhāra—unwholesome volitional formation.

(3) Āneñjābhisaṅkhāra—volitional formation of immaterial jhāna.

Khandhas arise by different kinds of saṅkhāra.

(1) Puññābhisaṅkhāra

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

(b) With rūpāvacara puññābhisaṅkhāra, rūpābrahma khandhas.

(2) Āpuññābhisaṅkhāra

Beings in the four woeful planes (apāyabhūmi)

(3) Āneñjābhisaṅkhāra

The 31 planes of existence:

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

③ Viññāṇa (consciousness)

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

These are six types:

- (1) Arising in the eye is eye-consciousness—cakkhu-viññāṇa.
- (2) Arising in the ear is ear-consciousness—sota-viññāṇa.
- (3) Arising in the nose is nose-consciousness—ghānaviññāṇa.
- (4) Arising on the tongue is tongue-consciousness—
jivhāviññāṇa.
- (5) Arising in/on the body is body-consciousness—
kāyaviññāṇa.
- (6) Arising in the heart is mind-consciousness—manoviññāṇa.

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

④ Nāma-rūpa/ (Mind-matter)

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

Wanting to eat is mind and eating is matter.

Wanting to move is mind and moving is matter.

Wanting to sit is mind and sitting is matter.

The master is mind and the slave is matter.

In nāma-rūpa, nāma has four groups and matter has one group.

The four groups of nāma are:

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

⑤ Salāyatanaṃ (6 sense-bases)

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

⑥ Phassa (Contact)

There are six contacts:

(1) Eye contacts with physical form—cakkhu samphassa rūpam.

(2) Ear contacts with sound

(3) Nose contacts with smell

(4) Tongue contacts with taste

(5) Body contacts with physical object

(6) Mind contacts with mind object

⑦ vedanā (Feeling)

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

Analysis of feeling

(a) Feelings in the body

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

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

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

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

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

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

(b) Feelings in the mind

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

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

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

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

⑧ taṇhā (Craving)

Taṇhā means wanting, craving; and has three types:

- (1) Kama taṇhā—craving to the five cords of sensual pleasures.
- (2) Bhava taṇhā—craving for existence.
- (3) Vibhava-taṇhā without knowledge and not wanting any existence.

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

⑨ upādāna (Clinging)

There are four kinds of clinging;

- (1) Kāmupādāna—clinging to the five cords of sensual pleasure.
- (2) Diṭṭhupādāna—clinging to the 62 kinds of wrong views.
- (3) Sīlabbatupādāna—clinging to rites and ceremonies (One Burmese teacher said, clinging to wrong practices are the right meaning, e.g., such practices as behave like a dog, a cow, etc. as mentioned in some suttas)
- (4) Attavādupādāna—Clinging to the doctrine of self, 20 types of identity views (sakkāya diṭṭhi).

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

⑩ Kammabhava (existence)

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

Kamma Bhava

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

There are three types of kamma;

- (1) Bodily action
- (2) Verbal action
- (3) and Mental action.

Bodily action has three kinds:

- (a) Taking life
- (b) Stealing
- (c) Sexual misconduct.

Verbal action has four kinds:

- (a) Telling lies
- (b) Malicious Speech
- (c) Harsh speech

(d) Frivolous talks

Mental action has three kinds:

(a) Covetousness (abhiṇṇhā)

(b) Ill-will (Vyāpāda)

(c) Wrong view—not believing in kamma.

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

The three wholesome mental actions (mano kusala kamma) are:

(1) Anabhiṇṇhā—joy and gladness in others' successes.

(2) Avyāpāda—has metta (loving kindness) on others.

(3) Sammādiṭṭhi—right view, here is believing in the law of kamma.

The differences between saṅkhāra and kammabhava are:

(1) Saṅkhāra was past kamma and kammabhava is the present one.

(2) Saṅkhāra had given the result and kammabhava not yet.

(3) The result of saṅkhāra had already arisen and can't do anything about it. The result of kammabhava is not arising yet. So

with the help of a good teacher and practice can make it becomes fruitless.

⑪ **jāti (Birth)**

Getting a new life or khandhas.

There are four kinds of births:

(1) Born from a mother's womb—*jalābuja*.

(2) Born from an egg—*aṇḍaja*.

(3) Born from inside the woods, bamboos, moss, decomposed meats and fishes, these beings attached to these things *saṃsedaja* (many kinds of worms and can be regarded as natural cloning).

(4) Spontaneous births—*opapātika* (e.g., heavenly beings)—having their full grown sizes with births.

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

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

⑫ **Jara, maraṇa (Ageing and death)**

There are four kinds of death

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

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

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

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

Note on Kammabhava:

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

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

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

Part 1

By Listening to Emptiness Dhamma; and Emptiness Nibbāna

11th September 1961

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

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

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

Insight meditation is the work of watching and observing. Feeling arises and disappears. It disappears because it's not mine.

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

Therefore, seeing impermanence is without the I-ness and mine-ness. This is the knowledge of emptiness. Contemplate more and more it becomes the Path (magga). The arising is dukkha and the passing away is also dukkha. By fully understanding (pariññā) of this and then from the insight knowledge it becomes Path knowledge. Then all these arising and passing away come to an end. Dukkha nirodho Nibbānaṃ~ the cessation of dukkha is Nibbāna. Taṇhā nirodho Nibbānaṃ~ the cessation of craving is Nibbāna. The Path knowledge understands dukkha and sees Nibbāna. (With the truth of the path, the other truths are fulfilled. The Commentary gave the simile of a boat carrying people and crossing the river from this shore to the other shore. This side is the truth of dukkha, the river is the cause of dukkha and the other side is the end of dukkha. The boat is the truth of the path which done the other jobs.) Impermanence is the dhamma of not I and not mine.

Therefore, by contemplating impermanence, wrong view and craving fall away. Emptiness mainly destroyed wrong view, but also including craving. By seeing the arising of phenomena overcomes the identity view (sakkāya diṭṭhi) and annihilationism (uccheda diṭṭhi). And seeing the passing away overcomes eternalism (sassata diṭṭhi).

Wrong View and Emptiness

22nd October 1961

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

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

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

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

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

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

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

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

Questions and Answers by Visākha and Dhammadinna

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

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

T1 (Talk 1):

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

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

it sakkāya. (It's important to understand that the Buddha's Teaching is for practical purpose to end dukkha. Not for the philosophical thought games like later tradition.)

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

of totally cut off. "I'll die with this vedanā". This include both identity-view and annihilationism.

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

The knowledge of not-self comes into being. You must observe in the khandha, it appears as a guest and dies as a guest. It's equal to prato (stranger) (There were ten contemplations in the suttas mentioned by the Buddha and Sāriputta. How to contemplate in ten different ways on khandha? Prato was one of them). I will teach you the contemplation of not-self. The Buddha also had

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

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

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

T2 (Talk 2):

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

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

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

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

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

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

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

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

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

1. Association with the wise
2. Listening the dhamma

3. Wise reflection on it (yoniso-manasikāra)

4. Practise according to the dhamma (dhammānu dhammappaṭipatti)

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

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

(Mentioned in the Aṅguttaranikāya) Sakkāya diṭṭhi arises because of not knowing the reality. Therefore, knowing the differences clearly and then do the merits. As an example, you shoot a bird with a poison arrow and hit the skin only. It continues to fly as long as the poison not spread enough to the whole body, and then spread enough it will fall down. In the same way any merits done with wrong view going upward temporary and later pull downward by wrong view.

T3 (Talk 3):

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

ultimate reality (paramattha dhamma) are arising become wrong view. How many times a day? Uncountable!

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

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

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

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

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

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

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

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

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

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

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

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

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

T4 (Talk 4):

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

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

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

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

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

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

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

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

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

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

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

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

Hundred thousand years before the Doomsday, human beings become fear of the day to come. Therefore many people would develop the Divine—abiding (Brahmavihāra Dhamma) and most of them became the Brahma gods. All these are by samatha practice and when the time come will fall back again. Even though this eye can see the small needle from far away can't discern the nature of the 3-characteristics. They practiced samatha for the craving of becoming (bhava-taṇhā). They also had the unwholesome kammās with them. After falling from the Brahma realms even some of them become pigs (not directly from there but devatas can. See Subrahma Deva's story). You all had become Brahmas before, and as devatas for uncountable times. But you had never been free from old age, sickness and death; and never had the eyes of insight

before. Nothing is more valuable than this eye. The pleasures of heavenly gods are good but Sakka (king of the Tāvātimsa Heaven) himself came down to the earth for practice. He had the kammic eyes and not the knowledge eyes. Discerning impermanence is nobler than Sakka and the great Brahma gods. After seeing anicca, then come the Knowledge of Disenchantment (nibbidā ñāṇa) and the ending of anicca are sure for the realizing of Nibbāna. You must work hard to get these eyes. In the future you can't meet a good teacher and the sāsana like this. Comparing with the whole world very few people have these eyes. Therefore, you have to contemplate in order to see more and more and clearer. Don't exchange with them (the status of heavenly gods and Brahma gods). You are gold and they are salt. You must know one's own value. They have to be make wishes for becoming human beings to get this knowledge.

T5 (Talk 5):

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

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

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

we need to understand the 12-Links of Paṭiccasamuppāda.] Seeing the thing as disgusting, then the anger of dependent arising process continues. Seeing without mindfulness become unknowing which lead to the dependent arising of ignorance. No insight meditation from the eye door creates the 3-ways of dependent arising for the round of rebirths. By not knowing these we think that it doesn't matter.

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

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

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

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

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

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

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

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

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

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

T6 (Talk 6):

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

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

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

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

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

behind dukkha and ignorance follows behind neutral feeling respectively.

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

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

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

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

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

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

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

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

Nandaka's Exhortation

18th to 19th December 1961

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

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

T1.

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

Concern with the practice of vipassanā, I'll talk about Nandaka and 500 bhikkhunīs. There are two types of intimacy. In the past lives one had intimacy with one another. And then in this life one knows each other and become close relationship. He invited them that if they did not understand and not clear about what he said and

could ask him. If he asked them they should answer. He talked about feeling by the sense doors. Here is form (visual object). It is particle element. These particle elements are formed by eight fundamental elements. These are elements of earth, water, fire, air, color, smell, taste and nutriment. "Are the visual form permanence or impermanence?" "It is impermanence." "In that which is impermanence easeful (sukha) or stressful (dukkha)?" "It is stressful." "And is it fitting to regard what is impermanence, stressful as: 'This is mine, This is myself, This is what I am'?" "No, Venerable sir." "Why is that?" "Because we have already seen it well as it has come to be, with right discernment." "Even you all know it before, by hearing again is more beneficial." (After this Sayadaw continued to the other five sense objects, from sound to idea=dhamma ārammaṇa)

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

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

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

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

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

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

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

(dhammaniyama) to birth (jāti). If you can contemplate you will have the benefit to Nibbāna. Nibbāna becomes near with contemplation and far away without it. Vedanā nirodha taṇhā nirodho—with the cessation of feeling craving also ceases.....jara-maraṇa nirodho—old age and death also cease. Becoming a Buddha was cut—off the Dependent Co-arising with the Path Knowledge. The Four Noble Truths arise together. Impermanence of feeling is dukkha sacca, contemplation knowledge is magga sacca, dying of craving is samudaya sacca, not becoming of birth, old age and death is nirodha sacca.

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

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

I will explain in the way of conditional relations (paṭṭhāna). It
becomes more profound. The material form (rūpa) is happening
beforehand (purejāta=pre-nascence condition). Eye sensitively also
before the feeling, therefore purejāta. Feeling arising depends on
them. If these two not happen before, is there any contact (phassa)?
Then instantly eye consciousness arises. It's pleasant to see it, and

then the pleasant feeling arises. These two material phenomena arise before are pre-nascence condition. Mind and feeling are arising together (sahajāta=co-nascence condition).

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

involves four together. By listening and knowing these things not fall into painful rebirth for one life.

T2

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

Now you all come up to this place (mostly from painful rebirths) with a lot of difficulties. If you lost these chances you will encounter more difficulties. You come here in your old age (referred

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

Regarding on feeling someone who is sharp wisdom faculty contemplates the neutral feeling in seeing. Those who has slow faculty is able to do it later at the active stage (i.e., vīthi cittas). Generally speaking, sharp person is at the eye-consciousness while slow person at the later stage of pleasant or unpleasant phenomena. Whatever phenomenon is suitable for contemplation. That is sharp witted person (khippābhiññā, khippa—ābhiññā) at eye-consciousness and slow—witted person (dandhābhiññā, dandha—ābhiññā) at cognitive process such as lobha, domanassa etc. It depends on sharp and slow vipassanā faculties. It can be done it at the eye-consciousness with the experienced practice. (continued the

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

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

In this sutta, talking about the factors of enlightenment only (Bojjhaṅga), and without mentioned factors of the path. But note it in this way. Talking about factors of enlightenment is to understand

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

cause for enlightenment is vipassanā bodhi. In the Saṃyutta Nikāya, the Buddha answered that (the question was posed by a monk) the way to Nibbāna was vipassanā (Sayadaw had given a talk on this). Therefore, you will finish the journey by insight. In the Mahāvagga Saṃyutta, with Satipaṭṭhāna practice it becomes bodhi. You don't need to do the Bojjhaṅga specially. It is the Four Satipaṭṭhāna Practice. Observe and see your khandhas as Dukkha Sacca with your knowledge (ñāṇa).

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

The Continuation of Dependent Arising

15th November 1960

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

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

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

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

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

Satipaṭṭhāna Objects and the Contemplative Mind

16th September 1961

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

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

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

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

The Four Arahants and an Ordinary Monk

19th October 1961

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

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

A worldly monk came to the first arahant and asked him how he realized Nibbāna. Contemplate the impermanence of the 6-kinds of contact will realize Nibbāna. He went to the second arahant and asked the same question. He said to him; "You have the right view. Right view is Nibbāna. Tell me what to contemplate to get Nibbāna right view." The monk gave the answer of his experience. The difference between them was the object numbers of 6 and 5. So it dissatisfied him. Both of them were talking about contemplation of

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

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

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

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

Samatha And Vipassanā

20th October 1961

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

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

things are not important. Should develop the habitual kamma told by the Buddha. Knowledge (ñāṇa) means continuous practice.

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

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

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

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

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

Nibbāna Is Near; Not Far Away

15th December 1961

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

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

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

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

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

You want to follow the middle way because of the appreciation of Nibbāna. And want to follow it after you have dispelled uccheda diṭṭhi. Ehi passiko (come and see)—Dhamma is calling you. Sandiṭṭhiko (observing or contemplating)—you are

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

Looking For Nibbāna at The Right Place

Dhamma Talks by Mogok Sayadaw (no date noted)

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

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

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

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

Observe The Mind—Body With Paññā

28th Feb.1959

In this body only has mind and form (nāma-rūpa). Whatever you want to do is the mind. Whatever movement and action happening are accordingly to the order of the mind. This is form. You have to place a wise man between them. He can observe the mind and form. Mental factor of discernment (paññā cetasika) is wisdom mind. Now, we have three of them. One observes the two. This is vipassanā. If you have a long tongue and it will be long (A Burmese colloquial language and means as talkative.) In short it's only that much. If you can place or insert paññā between them and it becomes vipassanā. Looking for here and there can't become vipassanā, only will find the vipassanā records. We are wasting times with records. The mind and form will send you to Nibbāna. Whatever you have loaded inside the boat, it will arrive at the other shore. The boat is mind and form. The boat man is knowledge (ñāṇa). The other shore is Nibbāna. Whoever rides this boat will arrive there. It's easy. Even though it's easy and too close to us we can't see it. Your eyelashes are the closest to your eyes. Can you see it? You can't. Why is that? It's because you are looking at far distances. But look at near this time. Is there anything closer than mind and form to you? Look at it without moving. When it moves, observe its movement. When it's calm, observe its calmness. Calm mind and moving mind. Calm form and moving form. The mind and body will tell you. Form will tell you that I am not the form before and the later form. Also the mind will tell you that I am not the mind before and the later mind. If they are talking to you like

this a lot, in this body nothing is owned to you. Before, we thought it as our own was a big mistake. If you see it rightly become right view vipassanā. It will always tell the truth to the yogi who is watching. If you don't believe what others say is all right, but you must believe what the mind-body itself tells you. They will tell you that we are changing all the times. Then you will want to follow them by nodding your head as "that's right", "that's right". Even, if you don't want to agree with what the Buddha and arahants were said also all right. But when the mind-body tells you must agree. Then you don't need to doubt about it as right or wrong. So, no need for the Buddha and arahants told you that it was not yours only anatta. The mind and body will tell you about this. It doesn't stay or behave as you want them. By knowing one's own mind-body very well is the knowledge of the way as It is or as It Really is (Yathābhūta Ñāṇa). If you arrive that much craziness and blindness are gone. You know how to look at it then craziness and blindness disappear. If you know your mind-body very well and will surely arrive at Nibbāna.

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

"Kāyaṃ imaṃ sammasatha, parijānātha punappunaṃ;

Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā"

(Milindapañha / 6. Opammakathāpañho / 2. Samuddavaggo /
9. Kammakāraṅgaṇapañho)

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

Observe the Impermanence of Mind—Body as a Stranger

1st March 1959

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

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

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

phenomena. Seeing as shapes or forms is samatha. Seeing the refinement is vipassanā. They are so-called conceptual view versus actual view (paññatti and paramatā views); the coarse view versus the refined view.

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

ending, and then you will see the unchanging Nibbāna. This is Path Knowledge (maggāñāṇaṁ).

Part 2

Five Kinds of Right View

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

T1

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

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

(2). Jhāna Sammādiṭṭhi—Right view in jhāna

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

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

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

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

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

T2

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

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

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

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

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

T3

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

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

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

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

T4

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

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

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

T5

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

with the 4-supreme efforts. (Sammappadhāna—see in the factors of enlightenment—Bodhi-pakkhiya dhamma) It's now clear on the ways of seeing. Therefore, insight knowledge disbanding the khandhas is true. In the Saṃyutta Nikāya commentary, it was mentioned more than that. During the seeing of anicca, craving and clinging have no chance to come in. Therefore, insight knowledge is disbanding the khandhas and also craving. It's similar to carry two baskets with a pole. Disbanding the khandhas is seeing Nibbāna temporarily. Disbanding craving is cutting off the round of rebirth (saṃsāra). So the Buddha said, insight knowledge was many times excellent than ordinary wholesome dhamma. Path Knowledge is abandoning the khandhas and also defilements, and seeing Nibbāna which is without khandhas (3-functions). When the Path Knowledge appears, no need to ask others, you will see no khandhas. Seeing Nibbāna and no kilesa comes. Vipassanā Knowledge cannot see Nibbāna. The differences are 3-functions and 2-functions.

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

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

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

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

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

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

These 4-points of view are always there whenever someone becomes a stream enterer. This Dhamma is not difficult. The whole Kuru Country (during the Buddha's time, and now is the New Deli

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

Breaking the Shells of Ignorance

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

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

1. Kammassakatā Sammādiṭṭhi—belief in kamma and its result. Good action has the good result etc.
2. Nāma-rūpapariccheda Ñāṇa—knowledge of the mind and body.
3. Paccaya pariggaha Ñāṇa—knowledge of cause and effect process.
4. Vipassanā Ñāṇa or Lakkhaṇa Ñāṇa—knowledge of anicca.
5. Magga Ñāṇa—Nibbāna.)

T1

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

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

T2

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

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

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

Watching is sati. Caught on the prey of impermanence is Sampajāna. Sampajāna means seeing rightly. It is paññā. Samatha and vipassanā are including together. You have sati so you can catch on it. If you can catch on the arising and passing away, the fourth ignorance is fallen away. Of the 5-layers of ignorance it's important for the fourth avijjā to be fallen away. Impermanence is always there. It's also equal to Ehi-passiko. After that no need to watch. Nodding your head at whatever the khandha is showing you. Watching at it is Nāgasena's instruction. After that nodding your head only is Sāriputta's instruction. Bhāvetabba ~ by developing of seeing one's own dukkha and knowing that it's a great dukkha. With this making decision, then dukkha ceases. Watching and catching is for beginner in vipassanā. Sāriputta asked to observe the dhamma which is showing us its nature again and again. And then you will know the story of your khandhas thoroughly. Sāriputta taught up to Dukkha Sacca. This knowledge comes in when you see impermanence again and again. And then suddenly with a blip and there is nothing to

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

T3

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

Without the knowledge of past lives, you don't know where you came from. But one thing is sure, that was dhamma sent you to here. In the same way the knowledge of impermanence will send you to the Path Knowledge. The place where its cessation occurs is disbanding or abandoning the ignorance and the craving of the khandha. Khandhas disappear. Not only disbanding the present khandha but also the future one. The fourth level disbands kilesa only, not the khandhas. Path Knowledge does both. By abandoning the khandhas and it disappears because khandha has the body. By abandoning taṇhā and its energy power is gone because taṇhā has no body.

The Five Darkness and the Five Lights

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

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

T1

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

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

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

In the Discourse of Turning the Wheel of Dhamma, vijjā udapādi ~ means knowing the Noble Truth. Those who do not become vijjā are under the darkness. The province of ignorance is very wide. In the 31 realms of existence wherever you go, you are never free from its influence (except the five pure abodes of noble being connection with the fourth Jhāna.). Start getting the sotāpatti magga (the knowledge of stream entrance) and start getting the light. If not, you are going like an earth worm. If the 5-darkness covers up, the 5-lights will never come out. There are five kinds of Ignorance, but most people know only one. (1) Kammassakatā Ñāṇa ~ even this knowledge all the animals and other religions don't have.

Animal rebirths are uncountable; moving around in the 4-painful births. No. 1 ignorance is not a small one. Human beings, heavenly beings and Brahma gods have wrong view. Even you get this right view, still covering with the other four darkness.

T2

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

and was born in hell. For the second kind of Light, Sayadaw did not mention much about it in this talk, because most of his disciples already had listened many years for his talks. He said simply the desire (chanda) to do something is the mind and the movements of the physical body is material. For the third, he said that understanding of Paṭiccasamuppāda is not enough, because it starts from avijjā > saṅkhāra...etc, it's the letters of Dependent Arising (see the 12-Links). You must understand khandha Paṭiccasamuppāda. Every khandha Paṭiccasamuppāda arising starts from consciousness (viññāṇa) e.g., eye consciousness (seeing), ear consciousness (hearing) etc.]

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

T3

[In every talk Sayadaw always started with Samvega— sense of urgency to transcend Dukkha. He pointed out wrong views (diṭṭhi), on craving (taṇhā) or pointed out disciples' mistakes and weakness in worldly life etc.; so that they may develop urgency for practice. And then he started the main point for the talk. He always based on the

Truth of Dhamma (Sacca Dhamma) for the practice and realization. Wanting his disciples to remember what he taught, that every talk had repetitions. Sometimes he asked questions for their understanding. His style of teachings is very similar to the Buddha and some of his great disciples. Most of them were an hour talk. If a subject topic was not finished, in next talk he mentioned that again and made them remembered it.]

In our whole round of existence, we were covered up with ignorance that did not get the Path Knowledge. As much as many lives we were jumping into the fire of ageing and death. Therefore, we were always in suffering. Living beings are covering up with the five layer shells of ignorance (He compared it with the simile of a chick inside the egg.) Some had dispelled their wrong views intellectually but when they encountered with problems and difficulties, the second knowledge did not arise. These were evidences for the power of ignorance. Desire to do something is the mind (nāma). Following the desire to act is the body. This is roughly to know the mind and the body. 3. The knowledge of knowing cause and effect—not knowing the process of dependent arising of the khandhas is covering up by the darkness of ignorance. Even you can't see the impermanence; whatever arising in the body is only the 5-khandhas. Knowing it as not a living being and not me is a little better. Every time khandhas arise knowing as it is only khandhas, and No. 2—ignorance fall away. The important of dependent arising is becoming clear. It's not starting from avijjā (ignorance). It's the letters of dependent arising (the 12-links). It starts from sense-consciousness such as seeing, hearing, smelling etc. These are our present moment's processes. After seeing and wanting, then craving (taṇhā) arise. And then become clinging / attachment (upādāna)

arises. Causes and effects are connecting or continuously arising. Where is there any person, living being or me? So No. 3 ignorance falls away.

T4

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

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

The No. 2 Knowledge of mind and body is similar to the boatman and the boat. With only by the boatman (the mind) can't arrive to the other shore and with only by the boat (body) is also the same. (3) Understanding of the Dependent Arising ~ these are natural procedures (Dhammaniyāma) and continuation of cause and effect phenomena. There is no me, no person, no living beings. And with this knowledge, doubt is overcome. This third ignorance is falling away. Don't be only satisfied with the 1, 2, and 3 Lights. During with these Lights can be fallen back into darkness again. For

example Subrahmā Devata arrived in heaven by the first Light. With avijjā, saṅkhāra ~ doing black kamma is sure to fall into painful rebirth. The fourth ignorance covers—up the 3-lakkhanas. So you can't discern impermanence. Here in this group (Sayadaw's disciples) many discern anicca but still avijjā left over. So darkness can be come back, except the practice of vipassanā all other matters are the business of ignorance. I am very glad if you discern anicca. Why? Only dimness is left. If you put more effort, it will totally light up, and sure to be free from the dangers of painful births and 31-realms of existence.

T5

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

and discerning more anicca and the gapping become narrowing between them. Later the contemplative mind disbands anicca and run into the unconditioned Nibbāna. The contemplative mind goes straight towards impermanence means it's becoming mature. At that time don't let any matters come in and continue to do the contemplation. Later with a blip the contemplative mind is discarding the impermanence. The khandhas only have impermanence, so you will only see impermanence. The two aniccas are saṅkhāras ~ conditioned phenomena (i.e., the object and the mind). The mind (ñāṇa) runs into Nibbāna and the ending of anicca. Therefore Nibbāna is near, and not far from us.

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

very important. I am concerning that near the end of the practice, you will give up. Even you can't find the newly arising dhamma, the breath is always there. The desires to breathe in and out, both of them are impermanence. After getting the evidence, whatever follow behind are anicca. Return to the third and arrive back to the fourth. Sometimes it seems that nothing is happening. By not knowing how to expel ignorance and take it on pāramī is wrong.

Without seeing the No. 3, you can't come to No. 4 (not seeing or knowing the arising). Without the No. 3, darkness (wrong view) falls away, by sitting the whole day and it doesn't work. Follow to catch on the arising Paṭiccasamuppāda khandha. If seeing consciousness arises just know it. When hearing consciousness arises just know it. If you can catch on it, ignorance falls away. If not the whole day sitting will not work. If you find out the beginning again will be continued to catch on the arising process. No. 4 is the mind staying with anicca. If you discern the increasing rate of the impermanence, the fourth ignorance has fallen away. But after that don't let the mind to think of "I will get Nibbāna". When this mind—state arises, ignorance comes back. The rate of anicca is going down. In my experience of teaching people, most of them fell back at this place. The wanting taṇhā come in and hinder the practice. Therefore, fall back to No. 3. Whatever the rate of impermanence, the mind (ñāṇa) has to follow it. Don't let any mind—state come in. I am concerning your falling back, if not I will not talk about it. This point is very important. It's a place where the practice can be gone down. The yogis' duty is to contemplate for maturity. To see Nibbāna is the duty of discernment (Ñāṇa). From near the No. 5 go down to No. 3 is quite a loss. Therefore No. 4 is

quite important. By seeing more on dukkha and wanting to escape from it.

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

Transcending Time

24th August 1958

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

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

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

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

Nibbāna: The Ending of Dukkha

5th September 1958

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

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

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

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

The Important of Right Attention

14th January 1959

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

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

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

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

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

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

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

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

factors come in together. On the 3-universal characteristics of phenomena whichever one you discern, in the end, it's the Noble Truth of Dukkha (Dukkha Sacca).

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

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

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

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

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

(4) Knowing the ending is Path Knowledge.

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

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

Bhikkhu Yamaka

16th Feb. to 23rd Feb. 1959

T1

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

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

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

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

(Sayadaw pointed to the chart of Dependent Arising and said) It's only saṅkhāra arises and saṅkhāra ceases. There is no person and living being. If you know like this, ucceda diṭṭhi falls away. Only the process of saṅkhāra arises and ceases. No arahant born and died. Only the assemblage of dukkha ceased. If dukkha ends, sukha

must appear. It transcends from dukkha to sukha. If you know this much will not fall into hell. Dukkha ending that Nibbāna is called sukha. If saṅkhata dukkha ends, asaṅkhata sukha must appear.

T2

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

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

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

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

T3

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

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

]

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

After entering the stream, Sāriputta questioned him again. "Now, do you take the 5-khandhas as an arahant?" "Ven. Sir, before without a teacher I had wrong view. Now, because of you, I have

right view. I will not take the khandhas or other things as an arahant.” And then Sāriputta asked him again, “Now, if someone asks you what happen to an arahant after he passed away?” “Ven. Sir, I will answer that only dukkha arises and dukkha ceases.”

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

T4

[The Buddha taught conventional truth for the following reasons:

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

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

T5

For someone who wants to become a sotāpanna has to kill diṭṭhi. Later he kills taṇhā for the higher path knowledge. Let us contemplates the mind for killing diṭṭhi. (Sāriputta taught Yamaka using the 5-khandhas. Sayadaw dispensed the contemplation of mind to practical instruction with Sāriputta's gāthā of kāyaṃ imaṃ, Milindapañha/ Kammakāraṅgapañho) Following the arising and passing away of the mind process until to their ending. At the

ending of all impermanence will realize Nibbāna. This is the gāthā (verse) showing the way to Nibbāna. Wrong views attach to all the 5-khandhas but especially on the mind. There are two types of mind; guest and host minds. Mind arising by causes is guest mind. The mind always exist is host mind. Every living being alive with a mind, without a mind is dead. Host mind (bhavaṅga) arises between the two guest minds. Without their arising is death. As an example, you want to eat something arise. It's arising and passing away. Before another mind arises bhavaṅga citta has to arise. Knowing them as vīthi citta and bhavaṅga citta (Between the two vīthi cittas, bhavaṅga citta has to arise. These are life continuum minds and they start arising from birth consciousness to until the death consciousness. Vīthi cittas are creating new kammās for the future becoming.)

T6

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

The 5-khandhas are sakkāya. Really exist. Take the sakkāya and viewing them as friends become sakkāya diṭṭhi and fall into painful rebirths. If you know sakkāya as enemies will become a sotāpanna. Therefore, with the sakkāya can fall into unpleasant

rebirths or realize Nibbāna. (Sayadaw used each khandha to show that the 5-khandhas are murderers; e.g., people die of over heat—tejo rūpa kill people.) In practice for becoming a sotāpanna and higher knowledge, the 5-khandhas only show impermanence. But the ways of contemplation are not the same. For sotāpanna contemplates as this is not mine, not I am and not—myself. For higher knowledge contemplate as murderers.

T7

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

The Functional Knowledge of Change

1st July 1961

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

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

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

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

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

Annihilation and Yamaka

14th to 15th July 1961

T1

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

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

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

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

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

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

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

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

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

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

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

himself. If you have discerned impermanence you are on the middle way.

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

Concept, Reality and Nibbāna

17th October 1961

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

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

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

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

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

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

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

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

Sorrow Deceiving as Compassion

23rd February 1959

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

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

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

Lust Deceiving as Loving—kindness

24th February 1959

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

Taṇhā Deceiving as Altruistic Joy

25th February 1959

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

Selfishness Deceiving as Equanimity

26th February 1959

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

Worry and Sorrow Entering as Sense of Urgency

27th February 1959

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

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

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

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

Take Anger as Wholesome

28th February 1959

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

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

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

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

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

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

Sīla and Vipassanā

12th March 1959

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

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

(perception of loathsomeness) it will not become lobha and dosa, but only wisdom.

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

To Stop Craving in Everyday Life

13th March 1959

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

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

(lokuttara) wisdom respectively. Whatever arising if you can't contemplate impermanence, then one of the factors is lacking.

Mistaken Sloth and Torpor as Serenity

14th March 1959

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

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

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

Restlessness and Effort

15th March 1959

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

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

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

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

Remorse, Worry and Dying

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

T1

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

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

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

T2

[Sayadaw reminds strongly to disciples to treat regret and worry carefully during alive and near death. Never think about

something bad from the past and to do something good for the future. The past is already gone and no use to think about but only to contemplate not to do the same mistake again and not for remorse. Nearly everyone in our life had done something wrong before. Worry for the future also useless, because future is unknown. If you want to do something good just do it. Remorse and worry are usually come during practice and dying moment not other times. So, be very carefully to deal with them especially during dying moments. Don't let anyone even family members to disturb the dying person. Let him dies peacefully by himself. But if possible, ask an able or skillful person to help support the dying person for good rebirth. There were many stories on this subject. The Buddha also taught many things about how to die. Most important is has a peaceful environment to help the dying person.]

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

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

T3

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

meditation, and getting up and going here and there. At near death only has the practice for rely on, so you put full effort in it. And then can become a sotāpanna to arahant. Phaggunā became an anāgāmin. (AN. 6. 56/ 2. Phaggunasuttaṃ)

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

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

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

Investigation and Wrong Views

20th March 1959

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

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

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

Perception and Wrong View

23rd March 1959

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

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

Eight Causes of Wrong Views

25th January to 1st February 1959

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

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

Without the help of the Buddha and teachers, investigation and thinking develop micchā-diṭṭhi. For example in other religions,

the investigation is based on ignorance (avijjā). Micchā-diṭṭhi is more dangerous than the 5-Heavy Kammās. Even the world is destroyed these hell beings are moved to another place to continue their suffering.

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

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

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

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

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

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

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

Take impermanence (anicca) as permanence (nicca), suffering (dukkha) as happiness (sukka), not-self (anatta) as self (atta) and loathsomeness (asubha) as beauty (subha). These are examples of

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

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

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

Wrong view is very far away from Nibbāna. But Nibbāna is closed to right view. Discern impermanence becomes right view. At the ending of impermanence Nibbāna exists. Between wrong view and Nibbāna their distance is immeasurable (see the story of Rohitassa Devata looking for Nibbāna in the cosmos.) Therefore, the Buddha warned people the important of destroyed wrong view was more important than your head was on fire and your chest was piercing with lances (Behind the meaning was a very important message. If your head and body were in burning with fire and

piercing with lances you would die only once, but if wrong views were not destroyed your sufferings were never ending.)

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

The Duties of Teacher and Listener

20th March 1959

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

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

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

because you don't see your own death yet. When you are in someone's funeral, and can talk about business matters and other things, because it's not your own death.

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

Knowledge and Doubt

17th to 18th March 1959

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

T1

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

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

T2

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

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

Contact and Wrong View

22nd March 1959

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

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

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

Wrong View and Listening Talks

27th March 1959

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

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

Part 3

The Great Benefit of Udayabbaya Ñāṇa

3rd March 1959

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

still practicing and have not gotten the Path Knowledge yet, why is this? Your practice is still not in accordance with the Dhamma because impermanence and the knowing are not fit together. Practice in accordance with the Dhamma is ending the round of existences (saṃsāra). Because by seeing anicca, ignorance won't come in, saṅkhāra and viññāṇa won't arise, and the new khandha not arises. (see the 12-links of D. A.)

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

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

Impermanence and Right View

6th March 1959

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

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

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

Taṇhā and Practice

Dhamma Talks by Mogok Sayadaw (no date noted)

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

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

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

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

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

Laziness and Dosa

1st April 1959

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

the Buddha; i.e., you could not realize the holiest, the extra ordinary Nibbāna element with ordinary effort. Therefore, lazy people can't realize Nibbāna.

Take Kamma as Permanence

25th November 1959

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

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

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

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

There are two worries; misunderstanding of the Dhamma by listening and by teaching Dhamma. Teaching by similes and taking them directly is wrong. (He gave the story of a frog.) The mind/body of the frog and the mind/body of the devata were quite

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

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

asked them to contemplate each of the 5-khandhas as not-self. By explaining in this way, one of the monks was thinking like this, if all were not-self, which one should I make it as me or mine? Which one should I rely on? May be I have to rely on my kammās. Most people (Buddhists) take kamma as mother and father and rely on them. Most Buddhists are in fear of the extinction of life (bhāva) that they rely on kammās and connecting them. (Wrong views and craving for becoming are so strong that some create paradises in the heavens and can't let go their clinging for them; i.e., sakkāya Diṭṭhi and Bhāva Taṇhā).

Birth, Death and Nibbāna

27th Nov. 1959

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

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

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

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

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

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

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

Sick Bhikkhu and Vedanā

28th November 1959

(Based on a sutta from Vedanā Saṃyutta)

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

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

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

Craving like a Tailor

30th Nov. to 1st Dec. 1959

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

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

The Four Taints

4th Dec.1959

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

The taints are:

- (1). The taint of sensual pleasure (kāmaśava)
- (2). The taint of becoming (bhavaśava)
- (3). The taint of wrong view (diṭṭhāśava)
- (4). The taint of ignorance (avijjāśava).

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

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

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

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

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

Penetration of the Five Dhammas

5th to 9th Dec.1959

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

T1

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

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

T2

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

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

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

To know the cessation of kamma. (6) To know the way of cessation of kamma.

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

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

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

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

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

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

Every time volitional mental state arises contemplate impermanence, then craving not arise. Whenever mind/body exists, the volition (kamma) exists. Volition ceases and mind/body ceases.

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

T3

On dukkha: There are six points of dukkha are:

To know dukkha (Sayadaw used dukkha which was mentioned in The First Discourse of The Buddha). Birth is dukkha (jātipi dukkhā). Look at back this dukkha you had before. Do you know it? No, you don't. It's ignorance. Old age is dukkha. Do you know you are burning with this heat element? Again you don't know it. This is the power of ignorance. Do you know sickness? You know, even animals know it. But you don't know the illness which always need for adjustment as dukkha (i.e., bodily dukkha or discomfort, as e.g.,

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

can't be cured by medicine. It has no time for treatment. Dukkha can't be cured by medicine is the real dukkha.

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

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

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

To know the cessation of dukkha: This is Nibbāna.

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

T4

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

corrected by Ven. Sāriputta and became an arahant. Sayadaw reminds his disciples to be careful in their practice and have equanimity in all situations.

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

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

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

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

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

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

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

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

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

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

Buddha knew his mind and asked him to contemplate impermanence.

T5

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

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

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

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

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

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

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

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

Follow Behind With Knowing

1st Jan. 1960

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

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

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

Practice on The Body, Feeling and Mind

3rd to 4th Jan. 1960

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

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

The Dhamma to Nibbāna

6th Jan.1960

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

Khemaka and the Sixty Monks

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

(c.f. S.22.89.Khemasuttam)

T1

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

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

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

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

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

T2

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

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

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

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

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

T3

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

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

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

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

Susīma the Wanderer

28th to 31st, Jan.1960

T1

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

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

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

T2

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

T3

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

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

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

Why Human Beings in Dangers?

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

T1

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

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

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

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

T3

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

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

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

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

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

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

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

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

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

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

T4

Sakka, the king of gods, asked questions and the Buddha answered. At the same time, he observed his khandhas and entered the stream. Before the Buddha arisen in the world he was the king of the gods. He was a thoughtful person and asked the same questions to some teachers of the time, and nobody could answer for him. These questions were also could be answered only by someone who had realization of the Dhamma (especially the Buddha). Therefore, it's important to understand the khandhas. Because of not understanding it we are quite a long time in the

round of existence until now. Instead we are always with craving and wrong view (taṇhā/diṭṭhi). Therefore, we are wandering in the round of existence with the dangers of old age, sickness and death. Now, you have the chance, so try hard in your practice.

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

Where do issā and macchhariya come from? From love and hate. These dhamma are good for contemplation. Love and hate are lobha and dosa. If these are coming in and can contemplate it, the root cause of issā and macchhariya are cutting off. So cittānupassanā (The contemplation of mind) is good. Delusion (moha) also cut off.

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

T5

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

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

T6

[In the Aṅguttara-Nikāya, the Buddha warned about the five dangers human beings would encounter in the future. So he reminded and encouraged people to practice diligently now, as the five dangers would surely come. King Pasenadi of Kosala also had the sixteen dreams on future human beings and the Cakkavatti Sutta in the Dīgha-Nikāya also mentioned by the Buddha about the future human beings and societies (DN.26 Cakkavattisuttaṃ). All these

sufferings and unfortunate things happen to human beings because of immorality.

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

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

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

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

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

So, practice with feelings stop papañca dhamma. The Buddha instructed Sakka on contemplation of feeling. Vedanā can be divided into 3: pleasant (sukha), unpleasant (dukkha) and neutral (upekkhā) feeling. These are bodily feelings. For mental feelings: somanassa, domanassa, upekkhā. In this sutta the Buddha taught

him how to deal with mental feelings. Mental feelings also grouped into 2: should be developed (wholesome) and should not be developed (unwholesome). So it becomes six types of feelings (3x2).

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

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

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

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

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

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

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

The Buddha didn't want people to wait for the five future dangers. Instead of wanted them to finish their practices. If you

don't do it now, then you are waiting for the danger of old age, waiting for forgetfulness, waiting for the danger of can't practice, waiting for the round of existence or painful rebirth. Work hard to finish it in this life, if you don't practice just only wasting your good kamma and intelligence for worldly matters.

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

(Sayadaw continued Sakka's story) Pleasant mental feeling has connection with sensual pleasure should not be happened. Connection with dhamma it's good. Unpleasant mental feeling also should not be happened related to sensual pleasure. Related to dhamma is good. When you can't teach your children and indifferent to them is neutral mental feeling (*domanassa upekkhā*). It's also not good to happen. Equanimity of insight is good (*vipassanupekkhā*). I am still analyzing them and not put it into practice yet. Explain with dependent arising, it becomes clearer. Without it the dhamma is not finished. If you can cut off the process and then do it, if you can't

just continue the process. In the khandhas just these two processes exist and no other. Without them there's no Four Noble Truths. If you don't cut it off these are only dukkha and samudaya saccas. If you can do it become nirodha and magga saccas. Without including Noble Truth there is no realization. The 3-positive feelings cutting off the dependent arising and the negative feelings continue the process. Developing the 3-positive feelings and contemplating the 3-negative feelings as objects of contemplation.

Body Moving Towards Death

4th March 1960

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

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

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

Craving Comes From Affection

6th March 1960

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

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

Two Kinds of Speech of the Buddha

30th Dec.1957 / 25th March 1960

There are six kinds of speech by man. (The Buddha only used two of them.) These are:

1. Not good, not true, not benefit, people don't like it.
2. Good, true, not benefit, people don't like it.
3. Good, true, benefit, people don't like it.
4. Not good, not true, not benefit, people like it.
5. Good, true, not benefit, people like it.
6. Good, true, benefit, people like it.

The Buddha used only No. 3 and No. 6 types of speech. These speeches also connection with *sīla*, so practitioner should follow these kinds of speech. Buddha used No. 3 speech according to time and situation. If needed to be waited for the time and he waited for it. The Buddha used No. 6 as soon as without delay. Sayadaw said he could not help lazy people, but can help people even they are dull until they understand. We should use these two kinds of speech skillfully in our daily life. These are using by noble and wise people.

The Buddha used two kinds of speech: (1) good, true, benefit and people don't like it; we have to use it according to time and place. (2) good, true, benefit and people like it, we have to use it without delay. As an example, the Buddha used it to teach *Bāhiya Dārucīriya* before he died. After the teaching he was killed by a cow.

Sacca dhammas are not popular to people, but the Buddha was using it for his whole life. The second type of speech is very important because for living and dying, man can die anytime. Another point is concerning with young age and old age. When getting old difficult to listen dhamma talks and not easy for practice.

(Sayadaw talked about phassa—contact in practice.) Because of contact many feelings arise. If you can contemplate phassa until to the end is Nibbāna. But it's difficult than feeling. Dukkha vedanā is coarser than sukha vedanā. Therefore, it's easier for contemplation. Whatever kind of feeling arise, contemplate anicca. Anicca is in the khandhas. The ending of it is also in the khandhas. Impermanence is dukkha sacca and the ending of it is nirodha sacca.

Time and Timelessness

19th April 1960

Time is referring to saṃsāra (round of existence), and timelessness to Nibbāna. Sayadaw gave an example of timeless dhamma with the Anāthapiṇḍikovāda Sutta (Instruction to Anāthapiṇḍika by Sāriputta near his death) of Majjhima Nikāya (MN.143 Anāthapiṇḍikovādasuttaṃ). The source of time is the sun and the moon, and without them is timelessness. With time we are eating by it, so that our lifespan becoming shorter and shorter. Instead if we are eating time then we transcend it. Accordance to Dependent Arising, the direct order (anuloma) is eating by time and the reverse order (paṭiloma) time is eating by us. So Nibbāna is timelessness and Noble Eightfold Path is timeless dhamma.

Sayadaw explained the 12-links of paṭicca-samuppāda and took the 8-factors; i.e., from viññāṇa to kammabhava as present khandhas process. Without practicing we develop these 8-factors all the times. With practice only 5-factors, i.e., from viññāṇa to feelings arise and then cut off the continuation of the process.

After the morning time and follow by night time is nothing to be happy about, because the body is eating by time and the good things are gone and bad things are leaving behind. In reality these are no profit for us only loss. We are living under the sun and the moon, and time appears. Human good kammās and intelligence are always eating by them. In the end we are becoming helpless. So we have to liberate ourselves under the influence of time. In Nibbāna

there are no sun and moon, therefore no day and night time. Time was eaten by the Buddha and arahants. Even only become a sotāpanna, a lot of time has been eaten by him. Time can only eat him again not more than seven lives time. These time and timelessness came from the Buddha who taught the 500 monks who were brahmins before. They had connection with the Bodhisatta in their past lives. After death take rebirth again is like a stick fallen on the wound. Because after dukkha, then dukkha again. Don't take the 5-khandhas as this is mine, this I am, and this is myself. Contemplate them as impermanence, suffering and not-self. The Noble Eightfold Path is timeless dhamma.

Near Death and the Five Mind Moments

29th May 1960

No one can die without seeing the way of rebirth, by seeing them with the near dying mind moments (vīthiccitta). Seeing the destinations with the near dying five mind moments and then pass away, after the dying mind moment already dead. Just send the corpse to the cemetery. The five mind moments are wholesome or unwholesome mental states. For example with unwholesome mental states, seeing back what one had deceived others or remembering them, seeing back the unwholesome kamma one had done. As an example for wholesome mental states, seeing back one had made dāna. For vipassanā practice, seeing the impermanence of the mind-body process reappear, seeing back the impermanence of the khandhas. People seeing whatever used to them (Habitual tendency, this point is very important.). Dying means one seeing back what one had done before. Some was seeing the destinations of their rebirths. For example, hell fire, hell woks etc. and tears run down from their faces. At that time there is no time for making correction. Therefore, before death, from now on we have to prepare. You can't even talk to your children and wife besides you. He is in fright of what he is seeing. Those who can cry out are (just) crying with fright.

There were very few stories could make corrections near death. The Buddha gave some instructions on this, by making preparation with insight practice. Near death discerning impermanence and these are anicca khandhas, dukkha khandhas and

then become sotāpanna sakadāgāmin and anāgāmin before death. If die with impermanence and take rebirth in heaven. (Sayadaw mentioned about Mahānāma, the cousin of the Buddha.) He was a sotāpanna but didn't know about it. So he asked the Buddha what would happen to him if he died with accident. The Buddha answered that he didn't need to worry about it, and already had the good quality for dying. Therefore, you all must prepare for impermanence. If you can have the ears of listening to the Sacca Dhamma is a tihetuka person.

King Milinda asked Ven. Nāgasena, " Is Nibbāna always exist or not?" People who can discern anicca in practice, it's exist for them. The ending of anicca is Nibbāna. If you contemplate the mind, the mind covers up Nibbāna. If you contemplate feeling, the feeling covers up Nibbāna. If you follow them to the end and uncover by it, then Nibbāna will appear.

From Vulture Eye to Wisdom Eye

26th Sep. 1960

The dukkha you all know are head ache, throat ache etc., even animals know them. This was not the kind of dukkha which known by the noble disciples of the Buddha. The first kind of knowing is ordinary knowing (by listening talks etc.) and the later by direct knowing with contemplation. Not wanting dukkha will come only by the penetration of dukkha. As an example, vultures like the putrid carcass of a dog because it's the vulture eye. Whatever existence you get, it's only dukkha and asubha (suffering and loathsomeness). So you have to change your vulture eye to wisdom eye. King Milinda asked Ven. Nāgasena that could everyone realize Nibbāna. Not everyone, only people know dukkha and not wanting it will realize it. Knowing dukkha and penetration of dukkha can realize it. The vulture eye or worldling eye means craving and attachment is the cause of dukkha (samudaya). You all know the coarse dukkha, don't know the subtle one. In all dhamma, feelings are the most covered up phenomena to Nibbāna. The real torturer to you all is pleasant feeling disguise as happiness. The real happiness is santi sukha—the peacefulness of Nibbānic happiness. The reason for not arriving to Nibbāna is you all take the happiness of feeling as real happiness and can't throw it away. It looks like this simile. You pour some honey into a plate and leave it there. After sometimes ants come and eat it. Later they die and sticking there. They were tortured by pleasant feeling and die. Now you know that in the whole round of existence, living beings were torturing by feelings. Another simile is a fish in the water. A fisherman used bait

and left it in the water. The fish sees it (neutral feeling). After seeing and wanting to eat it (pleasant feeling). Goes and swallows it and the hook pierces its mouth (unpleasant feeling). The fisherman pulls it and beats it with a stick and it dies with dukkha vedanā.

So, all feelings are enemies. Therefore, all living beings don't know dukkha and not arrive to Nibbāna. By not knowing dukkha and no insight knowledge comes. By not getting insight knowledge and transcendental knowledge never arise.

The Burden of the Khandhas

3rd Oct. 1960

The khandhas have sub-moment arising (uppāda), sub-moment presence (thiti) and sub-moment dissolution (bhaṅga). Nibbāna doesn't have these things, therefore, doesn't have old age, sickness and death. Khandha is the real truth of dukkha. It was mentioned to the monks by Sāriputta near his parinibbāna (passing away). Khandhas were always burning with the fire of defilement. Therefore, in the whole of saṃsāra, I never had peace of mind. Carrying around these khandhas was heavier than Mount. Meru, because when the world ends it would be disappeared, but the khandhas would continue for existence.

Therefore, for someone who enters into Nibbāna element (parinibbāna) will welcome it with gladness. The way of insight is watching the khandhas. You will see it as not there whatever is arising if you are watching it; because the knowing mind and the contemplative mind can't arise together. The arising is change (vipariṇāma) and not existing is perishing. Therefore, only exist as change and perishing. Change and perishing are the truth of dukkha—vipariṇāma lakkaṇa dukkha saccaṃ. If you will follow the khandhas process, you only see the changing and perishing—ehi passiko. If you are seeing the change and perishing, it becomes the knowledge of seeing the truth. After seeing it for sometimes in this way, later it'll become NOT wanting to see it. This is the knowledge of disenchantment (Nibbidā Ñāṇa). Seeing the change and perishing is the knowledge of the way as it is (Yathābhūta Ñāṇa). If the

knowledge of not wanting comes in, then the 5-khandhas disappear. This is leaving from the khandhas. If you ask, where it has gone? It's arriving to Nibbāna which is without khandhas. This point is very important. The nature of the khandhas are changing and perishing. If you are seeing these, then you get the yathābhūta ñāṇa. If you are continuing to contemplate and will become disenchantment with them. Yathābhūta means the right seeing. After becoming disenchantment don't get up and leave, but have to be continued with your contemplation.

Understanding of Insight Practice

18th Nov.1960

To get the first Path Knowledge (Maggā Nāṇa) must kill wrong view. Wrong view is sticking in the 5-khandhas. Wrong view arises because of not knowing the anicca khandhas and the dukkha khandhas. First, strip off wrong view by perception (saññā), later dispelling them by contemplation. Hence, these are the three stages of practice; i.e., intellectual, practical and realization knowledge (ñāta pariññā), (tīrāṇa pariññā) and (pahāna pariññā). You want to help someone for stripping away wrong view. For this purpose, you have to explain for him about the five khandhas. To understand the 5-khandhas need to know the Dependent Arising (paṭicca-samuppāda). Without knowing it, then you'll have doubt about the source of the khandhas. Dependent Arising has two kinds; i.e., in the book and in the present khandhas. You must know the present Dependent Arising. Wrong views and doubts are sticking within the 5-khandhas. It happens because of not knowing their arising and ceasing. It happens because not understand the law of Dependent Arising. Dependent Arising of the past was already gone so nothing to do with us now. Future also does not arise yet. Only the present is important. Everybody's khandhas are the process of cause and effect. So, only explain about mind and body is not enough. According to the book to kill ignorance and volitional formation (avijjā and saṅkhāra) is right, but this body is the cause of past Dependent Arising. The real has to kill is the present arising of avijjā and saṅkhāra. By knowing the present Dependent Arising, then ignorance becomes knowledge (avijjā becomes vijjā). Without

ignorance will not make sañkhāra. So have to practice become vijjā and asañkhāra (knowledge and not compounded). To prevent the fruits of ignorance and formation to arise, start from the present khandhas. In this way no new khandha tree grows out. Without this then it will never end. So, you have to know the present arising khandhas. For example, eyes contact with the physical form, and eye consciousness (seeing) arises. The eyes are the present arising material phenomena and the physical form also. New eyes and new physical form, new mind, new feeling, new perception and the volition of wanting to see also a new one. All these new 5-khandhas are arising now. These new 5-khandhas are nothing to do with the past and future. From sense-consciousness to feeling; i.e., the 5-khandhas are arising together. In the text writing it down in separately, but in the real process appear together. So the present 5-khandhas are not the 5-khandhas gave birth by mother, also not created by God.

Only knowing the khandha which is now arising will know the khandha which is now passing away. You all don't know how to watch a movie. When you are looking at the pictures on the movie screen, you think it's permanent. In reality, what happens is that many pictures are arising and passing away within a minute. These can be only known by looking at the role of film in the machine. The material phenomena of the eye caused by the past kamma were already ceased. Now is the new material phenomena caused by the new kamma. (Sayadaw also mentioned an important point that when the 5-khandhas are arising we only aware of the most prominent one.) For example, in a soup when salt is more prominent than the other, and we say it's salty. But in reality inside the soup including other tastes also, such as sweetness, spicy etc. Within the 5-khandhas

of the seeing mind, consciousness and feeling are more prominent, but the other three khandhas also arise together with them. (And then Sayadaw explained each one of them and the connection of cause and effect.) Eye-base and physical form elements are the causes (paṭicca-samuppāda) and the four mind khandhas are the results (paṭicca-samuppanna).

So, there are no personality and living being, only cause and effect process phenomena. Do you have any wrong view and doubt as where I come from? Material phenomena are only material elements, don't come and confuse it. Mind phenomena are only mind elements, don't come and confuse it. Material phenomena are conditioning by kamma, citta (mind), utu (temperature) and āhāra (food), not created by Mahā Brahma and God. By knowing the causes, doubt is overcome. Knowing that there are only mind and body phenomena, can wrong view come and stick with it? No, in this way wrong view and doubt fall away. This is only in intellect and not by practice. There are three ways to dispel them; i.e., by intellect, practice and extermination (study, practice and realization). The 5-khandhas are arising and passing away, and replace by another new khandhas etc. in this way without end. (The past kammic energy support these continuations.) For contemplation no need to concentrate all the 5-khandhas, only one of them. It's the contemplation of impermanence and also one's own death. After you have seen your own death all the times and do you still want it? The Buddha said that if you are looking for the beginning of a being, it will never end. Why is that? Because all these deaths can never come to an end. When every khandhas is arising, but it can't be contemplated, then Dependent Arising continues and will receive

future khandhas continuously; whereas it will not (receive) by contemplation.

Vipassanā is contemplating one's own death. After seeing your own death, do you have any affection to them? In this way of discerning impermanence, the Buddha and worldling (puthujjana yogi) are not the same rate. For example, the Buddha in each moment for the mind is hundred thousand billion times/sec and matter five thousand billion times/sec. These rates were after become a Buddha; he could not discern that much before enlightenment. Even the Buddha and Ven. Sāriputta are not the same rate. (This talk was delivering to U Tan Daing and his friend U Tun Yin. They came from Rangoon (Yan-gon) and made inquiry on practice. Later U Tan Daing became a very close disciple and propagated Sayadaw's talks around Burma by establishing Mogok Vipassanā Centre in Rangoon (Yan-gon).)

To Deal with Wrong View and Doubt

14th Nov.1960

Sit comfortably and observing the breath in and out normally. This is oriented for samādhi. Samatha by itself can't arrive to Nibbāna. Let us talk about vipassanā. After you are observing the breath for sometimes, there arises an itching sensation at a place on the body. Before, this does not exist on the body. It's changing now (vipariṇāma). Changing is arising, the change disappears is perishing. Only arising and passing away exist. After stop ānāpānasati for a while and observe, seeing the arising and passing away. Changing is the truth of dukkha. What the Buddha said was right. Knowing is magga sacca. In this way following all the arising phenomena and seeing their arising and passing away is truth of dukkha. Then you know what the Buddha said that clinging to the 5-khandhas was dukkha sacca. In this way whatever mind arises and know, feeling arises and know. You will discover them on the whole body. They are arising without any gaps for a needle to get in. Kāye sabhāvaṃ viditavāna—It's knowing the nature of the body. You know that one's body is truth of dukkha. Don't follow ānāpānasati, but if samādhi and discernment become weak, then return to the breath. Observe the mind at the heart base which is knowing the breath. After that follow whatever arising and then without anything to follow just return to the breath. This is knowing the phenomena of dukkha, so it's mindfulness of the dhammas—Dhammānupassanā satipaṭṭhāna. Practice as the simile of a spider taught by Ven. Nāgasena to King Milinda. By watching and catching, you will get the prey of impermanence. After you discerning them as disgusting,

and disenchanting and the knowledge develops. Before you discern the impermanence of dukkha, and now is knowledge of disenchantment. If you are becoming disenchantment, then it's the second development of knowledge. After disenchantment I want to remind you, continue to follow the arising phenomena. They will show you the truth of dukkha. After that, develop to the knowledge of not wanting, because it's the assemblage of dukkha that becomes the knowledge of not wanting. And then all dukkha will come to an end. Dukkha nirodho Nibbānaṃ—you will find Nibbāna, the ending of dukkha. The death of diṭṭhi-taṇhā is samudaya sacca. It extinguishes the hell fire and wok. (In this talk Sayadaw urged his disciples to do vipassanā first and later for business.) You have to practice vipassanā during your daily life, such as eating, working etc. After you are closing the doors of painful rebirths and can live as you like. You have to practice hard before death comes and before your kamma and intelligence becomes weak because old age, sickness and death are always there.

For healthy and safety life people are looking for refuge here and there. Some times with superstition and wrong ways. If you have envy and avarice will never safe from dangers. You have to make precautions beforehand when it comes, and know how to defend it. Don't forget about that treasure accumulate with treasure, and rubbish with rubbish. If you have love and hate, then envy and avarice will come. Greed and anger are the source of it. If you are practicing dhamma, then you are the insider of the Sāsana (Dispensation of the Buddha) and without it the outsider. The outsider can't enjoy the sun and the moon of the Sāsana. If you die earlier, Sāsana also disappear for you. So there are two reasons for its disappearance, die early and not practicing. Love and hate come

from desire. There are two kinds of desires, wholesome and unwholesome. Desire comes from thinking. You can't sleep at night because of too much thinking. So, have to contemplate thinking (vitakka).

Wrong view and doubt are sticking in the khandhas. So have to know the cause of the khandhas. To understand the khandhas have to know Dependent Arising. Without fallen off diṭṭhi beings are wandering in the pleasant and unpleasant existences. The cause of the khandhas is Dependent Arising. From there you know how to strip off wrong view and doubt. Real understanding of it is quite rare (Sayadaw emphasized was true, most Buddhist even don't know about it.) Want to strip off diṭṭhi have to understand the source of Dependent Arising. Without knowing the causes of the khandhas, stuck with doubt. Don't know the result, stuck with wrong view. This is a very important point. In the Saṃyutta-Nikāya the Buddha mentioned that it was more important than the head was burning with fire and the body was piercing with a spear. Have to deal with wrong view first and later the other problems. Don't take it as I am frightening you. There is nothing more frightening than wrong view. The Buddha used his knowledge and saw that nothing was more serious than wrong view. There were a lot of stories on killing parents (Nowadays a lot of news on patricide and matricide appeared in the east and west.) If you have diṭṭhi and taṇhā will come. Forbid the Path and Fruit is diṭṭhi. Resistance by wrong view and doubt even someone discerning anicca can't realize Nibbāna (Sayadaw in his many talks emphasized this point very often.) If you don't intellectually dispel wrong view beforehand whatever you are seeing can't realize Nibbāna. There were many stories in the Pali Texts. For examples, Ven. Anuradha, Ven. Channa and Ven. Yamaka,

they couldn't realize the Dhamma before because of their wrong views. Only by the help of the Buddha and Ven. Sāriputta that became success. After Ānanda became a stream enterer but could not developed forwards was looking after the Buddha and busying with other matters.

Khandha paṭicca-samuppāda—doesn't mean the whole day of process but what happening at the present moment. Present khandha is not the khandha gave birth by mother or yesterday khandha, but the new arising khandha. If you know this, you are free from the view of permanence. From young you are growing up is eternalism—sassata diṭṭhi. People will think the new arising khandha is nothing to do with the old khandha, then it becomes annihilationism—uccheda diṭṭhi, so wrong view is sticking here and there. These two wrong views are hindering the Path and Fruit Knowledge. The Buddha said to go on the middle way. The matter of the eye is conditioned by kamma, citta, utu and āhāra (action, mind, temperature and food). Eye consciousness is caused by ārammaṇa-dvāra (sense door and sense object). By knowing these will free from uccheda diṭṭhi. The cause is not cutting off. By intellectually free from diṭṭhi and discerning impermanence can enter Nibbāna. These two wrong views are coming from identity view—sakkāya diṭṭhi.

Don't let these views arise with the 5-khandhas. The Buddha said if you had any one of them even didn't have the knowledge in accordance with the truth—saccanulomika ñāṇa. If you have identity view and also have all the 62-wrong views. By knowing that it is the process of cause and effect and not created by Mahā Brahmā or God, then you are free from doubt. These are cause and

effect phenomena, not a person and not a being. There are only mind and body while the 5-khandhas condensed. In the discussion between Ven. Sāriputta and Ven. Koṭṭhita (Mahākoṭṭhita), it was said that with contemplation of the mind, it includes the body; with contemplation of the body, it also includes the mind. (If you contemplate the mind, it includes with the body; so as with the body, it also includes the mind. They are working together, arising and passing away together. So it doesn't need to do all the satipaṭṭhāna in the twelve links of D. A. .) Viññāṇam and nāma-rūpa (consciousness and name—form) are also the same way. These examples were by the Buddha and Sāriputta. They are depending on each other. If one of them is collapsing and the other also do. Therefore, Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent. Everyday people are doing uncountable unwholesome kammās. So the result would be also a lot but the time is not yet arriving to give the result. They are not doing anything to cut off the kammās. Because of vedanā living beings are doing a lot of kammās (vedanā paccaya taṇhā..., kammabhāvo—feeling conditioned craving..., action). These are kammās desire for khandhas. You all take kamma as parents so rely on them as kam father and kam mother (kam—Burmese word for kamma). But the Buddha taught you to rely on nyan parents, nyan father and nyan mother (nyan—Burmese word for ñāna). Insert knowledge between feeling and craving. You divide the 5-khandhas and get the 4-satipaṭṭhāna. If you can contemplate impermanence to anyone of them, then craving and clinging are gone. Therefore, the Buddha declared that he had got rid of all wholesome and unwholesome dhammas. Wanting to cut off kamma, practice with one of the satipaṭṭhāna. Without it become a human ball and kick by the

wholesome and unwholesome dhammas. So must contemplate impermanence to one of the satipaṭṭhāna.

Contemplate Anicca, Perceive Anicca and Know Anicca

1st Feb. 1960

[Based on Sārandada Sutta, Aṅguttara-Nikāya (AN.5.143 Sārandadasuttam). Five hundred Licchavī princes were talking about, "What are the most difficult things to come by?" They thought about the five things as: horse, elephant, jewels, woman and a rich person. They asked the Buddha and he answered the five rare things to encounter. These are:

1. To encounter the Buddha's Sasāna
2. To encounter a teacher who can teach the Sacca Dhamma
3. By understanding of the Sacca Dhamma
4. After understanding and put into practice, and discern anicca (Dhammānu-dhammappaṭipatti)
5. Repay the gratitude by realization of the Dhamma → (To the Triple Gems and the teacher)

This is an important discourse. Now, you all are having these rarities. So have to put effort for practice without giving up. Every time the mind is in despair check these factors and encourage yourself. Another discourse in the Aṅguttara; the Buddha taught about the way of practice for the realization. People who have these five rarities and practice in accordance with the way and have confidence must realize the Dhamma. I myself is teaching you the right things in accordance with what the Buddha had taught. The

tradition of the Buddha was never talked two ways but only one true speech. (This point is very important for Buddhists who study the teaching of the Buddha, if not, they will confuse with what the Buddha had taught, and because there were new ideas crept into his teachings.) He used to speak only what was beneficial. I'll talk about the Buddha's way of practice. The Buddha taught that whatever mind state arises, contemplate as anicca, perceive as anicca, and know as anicca. For example; lobha, dosa etc. mental state arise and by contemplating no clinging happen and no kamma create. So they all cease to come. (1) Whatever arising and contemplate anicca, (2) perceive as anicca. You have to contemplate quickly. If not, kilesa will take the upper hand. This is the Dhammaniyāma Natural Procedure. It's happening all the times. Dependent Arising is natural procedure. If you don't contemplate, it will continue. If you contemplate, it's cutting off. It's the natural procedure of the round of existence and must cut off with effort. You can stop the wheel of samsaric dukkha with the wholesome dhamma of insight. (3) Knowing it as anicca—This knowing create the wholesome dhamma. These 3 points were taught by the Buddha that I have to mention it. In the real practice by contemplation of impermanence and all are including in it. And then you can ask, "Can I realize the Dhamma in this way?" If you can contemplate by not letting kilesa comes into the practice will realize it.

When you are doing sitting meditation, make a resolution—*adhiṭṭhāna*. For examples, "Within an hour I'll not let kilesa come in and only continue with anicca. Stay with anicca and do not mix up with other mental states." Hence, you will realize the peaceful sukha Nibbāna in this life as guaranteed by the Buddha in the Sutta, try hard in the practice. I am worry that you may put the blame on the

perfection—pāramī. So I had talked about the 5-rarities beforehand. Concern with the kilesa which comes in and take it as an object of meditation. So contemplate it as anicca. Example, hearing a sound and contemplate the hearing consciousness. If you don't then the kilesa mind of "What sound it is?" will come in. Whatever mind state comes in, it's for the starting point of kilesa to follow behind. By contemplation of the first coming in mind state is cutting off the kilesa mind which will follow behind. If you ask, "When I'll realize the Dhamma?" This is depending on you and nothing to do with the teacher. Depend on one's own character and perseverance or kilesa volume and effort. Without kilesa comes into the practice will realize quickly. Anyhow you will realize it but do not reduce your effort. If you afraid of the dukkha as much as the drops of water in the lake of each side 50 yojana wide, length and depth, you must work hard (a simile used by The Buddha in the Saṃyutta-Nikāya.).

Worldly Fetters and Realization

19th Nov.1960

[Vaccha brahmin asked the Buddha the following questions. (1) Is there anyone without giving up the worldly attachment can realize Nibbāna? (2) Is there anyone without giving up the worldly attachment can reach good rebirth? (3) Any Ājīvaka (or Ājīvika) ever been realized Nibbāna? (4) Any Ājīvaka ever been reached good rebirth? (Ājīvakas were people reject the law of kamma.) The Buddha's answers to these were: (1) Negative answer (2) Positive answer (3) Negative answer (4) Negative answer, but only one person. Sayadaw gave a clear explanation to these Q and A. He said someone is at the time of practicing already giving up worldly things. Therefore, people in family life by regular practice can realize Nibbāna (e.g., Sun Lun Sayadaw was a very good example in modern time). For Ājīvakas they had niyata micchā diṭṭhi fixed in destiny because of this wrong view or akiriya-vāda—doctrine of non-action. So the Buddha with his psychic power looking back 91 kappas—Buddhist aeon have never seen that any Ājīvaka realized Nibbāna and reached good rebirths. But the Buddha only saw one Ājīvaka reached sugati—good rebirth, and this man was he himself and at that time believed in kamma. (MN.71 Tevijjavacchasaṭṭam)

Vaccha said that people believed that the Buddha knew everything every moment even during sleep. The Buddha replied that it was people misinterpreted him. (Later Buddhists also misinterpret him in many things.) He only knew by reflection. Sayadaw explained vipassanā process and said that the Buddha

mentioned only 3 insight knowledge. These are: (1) Udayabbaya ñāṇa—Knowledge of rise and fall (2) Nibbidā ñāṇa—Knowledge of disenchantment (3) Magga ñāṇa—Path Knowledge. Path Knowledge is discarding the khandhas and taṇhā. For example, Sotāpatti Magga Ñāṇa—The Path Knowledge of Stream Enterer is discarding the 5-khandhas to painful rebirths (hell, ghost and animal) and the craving to identify view—sakkāya diṭṭhi, doubt—vicikicchā and adherence to rites and ceremonies—sīlabbataparāmāsa.]

The Buddha automatically knew everything was not true. He knew only by thinking. Sleep was with the life continuum of the mind (bhavaṅga citta) and how could he knew it. He was a triple knowledge (Tevijjā) person. These are: Pubbenivāsa abhiññā—Direct knowledge of past lives. If he was thinking people past lives and knew all of them, he also knew what would happen to them in the future. This was Dibbacakkhu abhiññā—Direct knowledge of divine eye. And also had the knowledge of destruction of the taints —āsavakkhaya ñāṇa. With this knowledge he also could teach people for their destruction of the taints. (This was the most important knowledge of the all.) (Sayadaw gave some examples of the King Suddhodana and Santati Minister for their attainments of Nibbāna living in the family life.) The fetter—Saṃyojana of affection to one's body is greater than the fetter of wealth and family members. The time of practice is the time of discarding the fetter temporary. So the one who practices will realize the Dhamma, whereas no realization without practice. If you know how to insert the knowledge between the Dependent Arising processes at any time; then you are discarding the fetters. During the practice if any kilesa comes in, then it will take time, and without coming in

become quicker. So don't blame on the perfection (pāramī). In *Peṭakopadesa* Pali, for ordinary disciples—*pakati sāvakas*, they will realize the Dhamma if they complete with these two factors: (1) Listening to the *Sacca Dhamma* and (2) Wise attention. If you end up at other people sayings can be miss the chances. 'This is terrible. A person without contemplation and the fetters are always happening. By contemplation and it doesn't. If you are still discerning only mind and feeling, then these are lower level of knowledge. Not seeing mind and feeling instead *anicca* means higher level of knowledge. Not discerning the 3-characteristics is still in the lower level. Seeing rise and fall will arrive to the higher level of knowledge, arriving to its intrinsic nature—*sabhāva*. If you are still seeing the *khandhas* (i.e., form, feeling, mind . . . etc) still not complete, because the Buddha said that the 5-*khandhas* are *anicca*. In the *satipaṭṭhāna Sutta* Pali said that have to know the mind, feeling etc., but not ask to contemplate these things. (It was mentioned in the beginning.) The Buddha wanted us to contemplate are their *anicca*. (It was mentioned in the end.)

Contemplation of feeling means remind us the object and without it don't know what to do. 'The real contemplation is the arising and passing away of them. To know that after arising is not there. Seeing impermanence is *Yathābhūta ñāṇa*—the knowledge of the way as it really is. Both of the Pali passages are right. The reason why the Buddha taught about the lower level of knowledge was to let us know the object of contemplation. Is it to show the objects of contemplation, to see them or to discern their impermanence? Only by discerning impermanence that the reality and the knowing become fit together (i.e., *Yathābhūta ñāṇa*, here the Burmese words for the reality and the knowing fit together means you are discerning

what really exist. But usually we see what really not exist.) Arriving to the higher level of knowledge, then wrong view falls off. If you discern impermanence continue to contemplate. After sometime will become disenchantment but still in the 5-factors of the Path. Before you see the impermanence and now become disenchantment. These two knowledge are quite different. If you ask why they are different? The answer is kilesa becoming thinner. Don't reduce your effort and contemplate with perseverance. The knowledge will rise up again as these are not worthy to have. This is the penetration to the knowledge of Function—Kicca Ñāṇa. The object of contemplation, mind and feeling etc. disappear. It's the right knowing of the truth of dukkha. The khandhas related to the diṭṭhi kilesa—defilement of wrong view disappear. It becomes khandha nirodho Nibbānaṃ—The ceasing of the khandha is Nibbāna. Diṭṭhi kilesa disappears by not arising. The khandha disappears from the existing. Khandha nirodho and the four apāya nirodho cease together. (Here, by destroying the defilement of wrong view that present khandha ceases and at the same time the future four painful rebirths are totally ceased.) The 3-insight knowledge of seeing impermanence, disenchantment and the ending of the khandha are teaching by every Buddha in the past and the future to come. (This talk could have an interpretation problem for some to satipaṭṭhāna. To know both of the arising and passing away, in the beginning of the practice one may be not able to discern impermanent; whereas he can discern it with strong sati and samādhi later.)

Volition, Action and Kammic Formation

23rd Nov.1960

[Here, Sayadaw gave a talk on cetanā (volition), action (kamma) and saṅkhāra (kammic formation). It was an interesting talk and explained their meanings and their connection in the Pali Suttas and Abhidhamma. These words are important for Buddhists to know them. Saṅkhāra has four meanings: (1) formation; (2) mental formation, i.e., the fourth aggregate; (3) kammic formation; (4) prompting. The saṅkhāra here in this talk was No. (3) kammic formation or in the 12-links of Dependent Arising avijjā paccaya saṅkhāra—ignorance condition kammic formation.

The Buddha with his pubbenivāsa abhiññā—direct knowledge of past lives was looking backwards to find the beginning of a living being (even may be his own). But he would never reach the end of his past lives because saṃsāra—round of existence was too long for every living being, but he could find the causes of their origin. It was avijjā (ignorance) and taṇhā (craving). Sayadaw said all the khandhas are conditioning craving and not only feeling (vedanā), but feeling is the nearest cause for craving.]

[Cetanā—volition or stimulation is kamma—action. Two kinds of cetanā; create kamma and not create kamma. Pure cetanā is not create kamma just only cetanā. By vaṭṭas (round of existence); vaṭṭa cetanā—create existence, and vivaṭṭa cetanā—not create existence. All arahants their actions are pure cetanā and not kamma. If giving

the result, it's kamma. In the Dependent Arising of 12-links, saṅkhāra is past kamma and kamma-bhāva is present kamma.

In our many past lives we had created many saṅkhāra kamma; i.e., good, bad or mixed kamma which are always waiting for the chance to give the result. Kamma-bhāva is two ways. If we have a teacher who can teach Dependent Co-arising and vipassanā practice, then we will not create kamma-bhāva. If not, we create kamma all the times. We can observe our minds at viññāṇa or vedanā or taṇhā or upādāna (see the 12-links of D. A). In this way stop creating kamma. In past lives because of avijjā and taṇhā (ignorance is like father and craving is mother), we had created many kammās which were saṅkhāra. It will follow up in saṃsāra until our last lives as arahants. We can see these results in the Suttas and in daily life of all human beings. As an example of Ven. Mahā-Moggallāna's life; he was severely beaten by bandits because of one of his heavy kammās on his past life by killing his own mother. (Sayadaw continued to explain that people can take kamma with wrong view by telling the Mahā Puṇṇama Sutta.)

In the Abhiṇha Sutta (The Daily 5-Recollections, from Aṅguttara Nikāya, AN.5.57 Abhiṇhapaccavekkhitabbaṭṭhānasuttaṃ), the Buddha taught to rely on kamma as a conventional truth or samatha practice (cāgānussati). The path of kamma is within the round of 31-realms and the path of knowledge (ñāṇa) transcends it. Kammic way is in saṃsāra and ñāṇa way is transcend saṃsāra or towards Nibbāna. For vivaṭṭa dāna (generosity to transcend dukkha), the Buddha mentioned dāna with vipassanā (in the Aṅguttara, AN.7.52 Dānamahapphalasuttaṃ).

In the Abhidhamma of Dhammasaṅgī, we can see three types of dhamma. (1) Ācāya-gāmino dhamma (2) Apacāya-gāmino dhamma (3) Nevācāya-gāmino nā pacāya-gāmino dhamma. The first is dhamma leading to birth and death, i.e., all wholesome and unwholesome dhammas. The second is not leading to birth and death; i.e., The Noble Eightfold Path. The third is neither (1) nor (2); i.e., the Buddha and arahants. These three dhamma can be found in the khandhas.]

The seed of volition (cetanā) is called action (kamma). Without the seed is just volition. The past action is saṅkhāra and the present is kamma-bhāva. Functional kamma is kiriya kamma, just only function which were done by the Buddha and arahants. The kamma not give the result is regarding as pure cetanā. Some kamma-bhāva give the results and some are not. Can contemplate up to clinging (upādāna) not create kamma and no result (In the Satipaṭṭhāna Sutta of contemplation of the mind, the Buddha asked to contemplate when greed arose. But from craving to become clinging may be a little difficult.) Saṅkhāra kamma always gives the result. Without the ignorance ceases then the saṅkhāra not ceases, the saṅkhāra not ceases always connect the khandha process. By meeting spiritual friend (kalyāṇa-mitta) can stop the kamma-bhāva. Buddha and arahants are only khandhas. Others are clinging khandha (upādānakkhandha). A person without any clinging is just only khandha and with clinging is upādānakkhandha. There are many types of khandha; past and present khandhas etc. Take the kamma as mine is atta-diṭṭhi (self-view) or kammavādī atta-diṭṭhi. Permanence (nicca) is self (atta) and both of them are the same. The Buddha taught that: Sabbe dhamma anatta—All dhammas (including Nibbāna) are not self. Therefore, how can kamma

becomes atta—self. Including Nibbāna is not self (Some Buddhists described or took Nibbāna as like atta in some books and teachings, i.e., go against the Buddha’s teachings.) Taught about kamma in the suttanta method is for people who want Nibbāna slowly. But, now who want Nibbāna have to cut off kamma by doing vipassanā. Any realm of existences is the power of kammic energy. Cutting off kamma is the power of knowledge. Every dāna done by seeing dukkha sacca does not continue the round of existence (saṁsāra).

(Sayadaw taught his disciples how to perform a vivaṭṭa dāna which support to transcend dukkha. Most people done it with the desire (lobha-taṇhā) for the support of round of becoming. There were a few talks by him for this purpose before, and after a great offering, such as kaṭhina ceremonies, for meditation hall, Saṅgha dwellings etc. He first talked about dukkha sacca from the mother's womb to old age, sickness and death, about burning with the eleven fires of human life etc.) At first, contemplate and see the impermanence of the khandha, and then make a resolution by wanting to free from the vaṭṭa dukkha—round of dukkha existence. This dāna is done by the knowledge of truth—sacca ñāṇa. The most superior dāna is enriching by vipassanā (Aṅguttara). The dāna for changing prison is not good and also not encourage. Whatever prison you are in changing prison is only prison. In the same way whatever existence you are in changing dukkha is only dukkha. (at last Sayadaw used the Sammādiṭṭhi Sutta, MN 9 or MN i 46, from the Majjhima Nikāya to explain the two types of worldling.) (1) Worldlings outside the Sāsana. Believe in kamma, so kammassakatā sammā-diṭṭhi. By itself alone not realize Nibbāna. (2) Worldlings inside the Sāsana. Believe in kamma also and get the knowledge of impermanence, so can realize Nibbāna.

Seeing One's Own Death Is Vipassanā

25th Nov.1960

[Sayadaw gave a meditation instruction here. The language he used was unusual. He said when the observing mind and mental states arose; we could see their disappearing or anicca. A mind born and it dies, and then another mind arises again and dies again. Two minds and two mental states can't arise together at the same time. So when a mind arises we observe and it's not there anymore. When the observing mind comes in, it dies already. At that moment we are alive with the observing mind (magga). When another mind arises, the observing mind also disappears. So there is no observer only the observed. Vipassanā is seeing the death with the living mind. If you could see the death with the living mind, then the Buddha had arisen. Without it no Buddha arose then it becomes the path of ignorance condition kammic formation. So what really make the mind and body process on and on. Sayadaw sometimes in some of his talks mentioned about the hell beings suffer in hell. They die instantly and born again instantly on and on until their karmas are finishing for the hell. Some petas never had a drop of water to drink for their thirsty. They lived for a very long period of times between each Buddha. They continued to survive by food of kamma (kammāhāra).

Mind is the creator because it creates kamma. Even before the being dies the results are starting to materialize. There was a sutta about Nandiya upāsaka. Because of his good karmas celestial mansions were starting to appear in the Tāvātimsa Heaven even

before he died. One time Ven. Mahā-Moggallāna visited there and found out some beautiful mansions with celestial nymphs were waiting for someone to arrive there. They requested Ven. Mahā-Moggallāna to send the message for Nandiya upāsaka (Dhp 219~220; DhA · iii · 290ff, Vv.PTS:#862). There was a remarkable parallel in a modern day story. This time do not with the outside objects but with the materialisation of a human embryo by the kammic energy. This was in Ajahn Mun's Biography about an elderly nun (see Ajahn Mun Biography, The legacy, pp. 416–418)]

Human dukkha can't be compared to the dukkha of the hells and hungry ghosts. By reaching the sotāpatti magga (the knowledge of stream entry), dukkha only left for seven drops of water compare with the whole drops of water in a huge lake (a cubic lake which is 50 x 50 x 50 yojanas each side with full of water, 1 yojana = 8 or 13 miles, from Sacca Saṃyutta). Therefore, you all have to put full force energy for practice. Only by practice to get the vipassanā magga (insight knowledge) that you'll get the supramundane knowledge (lokuttara magga). Vipassanā knowledge is the cause and supramundane knowledge is the result. (It mentioned in the Susīma Sutta) Vipassanā knowledge is seeing the impermanence and supramundane knowledge is seeing the ending of the impermanence or impermanent process. Therefore, only you can see the impermanence, then you can see the end of it. By killing the kilesa worms with insight knowledge and you get the light of supramundane knowledge. Seeing one's own khandha is vipassanā knowledge. When the first mind is arising and you are alive with the first mind. If the second mind arises, the first mind dies away and you are alive with the second mind again. You have to know in this way. Therefore, contemplation of one's own death is vipassanā.

Discerning one's own death is vipassanā. We don't see the numerous momentary arising deaths that craving (taṇhā) arises, and wants to become human beings or heavenly beings. By not seeing one's own death; and ignorance, craving, clinging and action continue. In this way dukkha machine is going on and on. People are alive without knowing is like a blind man walking along the way. Seeing the death is going on the right path and without it on the wrong path. How to see one's own death is the best way of seeing? Don't see it in the way of fright. Seeing it as a stranger, then it's equal to the word of prato (Burmese; stranger or alien; Pali, parajana. You cannot stop it happens, so looking at it as a stranger. In this way is no fear and fright. This is also seeing it as not-self (anatta). In this way of seeing and vipassanā knowledge is becoming mature and developing. And then become don't want to associate or living with the stranger. It makes samudaya taṇhā in the heart becomes thinner. By knowing it as not mine, wrong view and doubt fall away. Strangers are not coming anymore, and free from the dead ones. And then not seeing one's own death anymore is Nibbāna. This is Nibbāna element. (Sayadaw continued the Susīma story). Practice with the insight knowledge beforehand and then will follow by the Path Knowledge (vipassanā ñāṇa → magga ñāṇa) (In most of the suttas the Buddha taught about three knowledge, but here in Susīma Sutta mentioned these two knowledge.)

Part 4

Inward Exploration

25th September 1962,
28th November 1960, 1st to 2nd December 1960

[Sayadaw gave these talks (here four talks) based on the Sammasa Sutta of Nidānavagga Saṃyutta (SN 12. 66). The Buddha asked the monks if they were engaged in inward exploration. One of the monks answered as he explored the 32 parts of the body. But the way he explained did not satisfy the Buddha. So he taught the monks how to engage in inward exploration.]

T1

The khandhas have impermanent nature. We were born as blind, and will die as blind people if without knowing it. Don't die as worldlings but as sekha and asekha (sekha=trainee, three lower grades of noble disciples. Asekha = one beyond training, i.e., an arahant), and will be ended dukkha. It's important to explore you yourself. This was taught by the Buddha in Kurus (present day New Delhi Area). One of the monks explored the 32 parts of the body but the dhamma standard was low. The Buddha wanted them to explore the truth (i.e., sacca). There are a lot of ageing and death in the body. The 28 matters (physical body) and 53 minds [These 53 minds are according to the Abhidhamma: 52 mental factors

(cetasikas) + with one consciousness (citta)] are due to be old and die. It becomes apparent that there is nothing, only the truth of dukkha exists. Ageing and death are truth of dukkha (dukkha sacca), and the contemplation is truth of the path (magga sacca).

Contemplate in this way the dhamma to Nibbāna appears. Continue to contemplate as where the ageing and death of the truth of dukkha comes from? Ageing and death dhamma come from the khandhas. Ageing and death is dukkha sacca, and the khandhas is samudaya sacca (Khandha is the cause of ageing and death). The knowing of it is magga sacca. People are praying for the khandha is the same as making the prayers to get dukkha sacca because the khandha is carrying ageing and death with it. You must pray for the ending of khandha, and I urge you for the practice. Continue to contemplate where is the khandha come from? In this way the dhamma for the practice is becoming apparent.

The Buddha was using the way of paṭiloma (The reverse order of Dependent Arising) to find the cause. It comes from the desire of becoming. Taṇhā—craving is the source of dhamma. Khandha is dukkha sacca and taṇhā is samudaya sacca. Therefore, I have to warn you. Don't pray for the becoming whatever wholesome merits you are doing. You will get the khandha and follow by ageing and death. Again contemplate where is taṇhā coming from? It comes from the affection to the khandhas. We regard to the five khandhas as pleasant and desirable things.

That becomes craving for it. Not understanding the second section of the Dependent Arising that becomes affection. (Divide the 12 links of D. A will get the four sections: Avijjā → saṅkhāra

→ / viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā → /
taṇhā → upādāna → kammabhava → / jāti → jarā, maraṇa). (Here
the second section is from viññāṇa to vedanā). Therefore if you
understand them you have no affection to it. If you don't
understand them as truth of dukkha you will attach to it. You have
to correct the second section. You all take it as truth of happiness.
Because of that, it made us for crying in the whole of saṃsāra.

We'll contemplate the mind base (manāyatana) in the second
section. (Here Sayadaw taught cittānupassanā) We are affectionate to
all the minds which are arising from the 6-sense doors that the
second section connects with the third section (vedanā → taṇhā).
We must correct the wrong view regarding to the second section. If
you understand it as truth of dukkha, then third and fourth Sections
will not come. Contemplate all the minds arising as impermanence.

T2

Ageing (jarā) is heat element (tejo). Death (maraṇa) is also heat
element. The body becomes mature and die are heat element. The
Buddha asked the monks to explore on ageing and death. These are
truth of dukkha, in the body only, which he wanted them to
investigate. Knowing it is magga sacca and it becomes two truths
(dukkha and magga saccas). Burning alive is ageing (jarā) and
burning to die is death (maraṇa). If you want to think at home just
think about these things. Think about the reality with knowing.
Where are they come from? Come from the khandha. So khandha is
the cause and ageing and death is the result. Without khandha is
without ageing and death. If you know this, again it includes the

other two truths of samudaya and nirodha (The origin and cessation). You complete the four truths. Where does taṇhā come from? It comes from the eye (cakkhu), ear (sota), etc..., the six āyatana (sense bases). It comes from the affectionate things of mind and body phenomena. (The 6-sense bases are mind and body) So taṇhā is coming from the mind and body. Therefore āyatana is the cause (samudaya) and taṇhā becomes the result (dukkha).

If the cause ceases, the result also does. It's the cessation (nirodha) and the knowing is knowledge (magga). (Therefore in every moment whatever is arising and contemplating we know the four truths). Again we know the four truths. If we don't think about these things and don't know the four truths, then we are living in the darkness and dying in the darkness. These are investigating in oneself. Thinking in the direct order is connecting the cause and result (i.e., samudaya and dukkha). Knowing their cessations are nirodha and magga.

Affection comes from unwise attention (ayonisomanasikāra). Taṇhā comes from taking them as permanence, happiness, self, health, safety (i.e., nicca, sukha, atta, ārogya, khema). Because of craving we get the khandhas. Because of the khandhas we get ageing, sickness and death. Unwise attention is not vipassanā practice. Wise attention is vipassanā practice.

The Buddha said that he was arising into this world to teach people and these things were like beverages mixed with poisons. If you drink it will get sick and die. So the Buddha warned us not to drink it. Sāmsāric travelers are hungry people. They always die with never fulfill their thirst and hunger. Near to death they cling to this

and that and die with it. The 6-sense bases (āyatana); from eye (cakkhu) to body (kāya) are physical phenomena. Mind base is consciousness with mental factors. Condense all of them you get back the five khandhas. So contemplate the five khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta) and fearful (bhaya). In this way taṇhā die, ageing and death cease (Sayadaw said this Sammasa Sutta is very good Dhamma. In his talks collection can see quite a few of them). In this sutta the Buddha taught five ways of insight contemplation. Contemplate the five khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta), fearful (bhaya) and disease (roga). Every time taṇhā come in you know it, and this will lead to Nibbāna. Drinking the poison beverage or not is depending on using the insight contemplation or without it.

T3

Ageing and death exist in the khandha. It's truth of suffering (dukkha sacca). Thinking about their root source, find out, dig up and burn it down is good for us. I'll show you the way of thinking and cutting off it. The teacher duty is to teach you until you understand it. After understanding and to practice is the yogi's duty. We are afraid of ageing, sickness and death and can't escape from it. Where do ageing, sickness and death come from? If you think about it backwardly will find the cause of origin (see the 12 links of D. A.). This dhamma will end ageing, sickness and death. Ageing, sickness and death come from the five khandhas. Heat element is functional for ageing. Warmth makes it getting old and mature. All the existing body, teeth and head hairs are burning with it. It makes you sick and

die. Temperature is increasing and becoming sick is the heat element. After come ageing and sickness with the heat retreat, blood drops and die. The cold heat element kills the person. So ageing, sickness and death are born of the khandha. Only foolish and stupid person desires the khandha. A place without the great four elements and khandha will be freed from ageing, sickness and death. Living beings don't know that ageing, sickness and death are the truth of dukkha.

So they try to get it, and looking for death. Even they are not clever as animals. Animals are afraid of death and when they encounter dangers try to run away. But for human beings they are making merits and asking for ageing, sickness and death (These are very common in traditional Buddhists whatever their schools are praying for the happiness of human and heavenly beings). Not knowing the truth is becoming over craziness. Where is the five khandhas come from? It is from the wanting *taṇhā*. People with craving for life don't know the truth of dukkha and want to change life. They are only exchanging dukkha but they think it will lighter. All are the same 100kgm each. Suffering is the same as before. If the guide is not good, people will fall into abyss (Importance of teachers, and good to contemplate for all Buddhists whatever their traditions).

Where is *taṇhā* come from? It is from the affectionate things. If you love your khandha, then it comes from it. If you love your family members, then it comes from them. In short it comes from the 6-internal bases (*āyatana*). *Taṇhā* comes into being because of the affectionate things. Being born and dying, moment to moment, in the state of suffering is called the world (*loka*). Rounding like a

ball is loka. In whatever state you are in will become affectionate to it. And then die without ever fulfilling your hunger and thirst. People die without any satisfaction (one of the meanings of dukkha is discontent. Contemplation of impermanence is the way of dispassion.

T4

I ask you to work for discerning the truth. Without knowing it and saṃsāra is long. I will tell the differences between the one who knows and who doesn't know. Someone is working for the enjoyment of existence doesn't know the truth. Working for the cutting off existence is to know the truth.

The Buddha emphasized the important of knowing the truth with an example. If someone who could teach you the truth and making a demand, you should follow it. The Buddha gave an example of the demand as using 900 spears everyday (in the morning time 300 spears, mid-day 300 spears and evening 300 spears) to spear you and then taught you the truth. These sufferings are incomparable to the saṃsāric dukkha (the sufferings will be encounter in the round of existences). You all should not take it lightly (what the Buddha had said) if you know the first truth and are free from the sufferings of the four painful rebirths (such as hell beings, animals, petas—many different types of ghost, asura). It was like a stick threw up into the sky and fell down randomly. (Sayadaw continued to talk the sutta)

King of the Death is in the khandha. You'll not pray for it only by knowing the truth. Path knowledge is the real refuge. Only

Nibbāna is free from the torturers. The five khandhas exist and ageing, sickness and death also exist with them. So the five khandhas are the truth of the cause (samudaya sacca) and ageing, sickness and death is the truth of dukkha (dukkha sacca). Without the five khandhas and there will be no ageing, sickness and death. Without them is the truth of cessation (nirodha sacca) and knowing about is the truth of the path (magga sacca). (Sayadaw continued to teach vipassanā contemplation) Whatever is arising contemplate as dukkha sacca. Vipariṇāma lakkhaṇaṃ dukkha saccaṃ—The characteristic of change is Dukkha Saccaṃ—Truth of Dukkha. Feeling, mind and whatever come all are including in this truth which is the contemplation of the Dhamma (Dhammānupassanā).

On the impermanence, bending your hand is change (vipariṇāma) and stretching your hand is also change. In sitting meditation, in the beginning if you want to do ānāpāna (mindfulness of breathing) you can. If you don't and just watching the khandha. The khandha will show its nature. When it shows up contemplate as disease (rogato). After sometimes the whole body with a blip, blip, blip and like the boiling water. These are not pain and aches. This is the way of tigers watching and catching its preys. Whatever is new arising and you catch it. Watching is Samādhi and catching is paññā. This is the way of watching with Samādhi and catching with paññā. It's called yuganandha method. The method of samādhi and paññā are going together. Surely you will catch it. Insight practice is watching and catching. Practice to know means impermanence is arresting by you. Impermanence is anicca and knowing is magga. Continue the contemplation will become disenchantment. Before you were seeing other people's death, now you are seeing your own death.

After that you penetrate dukkha and the five khandhas disappear. Dukkha disappears and Nibbāna appears. This is completed with the eight path factors (i.e., Noble Eightfold Path).

With Faith Transcends Wrong View

6th December 1960

[Sayadaw based this talk on the Āḷavaka Sutta of Saṃyutta Nikāya (SN.10.12. Āḷavakasuttam or i.213ff) and Sutta Nipāta (Sn I, 10, or pp. 31–3). It was an interesting sutta and traced its source to the previous Buddha Kassapa. He only used two factors from the sutta; faith (saddhā) and mindfulness (sati). Only with faith (saddhā) people can start to practise and realize first Nibbāna and their faiths become fixed. This stage transcends wrong view and doubt and faith becomes unshakable. May be in the beginning it needs some trust and interest in the Buddha's teaching to start for it. A few years ago there was a book in the west called "Buddhism without Faith". Many scholars criticized this book. "Buddhism without Blind Faith" is the Buddhist faith and encourages the freedom of enquiry.

Without any faith and trust, nobody will have the interest to study and practice, but you need to have an open mind. All the Buddha's teachings could be verified by oneself because it came from the direct experiences of the Buddha and the natural phenomena and laws of nature. Sayadaw gave a very good analogy for saddhā. A man wants to dig out the root of a tree has to use a tool. The root of the tree is like diṭṭhi (wrong view) and it connects with the water of dugati (the four painful rebirths). The branches are like taṇhā and māna (craving and conceit) which grow out from the root.

The tool is paññā (wisdom) and the hands are faith (saddhā). Without the hands the tool can't dig out the root. Sayadaw also emphasized the important of sati and it was leading all the other factors. Faith can transcend the lower round of existences; i.e., the four painful rebirths. With sati can transcend all the upper saṃsāra; i.e., from the human existence to the highest Brahma Gods.]

The Buddha taught Ālavaka in the discourse that with faith could close the doors of four painful rebirths. Because of wrong view beings fall into the four painful rebirths, with faith can cross over the flood of wrong view (diṭṭhi-ogha). You have to believe that it can enter the stream of the path (sotāpatti magga). Why do you want to practise the Dhamma? You have faith in the Buddha's words and also the words of the teacher, so you are practising it. He had been said that you must discern impermanence, and if you practice accordingly will discern it. You discern it because you have faith and practice it. After discerning impermanence do you have any idea of this is my permanent mind process? Wrong view takes it as permanence. In practice let faith is leading you. Another point the Buddha taught was appamāda—diligence with mindfulness can transcend the four floods (oghas). Mindfulness is greater than faith. Whatever is arising (mind states, feelings etc.) watching with mindfulness. You also will see the cessation of dhamma if you are seeing the arising dhamma.

Watching at the candle light and you'll see it going out. For example, mind with greed is arising and you are watching with mindfulness and it's passing away. At that time is there any clinging come in? Without it you are free from the flood of sensuality (kāmogha). By watching and observing the mind and body

phenomena and seeing impermanence do you want any kind of becoming? Then you are free from the flood of becoming (bhavogha).

If you are let the mindfulness dhamma leading you and wisdom (paññā) will follow behind it. Mindfulness knows the arising dhamma and wisdom knows the anicca. All these knowing are leading by mindfulness. Therefore the Buddha called it Satipaṭṭhāna (the function and object of mindfulness).

Time-Consuming and Timeless / Kālika and Akālika

8th December 1960

[Sayadaw based this talk on Samiddhi Sutta, Devatā saṃyutta(SN 1. 20). Bhikkhu Samiddhi was handsome and lovely. A female earth-deity (bhumma devatā) who saw him in the light of early dawn fell in love with him and planned to seduce him. Samiddhi insisted that he would not abandon the monk's life for the sake of sensual enjoyment. He explained to her, “The Blessed One has stated that sensual pleasure are time-consuming, full of sufferings, full of despair, and the danger in them is still greater, while this Dhamma is directly visible, immediate (akālika), inviting one to come and see, applicable, to be personally experience by the wise.” (The Dhamma is well expounded by the Blessed one + directly visible.....experience by the wise, are the six attributes of the Dhamma) The deity did not understand what he said and asked for more explanation.

He could not answer and suggested her to ask the Buddha. Later the Buddha answered for her and she entered the stream at the end of the talk (became a sotāpanna). It did not mention what happened to Samiddhi. Here one of the interesting points was unwholesome intention turned into wholesome intention and leading to enlightenment by meeting a spiritual friend. Here Sayadaw used these two words, kālika (time-consuming) and akālika (timeless or immediate) to give this talk]

There are two kinds of kāla (time); kālika (time-consuming) and akālika (immediate). Kālika is about family and wealth. Akālika is about insight practice. Another way is working for defilement and killing the defilement. People are following kālika and enjoying in it will encounter great suffering, worry and anxiety. If you do akālika all these will end. (Sayadaw taught them how to use akālika before and then kālika) As an example, if you want to drink water. First contemplate impermanence of the wanting mind (desire) and then drink the water, etc... This is the right way to do things.

The Buddha gave this talk to Samiddhi (including the female deity). A deity came to Samiddhi and said to him. “Now you are in your youth and should indulge yourself in kālika (i.e., sensual pleasure) and do the akālika (spiritual practice) later.” Samiddhi answered to her, “I don’t know the time of my death, the type of illness for dying and the place where I have to leave my body. And then also I don’t know where I’ll take my rebirth after death. So I have to do the akālika before.” The deity asked him again and he couldn’t answer it.

So he suggested her to ask the Buddha. The Buddha said that people took kālika as importance was they were not clear about between concept and reality. They took the mind and body phenomena as me, mine, man and woman. So they suffered from it. Human beings end up in concepts or relative truth that they do all sorts of worldly things (having families, bringing up children etc...). If you don’t clear about concept and reality there will be no vipassanā contemplation.

Therefore find out the reality and contemplate impermanence. At the end of the teaching the deity entered the stream. If you condense the five khandhas only have the mind and body. Condense the mind and body again only impermanence. Impermanence is the truth of suffering. If you follow to the ending of dukkha it becomes akālika (timelessness, i.e., Nibbāna).

Checking for Wrong Views

9th December 1960

It is the view of eternalism (sassata diṭṭhi) to want enjoyment in next life after this life. You will receive it if you have done it. This person will go there and enjoy the result is eternalism (sassata). After you have done and nothing is happening again. It's just only functional (kiriya matta). It's the view of annihilationism (uccheda diṭṭhi). View it as there is no any connection. (But for fully enlightened beings such as Buddha, Pacceka-buddha and arahant it's only functional).

Everybody has one of these views. With sassata view can't realize Nibbāna, but can arrive to good destination (sugati). Uccheda view even can't arrive to sugati but to the planes of misery (apāya bhūmi). These dhammas are for inner investigation. You can't realize Nibbāna if you don't give up these wrong views and even do the practice. They forbid the Path and Fruit knowledge. (Maggā and Phala). If you teach Nibbāna dhamma to sassata person he doesn't like it. He is hiding himself in the round of existence. Don't want to listen about the cessation of life.

They like to realize Nibbāna slowly. Some people are very poor and have a lot of suffering and sorrow in lives that death is the only solution to them. Their philosophy is only born once and only dies once and prefers the cessation of life. So they are uccheda people. They want to listen about the cessation of life. Both of these people are wrong. Sassata people don't like Nibbāna because of the craving

for becoming (bhavataṇhā). Wrong view is preventing them to realize it. They love to listen the enjoyment of life in the sutta discourses.

For uccheda people, when they listen vipassanā dhamma they prefer the cessation of life without understanding the cessation of dukkha. Both of them are not in the middle way, but inclining towards each polarity (i.e., eternalism and annihilationism).

I will talk about their nature. Sassata people believe in doing wholesome actions and abstain from unwholesome action in this life and after life. It's difficult to transcend dukkha for them if the Buddha and disciples taught them sacca dhamma, because they take enjoyment in the becoming.

Uccheda people believe in this life and next life (My understanding of uccheda view is that they do not believe in after life. May be here Sayadaw referred to some Buddhists who had uccheda view) and prefer the cessation of life. They do not do wholesome actions, whereas dare to do unwholesome actions. But they could quickly renounce their wrong views if they had the chances to listen to the teachings of the Buddha and disciples and then they worked hard to realize Nibbāna quickly.

The one who is in the middle way has these knowledge. He has only five khandhas and these are impermanence (anicca), suffering (dukkha), notself (anatta) and foulness (asubha) dhamma and truth of dukkha. By analyzing the khandhas with knowledge and practice will see their passing away with blips. By seeing the arising dhamma is free from the annihilationism (uccheda) and

seeing the passing away dhamma is free from eternalism (sassata). The person who is in the middle way is free from both wrong views.

He is not accepting the views of permanence and extinction. In the world (loka) there are the only existence of the arising dhammas and the passing away dhamma. There are no eternal and annihilated phenomena. People had sassata view before because they didn't see the passing away dhammas, and on the other hand they had uccheda view because they didn't see the arising phenomena. They didn't have these insight before. Therefore only by discerning impermanence they will be in the middle way.

For example, you can use your finger nail to scratch on your arm. You will find the feeling arising and disappearing. The object of contemplation is impermanent and the knowledge which know the object is also impermanent (here feeling and the knowing mind). This is the main reason why I myself had taught you for many years about these things. Only by discerning impermanence before that will be followed by disenchantment after.

It will be followed with pleasure if you don't discern it. After the disenchantment do you have any desire for it? Seeing impermanence is the knowledge of as it really is (yathābhūta ñāṇa, the knowledge which drives away sassata and uccheda). Continue to contemplate and becoming disenchantment towards the phenomena is Nibbidā Ñāṇa (disenchantment of the arising dhamma and the passing away dhammas) which sassata and uccheda cannot close near to the mind. This knowledge is beneficial to the Path Knowledge.

By disenchanting to the khandhas is also to all the khandhas of thirty-one realms of existence. It is also the knowledge of disenchantment to the cemetery. If you have the khandha you have to look for a cemetery to bury it.

When arriving to this knowledge even you are disenchanting to someone you want to associate or live with this person. Then the eight path factors arise, and the khandha disappears. Dukkha sacca disappears and nirodha sacca arises. This is the Deathless Nibbāna. If you know only dukkha ceases (not a being) and free from ucheda diṭṭhi. You should have sustained attention on the khandhas. From the time of discerning impermanence and can make a decision that you are at the entrance door of Nibbāna.

But don't be satisfied with it and continue for contemplation. Becoming disenchantment you are closer to Nibbāna city. Continue to contemplate until penetrate the arising dukkha and the passing away dukkha, then the five khandhas cease. Dukkha ceases is Nibbāna. From the time you are discovering anicca and making the decision that you will realize Nibbāna.

Wrong Views and Characters

9th December 1961

Wrong views come from inversions (vipallāsa). Someone with the sassata nature is taking enjoyment in the life of existence. So it's far from Nibbāna. Someone with uccheda nature appreciates Nibbāna. With sassata does not like Nibbāna. Uccheda prefers to be nothing is happening again. They believe in born only once and die only once in lifetime. It doesn't make any difference to them. I urge people who have these wrong views must practice for themselves to see the reality.

The reality and the knowing have to fit together. The body whenever you observe, it exists only anicca, dukkha, anatta and dukkha sacca. If the reality of the body and the knowing mind fit together, it becomes cakkhumanto ca passanti—the person with eyes can see it.

You were born with blindness and will die with blindness. This was said by the Buddha in the Udāna Pali. Most Buddhists die without seeing impermanence, but they know only born once and die once in one lifetime. These people born in the darkness and die in the darkness. They can't revolt the inversions (vipallāsa) that they are crazy and blind. This body exists as impermanent phenomena and not seeing this is blind.

But we take the not existing things as my son, my wife, etc. is crazy. So don't want to become a crazy and blind corpse. If you

want, then the king doesn't go to the heaven and the monk doesn't fly up to the heaven. (These usages in Burmese language are respectful ways of saying about the king and the monk are passing away).

Both of them suffer in woeful plane (apāyabhūmi; because of wrong views) and dive into the earth (i.e., hell). (And then Sayadaw told the story of a group of blind brahmins and an elephant). All of them didn't know the whole elephant. In the same way human beings only know the outer forms as son, wife, etc. But they don't know what happen inside and then die.

They die as crazy and blind people. Even you are a two rooted person, if you can practice and discern impermanence, then you will finish your goal in next life. (Regarding two rooted person in some of Sayadaw's talks, he can't discern anicca. May be it referred to the highest levels of anicca, or some of his listeners were already discerned anicca. So he encouraged them to continue their practice.

Anyhow yogis should not concern about the Dhamma duty or procedure. He should concern only practice rightly and checking his mistakes and correcting them). If you don't work for practice and next life also will born in the darkness and die in the darkness again. You are not only living in the darkness but also crazy. Without cure your blindness and craziness, even a Brahma god can become a pig and an Universal Monarch a dog (anything can happen to a worldling). Everything could happen to a living being before but except Nibbāna. (it is because saṃsāra or the round of rebirths without beginning is very long to all beings.)

A person not in the middle way is going randomly and in the extreme. The two extremes are not free from ageing, sickness and death. And also can't find the way of freedom. Without cure the blindness and craziness will be never in the middle way. Beings are moving like an earth worm. A chicken is waiting in front of it. It doesn't know about this and going towards the chicken.

Therefore it becomes the food for the chick. In the same way living beings are eaten by the king of the Death. You can smile only when you are in the middle way. You can smile after seeing impermanence, disenchantment and the ending of the conditioned phenomena. Without these is only the smiling of a blind and crazy person.

Inversions of wrong view (*diṭṭhi vipallāsa*) over power us that we are always going towards the path of death. If you are looking at it with knowledge and this *khandha* is dying for many times within a day. So if someone became a *sotāpanna* and the Buddha referred to him as *āloko udapādi*—attained the knowledge of light. It will only become bright by getting the seed of Path Knowledge. After discerning *anicca*, you get the knowledge in accordance with the truth (*sacca-anulomika ñāṇa*).

It will see the real *dukkha* when this knowledge becomes mature. It's difficult to talk people to appreciate these things. What they prefer is the path to good rebirths, because they have inversions with them. If your eyes can see, then you are in the middle way. You discern impermanence and it becomes the seed of a noble being (*ariya*). Most of us took rebirths as animals in our past lives because

human existences were difficult to obtain (Some yogis could discern their past lives also supported this point).

Therefore the Buddha said that we should be disgusted and loathed to this khandha. If you have the khandha, and even will not kill by others, must bite to death by the four snakes within it (And then Sayadaw mentioned how the four great elements changed in the body and led to deaths).

The Buddha explained the characters of blind and crazy people. People held the view of permanence (sassata diṭṭhi) believe in next life and the result of good and evil. Prefer to do good and afraid of evil.

May be you all think him as a moral person. Even if he meets a good teacher and will stay away from practice to realize Nibbāna (There was a close disciple named U Mya, a wealthy business man. If he had the chance to meet Sayadaw would never stay longer, but only a few days for his talks. Sayadaw always asked him to stay longer for practice but he neglected and died unexpectedly).

These people (sassata) even if they met the Buddha would not do it and not giving up their views. Their faults are small but very difficult to transcend dukkha (Most of later Buddhists are this type. They have bhava taṇhā and also encourage others to do the same). They are very reluctant to cut off the khandha process. They can't give up their sensual pleasure. They are gentle nature. Pretend to be moral people and don't want to come out from the round of existence (vaṭṭa).

Therefore it's difficult to help them for liberation. It's refine and difficult wrong view. It's like the head hairs of a small baby difficult to shave. The faults of uccheda people are heavy, but they are easily to give up their views. They believe in life and kamma but don't want to cultivate wholesome actions. They can do unwholesome things. They are easy to transcend dukkha if they listen to talks and have faith in it.

[A very good example was Thae Inn Gu Sayadaw (also named Sayadaw Ashin [Ajan] Okkatta, 1913 ~ 1973). He was a robber before. At the age of 46, he and his two followers robbed a house. The host knew about it and waited for them coming in. He was hit on the head with a long knife, but luckily he was wearing a hat. With the injury on the head, he and the others fled for their lives. After curing of his head injury, he had strong samvega; he took the book, which was about Soong Loon Sayadaw's biography, and practice with him to the monastery in his village. Soong Loon Sayadaw (1888 ~ 1952), see Jack Kornfield's book—Living Buddhist Master. He took the nine precepts from the monk and closed himself in a room and practised diligently. He had the strong determination of if he died let him die or let defilements died. After the sixth day (i.e., 12th September 1959) he experienced the first realization. Later he ordained as a monk and continued his practice. He finished his spiritual journey on 20th May 1961. He was a rough character, so his practice also very tough.]

The difficult things is most of you are sassata people. If you have the eye sight both of these views will fall away.

Uccheda people even at the utmost can make a vow to become a bodhisatta. Between the two views, uccheda person is closer to Nibbāna. If you discern the impermanence of any khandha both wrong views are gone. By seeing the arising is uccheda view, with the passing away is sassata view and both will fall away. So discerning of impermanence is very beneficial. Go and study the Pali Suttas, most of them were talking about the rise and fall (udaya and vaya), i.e., impermanence. Why is that? Because it can revolt wrong views. Now, you have encountered the Buddha's Teachings and must do this task.

If not you will incline towards one side. Therefore I am asking you very often that "do you discern impermanence?" The same as do you have the eye-sight yet? It doesn't mean to see all of them. Here feeling arises and then not here. Mind arises and then not here. Know the overview of it! These are important so that I have to tell you. Even in the past lives before, you might be met one of the Buddhas, but one of these wrong views prevented you from liberation. Distinguish by characters sassata person is lust temperament (rāga carita). Uccheda person is hatred temperament (dosa carita).

Whatever reason he will not do it if he doesn't want to do something. They are blunt people (If they have faith in the Dhamma can give up their lives for the practice). They are sharp and sassata people are soft. The Buddha taught a lot of things in details, and nothing was left behind (The Buddha never had a secret teaching or left some things behind for others to discover).

Even in the end he allowed the monks to adopt some of the minor rules for the practice. All of you do understand the Dependent Arising very well (Sayadaw taught many years to them by using D. A.). So don't doubt about yourself as in the middle way or not? Dependent Arising teaches you the cause and effect of the impermanent phenomena. So you are in the middle way.

Only you need to take care of it ending. The khandha, like the flowing water, is always in the impermanent states. It tells you only these. It's like as you are watching at one of the place of flowing river: the upper part of the water flowing in and the lower part of the water flowing away. The cessation of rise and fall (udaya and vaya) is Nibbāna.

The Wise and the Fool

11th December 1960

[In this talk Sayadaw was using the first verse of the 38 highest blessings—Maṅgala Sutta for the teaching. “Not to associate with fools; to associate with the wise; to honour those worthy of honour”]

A fool (bāla) doesn't mean a person is foolish but for the dhamma latency in the mind. In the same way, the wise (paṇḍita) also is not a person but the dhamma. The mind has ignorance (avijjā) and becomes the fool. The mind has knowledge (vijjā) and becomes the wise. We have to decide by the dhamma latency in the mind. Association with what is good becomes wise and bad becomes a fool. Not knowing is ignorance (avijjā) and foolishness is saṅkhāra (kammic formation).

Take the five khandhas as man and woman who are not exist is foolishness. Contemplation of the impermanence of the khandha is wise. By dying in this way is worthy of honour (pūjā ca pūjaneyyānaṃ). Someone dies by clinging to the khandha as a living being is the corpse of a fool. If you associate with impermanence will realize the incomparable Nibbāna.

Saṃsāra and the Hindrances

13th, 17th to 21st December 1960

T1

How were we living in the round of existences (Saṃsāra)? Talking with the relative truth of person and living being; we were wandering-on by changing heads, such as from human head to dog head, pig head etc. In accordance with the Dependent Arising we are revolving around by birth, ageing and death (jāti, jarā and maraṇa). This is dukkha machine running on. We don't know how to remove away the covering up phenomena. So saṃsāra is very long for us. There are five hindrances covering up the Dhamma and wisdom can't penetrate.

These are the dhammas hinder the Path and Fruit knowledge. Even meet the Buddha, Dhamma, and Saṅgha, if we can't remove them the dukkha machine is running on. The mind process appears at the heart base. If the blood of the heart becomes muddle then the mind is also. If the blood becomes clear and the mind is also. And then the knowledge becomes clear.

The Buddha used some similes to explain the hindrances, for example, a bowl of colour water for greed (lobha). Originally water is clear. In the same way bhavaṅga citta (life-continuum) is clear. The heart blood is also clear. There are eight types of greedy mind, as an example with wrong view and without wrong view etc. It can discern impermanence in the khandha if the mind is clear like the

pure water (i.e., far from the hindrances). An itch arises and passes away, hearing arises and passes away, smell arises and passes away, thought arises and passes away. All are passing away.

If you don't discern it then it's mixed with hindrances. Therefore ñāṇa (knowledge) doesn't have the chance to come in. The same as you can't see your own face in the water. Anicca, dukkha, anatta, and asubha phenomena can't appear. In accordance with the way of mindfulness (satipaṭṭhāna), if lobha mind comes in, first contemplate its impermanence. After that you'll see the impermanence in the khandha.

Therefore the Buddha said that forgot what one had learnt (with hindrances) and remembered what one had forgotten (without hindrances). If the lobha mind arises and don't know how to remove it, will connect to clinging (upādāna) and revolve in saṃsāra. If you know how to deal with it then becomes vipassanā. And then continue to discern the impermanence of whatever one is contemplating. Some blame their pāramīs when the hindrances come in. It's nothing to do with the pāramīs but don't know how to deal with the hindrances. These are arising now, but they don't know and say what they think about it.

T2

There are two types of dhamma: Dhamma of the outsiders and Dhamma of the Buddha. Vipassanā is the teaching of the Buddha. It can be practised, but you need a good teacher. If you meet a good teacher the path factors will be developed. Meeting a good teacher is like dawn arising. Developing path factors is like the sun arising. Without these two factors all beings are under the darkness. Therefore they are born, live and die in the darkness.

This is under the influence of ignorance and craving. According to the Dependent Arising process, beings arrive to the four woeful planes. I will talk about the hindrances the Buddha taught to King Ajātasattu. If greed (lobha) arises in the khandha it's like someone in debts. There is no free time and the mind becomes unhappy. We can contemplate to find out, it's like a person in debt or not.

We establish a family, wife and children increase. They are like money lenders; you have to work for them. It's like repay the debts. This debt has to be paid until your death. Even you are dying and want to continue to pay the debt. The Buddha taught you to give up greed. But you all are keeping it with you. So you all are not Buddhists. How to free oneself from slavery? We love ourselves most because don't know the faults of the khandha. We love the khandha most.

So practice insight on the khandha. Divide the khandha you get five of them. Wanting to kill taṇhā (craving) contemplate feeling (vedanā). Why? Because vedanā conditions taṇhā (vedanā paccaya taṇhā). When feeling ceases, craving also ceases—vedanā nirodha taṇhā nirodho. Then you are free from the list of the slave. The time

you are not practicing is a slave mind. Contemplate the three feelings (pleasant, unpleasant and neutral feelings).

T3

(Sayadaw continued to talk on greed) It must be fed the medicine for vomiting to vomit out greed inside the khandha. This medicine is insight path factors. Every time greed arises contemplate its impermanence. After that, continue to contemplate the khandha where lobha is hiding. If lobha is staying in the heart longer and the slave life is longer. Right view is the medicine of vipassanā for vomiting lobha. (after that, Sayadaw talked about men working for their wives in a very humourous way, comparing them as oxen). There is no disease bigger than greed. No medicine can cure it, only with the medicine of the Buddha.

Hatred (dosa) is like a person who has disease. It starts from the beginning to mature stage. Therefore it has to be contemplated in its beginning stage. The commentary mentioned that people who were hatred nature they became old, sick and distress earlier than before the time came. This comes from wrong view and has to contemplate impermanence (Sayadaw told the story of Therī Padācāra Paṭācārā, DhA 113, DhA 288~289; Thig 5.10, Thig 112–116; Thig 5.11, Thig 117–121; Thig 6.1 Thig 127–132). You can't contemplate other things without overcoming dosa. After extinguish it contemplate the khandha which dosa relies on. In the Majjhima Nikāya dosa is like a frog. If you poke its body with a stick it becomes bigger.

According to Dependent Arising, dosa starts at the end; i.e., dosa, soka, parideva etc. Without knowing dosa arises is including ignorance with it. Because of ignorance starts Dependent Arising in the beginning. Therefore dosa arises people suffer at the present and in the future. This disease can be cure with metta (loving kindness) and if you can't then use vipassanā. At that time it's not easy for metta to come in. Contemplating impermanence is the best way.

Sloth and torpor (thīna and middha) is like a person in the prison. This person doesn't know what happening outside the prison. These dhamma are more terrible than others. In the place of not knowing it is number one. Angry person knows his anger. In the same way greedy person knows his greed, even though he can't overcome it. For both of them you can contemplate lobha and dosa. But for sloth and torpor you can't do it. Therefore it's like in a saṃsāric prison.

T4

People who do regular meditation practices have the habitual actions (āciṇṇa kamma) near death and die with smile on their faces. In daily life whatever actions and movements we are doing, wrong view and craving (diṭṭhi and taṇhā) are always going together with the khandha. At that time we can't ever see the changes within them. By using the methods of the Buddha and teachers giving us to watch and observe will see the changes in the khandha. At that time khandha and wisdom are going together. By seeing the ugliness of the khandha it becomes undesirable, disgusting and disenchanting. Continue to contemplate becomes disassociation with it. In this way

Path Knowledge will arise. After that you can smile near death or can continue for the higher level of Path Knowledge.

Restlessness and worry/remorse (uddhacca and kukkuccha) are like a slave. When the mind is restless it never follows our wishes and desires. We have to follow behind the restlessness. It's the same as a slave.

A slave follows behind his master. Also like the bees, make hive on a dog's tail (This is quite a strange example and funny indeed). Contemplate the impermanence of the restlessness. After overcome it, restart with the original object (e.g., vedanā, mind etc.). Kukkucca has two mind states. Remorse with unwholesome actions one had done before. Worry with wholesome actions one has not done yet. These mind states come in during meditation and dying moments (Sayadaw told the interesting story of Tambadāṭṭhika the executioner in the Dhammapada Text, DhA 100)

T5

Already translated before as " Remorse, Worry and Dying " (20th December 1960) (Part 2-21)

T6

If someone asks, "Where did you come from?" Everyone will answer that "from my mother's womb". But the Buddha said that birth was the truth of suffering (Jāti pi dukkha sacca). So the right

answer is "came from dukkha sacca". And then asks, "Where are you living now?" The answer will be in Mandalay, Taung Myo (Taung Myo is a small city south of Mandalay, also known as Amarapura where Mogok Sayadaw's monastery is situated). Ageing is the truth of dukkha (jarā pi dukkha saccam), so we are always living with the truth of dukkha.

We always think about all these as good coming and good living if we don't have the truth of the eye. Vyādhi pi dukkha saccam—sickness is the truth of dukkha. We think we are healthy but always living with illness. Again we know death is the truth of dukkha—Marāṇam pi dukkha saccam. Therefore we came from dukkha, live with dukkha, and will die with dukkha. The functions of the khandha are only these things. In the whole round of existence we are wandering-on with the truth of dukkha. We never had happiness among them. All these happen because of the covering up by hindrances (nīvaraṇa) that can't see the way of freedom. So turn on the dukkha machine is nīvaraṇa dhamma. We can't meet the Buddha and Dhamma is also by them.

Where is doubt (vicikicchā) coming from? Let us find the cause. In the Majjhima Nikāya, Mūlapaṇṇāsa (MN 2: Sabbāsava Sutta?), the Buddha said that it came from not paying attention to what should be paid attention and paying attention to what should not be paid attention. Come from unwise attention (ayonisomanasikāra). Wrong view is delusion dhamma (moha). It's including in the 12 unwholesome minds. Only can destroy wrong view and doubt will realize Nibbāna. After they have gone can realize the other higher Path Knowledge. Then, the seed to woeful planes is destroyed.

For the development of wise attention it needs to associate with the wise and listening Dhamma talks. There are three kinds of doubt concerning for oneself. Where are we coming from? What happen to us now? After death where are we going? Every day what you all are doing is like a sky walker walking on a tight rope which is nearly falling apart (A very good simile to warn Buddhists and other faiths, who have the fortunate chances to come to this human world and doing foolish and stupid things). If your wrong views are not destroyed I have to always warn you of its importance. If you can't dispel doubt then wrong view can't fall away. Without it falling away can't free from the wandering on in the painful planes (apāya-bhūmi).

Therefore they (diṭṭhi and vicikicchā) are more dangerous than the atomic bombs fell on the Hiroshima and Nagasaki cities. These atomic bombs make you die only once. But they make you die for many times (Sayadaw was using the Dependent Arising to explain the three doubts mentioned above). From the fruits of ignorance and kammic formation (avijjā and saṅkhāra) the five khandhas tree grows out. From the tree bears fruits. And then from the fruits a tree grows out again on and on without end. Therefore we have to deal with the present tree the khandha and make it not to bear fruits again. Don't listen to this talk just for merit, but to remember for knowledge and practice.

Contemplate impermanence if doubt comes. With contemplation ignorance becomes knowledge (avijjā becomes vijjā) and kammic formation and rebirth consciousness not arise. Without the seed no tree grows out (Here the seed is rebirth consciousness

and the tree is the five khandhas). After that, contemplate the five khandhas.

T7

If you are having doubt in the practice and like a person going on a journey. And having doubt on the teaching of Dependent Arising such as concerning oneself of the past, the present and the future. According to the Abhidhamma there are eight doubts. Today I have to end my talk on the hindrances and will talk on the Dependent Arising in the wider sense. Having doubt on the khandha develops ignorance and kammic formation (avijjā and saṅkhāra) is wandering-on like a circle. Ignorance and kammic formation → khandha → ignorance and k-formation → khandha... etc... on and on (This is the condensed form). Therefore the Buddha said you can't find the beginning of a being or saṃsāra. If you ask the cause of it then can be answered.

Ignorance and kammic formation are the main point. These are the causes for the khandha. Because of samudaya sacca (avijjā and saṅkhāra) dukkha sacca arises (i.e., the khandha). Therefore only samudaya sacca and dukkha sacca are wandering-on (Sayadaw gave the simile of the seed and the tree). Because of the hindrances nirodha sacca and magga sacca cannot come in. In saṃsāra only the bad cause and the bad result were wandering-on. There were never the good cause and the good result. Condense the Dependent Arising, it's only that much.

The causes for death are (avijjā and saṅkhāra) and the result of death is (khandha). You have to look for the good cause (the Path Factors) and the good result (Nibbāna) before arriving to ageing and sickness. If you look for it between sickness and death will never succeed. (Sayadaw told the story of Ven. Anuradha for dispelling doubt)

He had been closed to the Buddha and practised before. But it was evident that he has not been overcome his doubt. He had doubt and couldn't answer the questions posed by the outsiders. You have to contemplate to discern the arising and passing away of the phenomena. Anuradha himself was by penetration of dukkha arising and dukkha passing away that became a stream enterer (sotāpanna) and then an arahant. (This was after the Buddha helping him dispelled his wrong view and doubt).

The Path Knowledge of not wanting dukkha will arise only by penetration of dukkha. Dukkha ceases means no khandha exists. The Path Knowledge is not seeing the Khandha. Path Knowledge is the cause of sukha and the result of sukha is Nibbāna.

Dependent Origination at Home

16th the December 1960,
29th to 30th September and 1st October 1961

T1

[Sayadaw taught about how to listen Dhamma.]

The ears are listening to the Dhamma and the mind is observing the khandha. In this way the mind is becoming sharp. By delivering the truth of the Dhamma and in the end realized the Path and Fruit knowledge. Ven. Ānanda told the Buddha that Dependent Origination was easy. The Buddha responded as not easy. (Sayadaw also said it was not easy).

But if you can cut off the process will realize Nibbāna. Today I will talk about Dependent Arising at home. You all are making wealth but for whom? We can say for the sake of the khandha. By clinging to the khandha that craving arises for the search. If ask again for the sake of which of the khandhas you are seeking for wealth? For the sake of happiness and health, so it's for the aggregate of feeling (vedanākkhandha).

We are seeking wealth for a better life. We are seeking for money everyday means we are tortured by feeling. Dependent Arising at home means from our home we are going towards the planes of misery (apāyabhūmi). Feeling conditions craving—vedanā paccaya taṇhā. It is unwholesome. By theory, Dependent Arising

seems to be easy. In the real khandha process it is not really easy. Even people don't know that it's happening. (Sayadaw mentioned some of the processes in daily life with humorous examples).

The record in the text and the khandha experiences become the same only it's valuable. Because of craving the business of seeking or search (pariyesanā) arises. By depending on craving the business of craving arises. From seeking comes acquisition (lābha). It becomes the gain of craving. Therefore craving connects with craving. From acquisition comes ascertainment (vinicchaya).

It becomes the ascertainment of craving to make decision on how to use the money. For common people they think these things as ordinary processes. From ascertainment comes desire and passion. From desire and passion comes attachment. From attachment comes possessiveness. After that comes stinginess. By the torturing of feeling all these dhamma arise. After stinginess comes defensiveness. For the safety of wealth, becomes defensiveness. The Buddha said that without the contemplation of pleasant, unpleasant and neutral feelings greed, hatred and delusion would not die and not realize Nibbāna.

T2

Staying at home without mindfulness and wisdom, still can go to the four planes of misery. Therefore the Buddha taught Dependent Arising at home. It's like a thief comes into a house and

steals the properties will make the family members suffer. In the same way thief of defilement comes into a house will make a big trouble. People makes money for the sake of eating good and living good, but it's just for the pleasant feeling and wanting to be happy. (Sayadaw explained about how people seeking for the pleasant feeling of each of the six sense doors).

The masters are the six types of feeling and the slave is only one. We are under the control of feeling. You all know only one type of unpleasant feeling. Don't take feeling as insignificant. It's the master of craving; when you are in healthy situations under the control of pleasant feeling. If you don't know feeling arises and will also don't know under its torture. Not knowing is the most difficult thing to deal with. Which feeling is the more fearful one between pleasant and unpleasant feeling? Which one is more terrible? For happiness, people want to do anything. Most of them were killed by pleasant feeling. Dependent Arising at home is starting from pleasant feeling.

This house and that house are busy because they want happiness. Pleasant feeling is giving order to people for business that they don't dare to revolt. If they revolt all will be in Nibbāna now. It doesn't give happiness to old folks either. People seeking wealth with unlawful means are falling into the planes of misery is the cause of pleasant feeling. I am old now, but if I want still can do it. You are a real slave indeed. People become slaves because of pleasant feeling.

Feeling can over power on everything. Unpleasant feeling also asks for seeking medicines. This life is so many sufferings (human life). Therefore try to reach heaven in next life. Reaching in heavens

also find this dukkha. Torture living beings without any pity is feeling. Just seeing, hearing, smelling and tasting are neutral feelings (Sayadaw gave examples to each of them). The pleasant feelings in the heavens (just mentioned) are better than in human realm.

So people are making merits for that. After arriving there also encounter ageing, sickness and death. Pleasant feeling ask you to do things that you have no free time (for enjoying sensual pleasure). (Sayadaw gave the simile of a fish by the Buddha to explain the three feelings). You have to go somewhere there is no feeling at all. If you have the khandha even die still never free.

Therefore the Buddha urged you to disgust this body, for disenchantment and not took pleasure in it. But most of you think about these words as just ordinary and insignificant. We all are killed by these three feelings. Pleasant feeling is deceitful, whereas unpleasant feeling torture and kill you. After that it sends you to the grave yard. These three feelings have the nature of torturing. So it's the truth of dukkha.

Every time feeling arises contemplate as the torturing nature of dukkha sacca and it becomes the contemplation of Dhamma. If you thoroughly penetrate dukkha, craving can't follow behind feeling. Kamma can't send to next life. This is arriving to Nibbāna. If you don't contemplate feeling it will give order to do this and to do that, and later kill you. It conditions to all these things and continue to the process of nine causes and effects (see the 12 links).

T3

There are two types of greed (lobha); greed for seeking and enjoyment. There is the cause for the samudaya lobha to arise. You all who listen to the talk are the feelers of vedanā. You are healthy that can come here. If you are a feeler of dukkha vedanā, then you can't come to here (In Burmese everyday language vedanā by itself refers to unpleasant feeling). Feeling aggregates are listening to this talk.

This is dispelling wrong view. Insight meditation is every time feeling arises by knowing it, and also knows its passing away. If you don't know then you are an ignorant person. Because you don't know what's happening. But even you know, know the pleasant feeling with greed and unpleasant feeling with anger; and know neutral feeling with delusion. All these knowing develop the Dependent Arising process. It's ugly knowing. Why are you seeking for wealth? Because you are tortured by feelings. Pleasant, unpleasant and neutral feelings are leading to greed, hatred and delusion. It's quite terrible.

If craving arises, it will ask you for seeking. From pleasant feeling craving arises. From craving seeking arises. People who understand feeling are very rare. Most of them die without knowing it. I don't want to die yet, and still very good in seeking wealth. Still good to be a slave of desire! If you can contemplate feeling no craving arises. Without its arising and there is no seeking.

That's in Nibbāna where no seeking and no searching. If you don't know about feeling should not be in at ease. The Buddha was never seeing the good side of it that taught contemplation of feeling in an extraordinary way. What is the most important thing he wants

when someone is in painful feeling? He wants to be cured. Painful feeling conditions craving—*dukkha vedanā paccaya taṇhā*. In this case you have to look for the medicines. If not by yourself, you will have to ask someone to do it for you.

You do know painful feeling but not by knowledge. Instead you are knowing about it with craving. In the 31 realms of existence all living beings are tortured by the ignorance of feeling. In the world, human beings only know how to teach people on developing feeling. But don't know how to teach for the cessation of feeling (These points are very important for deep contemplation. Because human beings are nearly destroying the beautiful Earth by getting lost in feelings from the politicians, business people to all walks of life).

Neutral feeling conditions craving—*upekkhā vedanā paccaya taṇhā*. There are a lot of craving going on with the seeing, hearing, smelling and tasting. The Buddha taught us to know feeling every time it arises because of the suffering of seeking. Do you see the Buddha and Ven. Sāriputta are going for alms-round? All their feeling was ceased a long time ago. They were in Nibbāna which was no seeking and searching. Ending of feeling is a real happiness indeed.

If you can follow the ending of feeling then everything is finished. So don't forget about the contemplation of feeling. If you are in negligence it will push you down (to the abyss of suffering). For example, you want to eat little and suffer little, but actually, you want to eat a lot, and then suffer a lot. All these unwholesome developments come from not overcoming of feeling.

Craving is very cunning, because of it there are a lot of seeking and searching going on. Why we are deceiving by the taṇhā? Because we don't get the knowledge of the way as it really is (yathābhūta ñāṇa). We don't know form (rūpa) as form, mind (nāma) as mind and impermanence as impermanence. So the Buddha reminded us to look for a teacher who could teach the truth of Dhamma for 32 times (in the suttas).

Wrong perception is wrong view, and attachment is craving. If you are deceiving by them will go to the planes of misery. Only by getting the Yathābhūta Ñāṇa and not deceive by them. This is an important knowledge. The knowledge closes the doors to the planes of misery and lead to Nibbāna. Don't be lazy to listen Dhamma everyday. You have to practice to get this knowledge. When I am asking you, "Do you discern impermanence?"; it means "Do you get Yathābhūta Ñāṇa?". You are not free from the deception of diṭṭhi and taṇhā, if you do not get the knowledge, and then you will have an unfortunate death. Why don't you get the Yathābhūta Ñāṇa? No learning (study or listening Dhamma), a worldling without any Dhamma learning is called asutavā puthujjana.

By getting the Yathābhūta Ñāṇa is becoming a part of the stream-enterer. You are practicing sīla for long life, and making dāna practices for good rebirths; after with all these good rebirths, and in the end realize Nibbāna etc.... (Saṁsāra will never come to an end with taṇhā). All these are (wishy-washy) just in deceptions. Most Buddhists are making dāna under the deception of craving. I (i.e., taṇhā) will follow you up to the Brahma Worlds.

This is the power of *taṇhā*. Without or little learning is leading to the planes of misery (Nowadays human societies have a lot of social problems and sufferings are due to lack of moral educations. Don't know how to behave like a human). Why we have no learning? Not listen to the *Sacca Dhamma*, and not seeking for a good teacher or a spiritual friend (*kalyāṇa-mitta* or *kalla-mitta*).

Ven. Ānanda answered to the Buddha that one received half of the benefit because of a good teacher. But the Buddha responded that one couldn't realized *Nibbāna* without a teacher. A task will be completed with a teacher. Why don't we get a good teacher? Without the knowledge of examination (*vicāraṇa*). We can encounter pseudo-teacher, wrong teacher, and counterfeit teacher without it. We are tracing the source of the cunning *taṇhā*, and find a lot of them.

Why don't we have the knowledge of examination? Without wise attention (*yoniso-manasikāra*) or unwise attention. In this case we pay a visit to the human world and return to the planes of misery. (According to the Buddha most living beings came to the human plane for temporary like a visit and after that returned to the planes of misery which were like their permanent homes)

Why unwise attention comes to be? It is the cause of ignorance. And then ignorance comes from the taints (*āsava*). Therefore when you are making offering (*dāna*) I teach you to follow me to recite the Pali words; “*Āsavakkhayaṃ ahaṃ homi—*Because of this merit all the taints are destroyed.” So *āsava dhamma* is the main source.

By arranging it in the direct order (anuloma): Taint (āśava) → ignorance (avijjā) → unwise attention (ayonisomanasikāra) → no knowledge of examination (nivicāraṇa) → do not have a good teacher → not listening to the truth of dhamma → do not get the knowledge of the way as things really are → deceive by craving → to the plane of misery.

In this way in the whole of saṃsāra beings are deceived by craving. Without the destruction of the taints will not free from the deception. How to destroy the taints? It's easy. By discerning impermanence it will be destroyed. To contemplate everything existing in the world as impermanence, dukkha, not-self, loathsomeness (asubha) and truth of dukkha, and no taints will arise.

For the destruction of the taints must practice vipassanā. We are travelling in the very long of saṃsāra is under the deception. Who is deceiving us? They are craving and wrong view (taṇhā and diṭṭhi).

Nibbāna is Always Exists

25th December 1960
and 22nd June 1962

[Sayadaw formulated a Dependent Origination Chart from the Buddha's Teachings to explain many of his talks very successfully. It is helpful to understand the Dhamma in a very profound and clear way. It needs to use this chart to understand some of its talks and for contemplation. This chart is very well known to most Buddhists in Burma. You may find this chart on the internet in English version, e.g., site A or site B]

T1

[Interesting talks on the nature of saṃsāra and Nibbāna. Khandhas do not always exist and it's dukkha. It's also saṃsāra. Nibbāna is the opposite way. It always exists and no dukkha. It's nirodha the cessation of dukkha, the real happiness and peace. Saṃsāra is no beginning and has ending for someone follows the Noble Eightfold Path. Nibbāna has beginning and no ending for someone practices the Noble Eightfold Path; whereas no beginning for someone who does not practice the Path.

The Buddha stayed at Sāvattṭhi, Jetavana Monastery and talked to the monks. Whoever seeing vedanā anicca had right view. The body is vedanākkhandha and you can find vedanā at anytime if paying attention to the body. Sayadaw gave a simile—anyone

pointed a finger to any direction where the sky did always exist. In contemplation of feeling, you will see anicca at first. With the continuous practice will become disenchantment to vedanā (Nibbidā Ñāṇa).

This is another right view which is more mature than the first one (Yathābhūta Ñāṇa). Nibbidā Ñāṇa is understanding dukkha. Sayadaw gave a simile between the two different Ñāṇas. Yathābhūta Ñāṇa is like a razor shaving the hairs and not very clean enough, whereas Nibbidā Ñāṇa as a sharper razor which clean cuts the hairs but the hairs of the roots still inside the skin.]

The five khandhas—the mind and body, do not always exist but have dukkha. They do not always exist but it's only suffering when they exist. Look at it in whatever way it is never good. People who don't have the knowledge are praying to get for it. (By doing wholesome merits with prayers). They are praying for the impermanence and dukkha. So you have to stay with only happiness. It's the truth of the cessation of dukkha—Nirodha Sacca. Saṃsāra doesn't have beginning but has ending for someone who knows the truth. Nibbāna has the beginning and no ending.

You can take it as the happiness without ending. If you discern the impermanence of feeling becomes right view, the view leads to Nibbāna. In the khandha there is always existing one of the feelings. Without feeling is Nibbāna. The whole body exists with feelings. If you are using the noble eyes (ariya eyes) to observe will always see it. Discern the existence to non-existence is anicca.

This is seeing the absolute reality (paramattha dhamma). If you see something originally not exist is concept. Discerning impermanence is right view (the first stage). Continue for contemplation and becomes disenchantment to feeling is the second stage.

Even it becomes as you don't want to continue the contemplation. Right view becomes more mature. The practice on the way to Nibbāna must be in this process. It is also becoming close to the truth of dukkha. After the second stage, it continues becoming free from affection to anicca; and all the attachments—rāga dhamma cease, this is the third stage. The wrong view (diṭṭhi) and all the kammās associated with wrong view are ceased together.

T2

Not always exist and exist with dukkha are mind and body. These are its original nature. They are always like these. It's impermanent so that it does not always exist. With the arising and passing away is dukkha. So don't want any mind and body. Make a decision that these phenomena are not good to get and receive. These do not always exist and exist with dukkha, therefore it's the truth of dukkha. There is no dukkha for Nibbāna, whereas this Dhamma (i.e., Nibbāna or Dhamma) always exists there.

Nibbāna and mind/body are different nature. So don't be in confusion. Your preferring the human and heavenly worlds is the liking of a leper, who is using the fire heat to alleviate his itches. Nobody can destroy Nibbāna and create it as well.

Again mind and body have no beginning and have ending. The Buddha said that you couldn't think about the beginning of mind and body. But it has the ending for someone who knows how to go there. Nibbāna has the beginning and happiness without ending. Samsāra doesn't have the beginning, whereas has the ending. But that need to be encountered a good teacher. Nibbāna has the beginning and no ending. You will instantly doubt these points.

Someone with the help of a teacher and after arriving there will have the happiness which is never end. If you meet the path factors, you will have the beginning.

(Sayadaw explained the above ideas with Dependent Arising process.) Because of the past ignorance we have the present khandhas. With these khandhas we create karmas and will receive the future khandhas. During the dying moments will become sorrow, lamentation and taints arise. Āsava samudaya avijjā samudaya —Taints arise and ignorance arises, because of the taints and ignorance comes back again.

Someone who doesn't know the truth at near death becomes sorrow and lamentation. Taints and ignorance combine together to get the khandha again. It's running in a circular way that there is no beginning. It's like searching for the beginning of an egg. Also like an ant running around the edge of a circular plate. It is possible for the end of a samsāra for someone only when a Buddha was arising into this world. (except a Paccekabuddha). Also must teach the truth of Dhamma to them.

From ignorance to become knowledge and kammic formation becomes non-kammic formation (asañkhāra), and then saṃsāra will come to an end. You have to practice to become vi-sañkhāra. Vi—means free from something. I use asañkhāra to make you understand it.

The Six Oceans of Māgandiya

25th December 1960,
5th to 8th September 1961

T1

[The Buddha compared the six sense-doors with the six oceans which never overflowed or human beings never fulfilled their desire. The oceans can be dry up when the world comes to an end. But living beings desire never dry up and it can be only by the Noble Eightfold Path. Māgandiya Brahmin disagreed with the Buddha because the Buddha cut off desire.

His view was increasing desire. But the Buddha said that he cut off desire and found the real happiness (i.e., Nibbāna) was incomparable by the sensual pleasure. We can contemplate sensual pleasure as real dukkha. Even these momentary pleasures are not easy to come by and only with hard works.]

The eye looks at forms and they are never enough for it. The ear hears the voice of son and daughter and they are never enough for them etc. Therefore the six sensual doors are like the six oceans. You can never fill them in full. Filling them is only one person. By filling it until you die. But the eye door never enough for it, and you are overcome by tiredness. By filling them, at last it ends up in the coffin.

The monks asked the Buddha, “What is called the ocean?” The Buddha answered that the water in the natural ocean could be dry up when the six suns came out. But the kilesa water from your six sense-doors would be never dry up. Busy by filling is not only one’s own six oceans but there are also extra oceans have to be filled. (i.e., family members).

Their leader is *taṇhā*. It’s like a blind man filling a pot with holes in it. *Taṇhā* hole is very wide so can’t never fill it. (Sayadaw told the Māgandiya’s story, MN 75: Māgandiya Sutta) Māgandiya brahmin quoted his view from their ancient text to oppose the Buddha’s view. The Buddha had seen the real happiness of Nibbāna and not indulged in the desire and attachment of sensuality. These are inferior dhammas. People are still can’t find anything better than that, and in craziness for them. Still can’t find the real happiness and take these as the real things. And take the SUFFERING as the HAPPINESS.

T2

[Sayadaw said *saṃsāra* should be taken the *khandha* as arising and passing away moment to moment continually. This is a more practical in sense. Past is only a memory, so can’t do anything about it. The beginning of *saṃsāra* is *khandha*. The ending of *saṃsāra* is the ending of *khandha*. So the present *saṃsāra* is more important. From here can cut off the future *saṃsāra* or to continue.

The Buddha stayed at Kuru State. After the old Māgandiya brahmin became an arahant, one day the Buddha went to the fire

place of Bhāradvāja brahmin. He sat on the grass near him for a few days. So the brahmin looked after the sitting place properly. One day the old Māgandiya's nephew young Māgandiya had a walk and came to his friend Bhāradvāja's place.

He saw the sitting place very clean and tidy so that he asked him whose sitting place it was. After he heard the name of the Buddha and said that it was unlucky for him to see the Gautama's sitting place. Bhāradvāja asked him why? Because he cut off worldly affairs was the answer. Bhāradvāja said to him that he should not say in this way, and Gautama was worshipped by many.

Māgandiya retorted as if he met the Buddha would say the same thing to him. From far away the Buddha heard their conservations with the divine ear. He came to their place and said directly to Māgandiya about their conversations. Māgandiya was shocked by what he heard from the Buddha. Then the Buddha explained his way of practice to cut off worldly desire. By observing whatever arising from the six sense doors, and *taṇhā* is cutting off]

Connections of *dukkha* are *saṃsāra*. Cutting of *dukkha* is the stopping of *saṃsāra*. Connection of mind-body processes are *saṃsāra*. A connection of *khandha* in a circle is *saṃsāra*. Don't take *saṃsāra* with months and years. For example, you open your eyes and seeing arises. This is the beginning of *saṃsāra*. It starts from the aggregate of consciousness. It will not wrong, if you take the beginning of *saṃsāra* as from the *khandha*. After the seeing and the next mind *khandha* of wanting mind arises. This is another *saṃsāra*.

Now, it's already two saṁsāras. Saṁsāra becomes increasing. If it's continuous and up to kamma, and Dependent Arising is completed. You'll get the future birth. This is the extension of saṁsāra. After getting a new khandha, it's followed by ageing, sickness and death. This is also saṁsāra. From the seeing consciousness to kamma is present saṁsāra.

From birth onwards is future saṁsāra. The Buddha asked to cut off the present saṁsāra was to stop the future saṁsāra. Stopping the process of increasing, and saṁsāra will stop. From present saṁsāra to future saṁsāra is the increasing of saṁsāra (continued the Māgandiya story)

Māgandiya likes the increasing of desire. You all are the same. So you all are the relatives of Māgandiya. Not understanding of Dependent Arising and all are like him. From the point of truth, people like the increasing of dukkha. With more increasing of dukkha is more falling of tears. More increasing of sorrow and lamentation will follow. It's true to say that all of you are the relatives of Māgandiya and with his wrong view.

The Buddha taught to Māgandiya the above mentioned Dhamma. Every time of seeing, contemplate the impermanence of form becomes the path factors. This was the doctrines of the Buddha for the cutting off craving. Māgandiya doctrine was increasing of craving. Just seeing is a neutral mind and without any fault.

But by continuing the process has fault. Therefore stop the taṇhā, upādāna and kamma arise by practice. With the contemplation

is cutting off samudaya and dukkha. Māgandiya believed according to their text (It was misinterpretation by them). Others also have their own records. It will bring to arguments if there are differences among all these ones. Taking the khandha process is the right one.

T3

[In the beginning, Sayadaw gave instruction on how to listen Sacca Dhamma. If the monk talks on vedanā the yogi should listen with the ear but the mind observes vedanā. In this way during the talk discerns anicca, becomes nibbidā ñāṇa (knowledge of disenchantment) and magga ñāṇa (path knowledge) successively. During magga ñāṇa moment you can't hear the talk anymore. (This point supports the existence of vipassanā jhāna by the commentary.)

Sayadaw said no one realized Nibbāna just by listening only. However quick the enlightenment was more or less it needs to contemplate. Sayadaw encouraged his disciple practice diligently. He said the preacher and the listeners were moving toward death in moment to moment. So everyone could die at any time. If we die before the realization will miss the good chances.

Whoever observes anicca at this moment he was wise and not foolish. Should not determine wise and fool with concept. Determine with the moments to moment practice. (In the later period of 1961 to 1962 Sayadaw gave talk usually based on strong samvega, urging and encouraging his disciples practiced diligently without wasting time. Sayadaw mentioned on death very often in his talks. He knew the time of his death a long time ago.)

Moment to moment time concept is very important to yogis or Buddhists because reality and experiences are moment. Practice, doing merits, realization etc., all actions are momentary. In each moment, we are influenced by avijjā and taṇhā, and then towards jāti or birth of misery without practice. On the other hand, by practicing with each moment, we are influenced by sati and paññā, and then towards Nibbāna.

The Buddha said to Māgandiya that he knew sensual pleasure very well as a prince enjoyed the highest sensual pleasure, and was aware of its empty nature. So he gave it up, led a homeless life for the real happiness, and realized Nibbāna. The Buddha used simile to compare sensual pleasure and Nibbāna. Human sensual pleasure were nothing, if compare to heavenly pleasures (Here Sayadaw gave the analogy of a hungry dog eating human excrement which are very common in poor countries. But for human this view is very disgusting).

Another example was a man infested by leprosy had to scratch the itchy sensation and sometimes used the heat of fire to alleviate it. After curing the disease he will never close to the heat of fire anymore.]

If the khandha is talking about impermanence to you during the talk, then you get the yathābhūta ñāṇa. At that moment your ears are hearing the talk and also the mind observes the khandha with seeing impermanence and identity view falls away. The Dhamma is talking to you and the mind appreciates it. After that come

disenchantment to the khandha, the mind develops and wants to free from it.

Taṇhā becomes thinner that develops to this knowledge. By continuous observing the impermanence of the khandha and it comes to an end. At that time you can't hear the talk and the mind inclining towards Nibbāna. In the time of the Buddha some people realized Nibbāna by listening talks and at the same time observing the khandha. Without knowing these, people think it as just by listening. It didn't happen just by listening.

Give an example, if you are observing a carcass of a dog for some period of time. It is becoming slowly bloated and livid with various worms and eaten by vultures. Later you'll find its disappearance. Here also the same it's becoming clear with the developing knowledge. Our only concern is for the continuation of the knowledge.

Seeing the Nibbāna, kilesa dies out at the same time. In this way, during the time of the Buddha, they became sotāpanna till arahant. After the talks they didn't want to leave but wanted to report their experiences to the Buddha. I am urging you very often to practice hard is death can come to you at any time. If you are still not discerning anicca is the time of a fool.

By discerning anicca is the time of the wise. The time of the wise or the fool are decided by time moment. Without attention, those who can't see impermanence is living with ignorance. Therefore it's foolishness. If you discern it, so it's wise. The fool

goes to the plane of misery. The wise goes to the blissful plane (sugati) and Nibbāna.

Death is also momentary. If another moment does not arise, then it's death. Nibbāna is also in the moment. If kilesa not arise in the next moment, then it's Nibbāna. Therefore seven years old novices arrived at Nibbāna. It's not only for the grown up. Make these decisions. By cutting of Dependent Arising is wise and not cutting off is foolish. The next mind does not arises after this mind, it is death.

After this mind, a foolish mind arises; it is living with a foolish life. But it is living with a wise life with the wholesome mind arising. When a hell being was arriving in hell and questioning by Yama, king of the Hell. The questions were connection with the Dependent Arising. They were suffered in hell accordingly by the decision of the dhamma, which they had committed.

(Continued Māgandiya's story) Every dhamma arises, it is the increasing of defilements without contemplation. With contemplation, it is cutting off it. All the dhammas arising from the six sense-doors are in these processes. Sound sleep is unconscious mind which is life-continuum mind (bhavaṅga-citta). You can't sleep is active mind (javana citta) and a lot of thinking going on. Whatever mind state arise contemplate its impermanence. (The Buddha told about his bodhisatta life with sensual pleasure).

Sensual pleasures are increasing desire. You are taking pleasure in family life and wealth, it is not seeing Nibbāna. The Buddha said if you really see Nibbāna and you would not take pleasure in them.

It was like the differences between worldly pleasure and heavenly pleasure. Another one simile is a human becomes disgust with it when seeing a dog eating excrement. In the same way, just practice to have right view.

If you take pleasure in your own things still not have right view. Next example was a man had leprosy. If you are in pleasure with your family and wealth is like a leper. Wanting to go near a pit of glowing embers. After curing the disease doesn't want to go near the heat anymore.

T4

[The way of Māgandiya's tradition was the continuation of Dependent Arising. That is; contact → feeling → craving → clinging → action. The Buddha's way was the cutting off Dependent Arising. That is; contact ceases → feeling ceases → craving ceases → clinging ceases → action ceases.

Sayadaw gave a very good example the differences between sensual pleasure and Nibbāna peace. The rich man Visākha, after becoming an anāgāmin (non-returner), was not interested in his beautiful wife Dhammadinnā and wealth. We always get lost in unreal things because of the kilesas.

(Continued the Māgandiya's story from T3) After cure of his leprosy, two strong men grasped this man and forcefully pushed him near the fire again. But he would reject it. Ordinary people are like this, because of their kilesa disease, they take impermanence as

permanence, dukkha as sukha, not-self as self, not beautiful as beautiful, and get lost in sensual pleasure. These are like fire and burning, but take it as cool and pleasant. In some discourses the Buddha compared the body with disease. Now he was free from kilesa disease and a real happy person.

Then the Buddha recited these verses: “*Ārogyaṃ paramā lābhā,..... . Nibbānaṃ paramaṃ sukhaṃ*” (Anyā Nīti-gantha-saṅgaho Naradakkhadīpanī Kāyakhamanīya-niddesa) “Health is the best fortune Nibbāna is the foremost happiness, and the Noble Eightfold Path is the best way.”

Māgandiya requested the Buddha to show him the way to real happiness. But the Buddha said to him that he was born with blindness, so he must cure his vision first and then could show him the way.]

(In the beginning Sayadaw made a very important point) The Buddha with the five great sacrifices fulfilled his pāramīs (perfections for Buddhahood) which were not for his own Nibbāna. (offered his life, bodily parts, great wealth, wife and children) If he wanted it he would get it at the time of the Buddha Dīpankara as the hermit Sumedha. It was only for the living beings.

Therefore we should respect and show gratitude for his great compassion and love with diligent practice. In the Mahā-suññāta Sutta (MN 122), the Buddha mentioned to Ānanda, “Ānanda engage with me in friendliness and not in opposition what I have admonished and have faith and follow accordingly with it.”

Therefore don't show disrespect and ingratitude to the Buddha. Before we fall into hell, correct our mistakes and practice hard. (Sayadaw mentioned the two different ways of Dependent Arising) Cut off the increasing of craving by not letting taṇhā, upādāna and kamma arise. The dying of craving is the death of papañca dhamma (taṇhā, māna and diṭṭhi)

Before seeing the real Dhamma, we are tortured by the fake dhamma (i.e., Nibbāna and worldly dhamma). If you try hard and see the real one; "Do you want the fake one?" Seeing the real one and don't want the fake is natural. If you see the real Nibbāna will not want the family members and wealth. Do you still happy at home after become a non-returner? (Sayadaw gave the example of Visākha as the point for overcame sensual pleasure). Torture by the fake one is increasing craving and will arrive to the plane of misery.

Thinking of living together with family member and wealth bring coolness is a kind of craziness. Most of you think it's not a cool place like the Dhamma Hall, whereas it is cool when arriving at home for you. All of you have strange disease. It's over crazy, crazy disease. Fire is a natural heat. Only a crazy person is going near a pit of glowing embers. A person with inversion will go near it. Therefore the Buddha taught us to contemplate the khandha as disease, sore etc. if you still not see impermanence is a double blind person.

T5

[Continued the above talk to the verses which the Buddha recited to Māgandiya. The Pali verses were handing down from the past Buddha until to the time of Gautama Buddha and preserved in the Brahmin tradition. But they were using it for the worldly ceremonies.

The Buddha's instruction to Māgandiya had three points:

- ① Approaching a teacher for instruction,
- ② Listening to the Sacca Dhamma,
- ③ Practice the Dhamma in accordance with the Dhamma.

In all these points, the third is the most important one. Sayadaw explained on practice the Dhamma in accordance with the Dhamma as seeing reality as it's, and will lead to Nibbāna. In Pali is Dhammānu-dhammappaṭipatti. The mind knows the reality of what really exist in the khandha. (According to Sayadaw it's the nature of anicca or the three universal characteristics). It opens up the Dhamma Eye, then ignorance becomes knowing or knowledge.

The knowledge of eye (ñāṇa cakkhu) is opening up. Living beings were born with blindness and die with blindness in saṃsāra, and never had been seen the light of Dhamma. Saṃsāra is like the prison of darkness. Revolving in saṃsāra is like changing prison to prison. And never find peace and real happiness.

Sayadaw said that in the beginning of the practice, manodvāra pasāda—mind door sensitivity is not clear and bright. Therefore seeing anicca is not very clear and intermittent. And with the

continuous, diligent practice becomes clearer and brighter and discerning more and more.]

First, you discern the impermanence of the khandha. After that comes the disenchantment of the impermanence of the khandha. Later knowing the khandha as truth of dukkha and developing to the point of not wanting it. At last all the disenchanted khandha are disappeared. With all the disappearance; “Are there still any pain and discomfort like the disease and sore exist?” Without any of these is Nibbāna.

The Buddha also taught in this way. All these impermanence originally existed. We can’t see them because of greed, hatred and delusion. Also not follow to the ending of them that can’t arrive to Nibbāna. The Buddha taught it existed within the two armed-length khandha. After if you can’t find the body and will arrive there. Make you yourself clear about this point by practice. It existed, so the Buddha taught about it. Before it arises, the mind (ñāṇa) is staying straight with the impermanence.

After that the mind (ñāṇa) is staying straight with no impermanence. No impermanence is Nibbāna. (Sayadaw in many of his talks was using language skillfully in many ways to explain the Dhamma) Knowing this is Path knowledge. Only the one who practices will see it. All of your duties are following up to the end of impermanence. Don’t ask for something which can’t be given (by prayers and vows).

You have to get it only by practice. You only will get dukkha if you don’t get Nibbāna. The gāthā (verses) on Nibbāna was reciting

by the brahmins for good fortune. If you still don't know the reality of the khandha is wasting your times among the blind people. The real existence is impermanence but what you are knowing is my son, my daughter etc. If you know the reality then ignorance becomes knowledge.

Āloko udapādi—light appears. If someone dies without getting the light is the corpse of a blind. Our grandparents and parents were also died in this way. In next life will fall from a cliff because moving like a blind person. Whatever realms of existence you are in it's only a prison. You must afraid of dying without getting any light for your both eyes.

With continuous practice the mind is becoming clearer. Later mind sensitivity (mana pasāda) and the knowing mind will fit in together. When this comes and become a person with light. The dying of the blind will take rebirth accordingly to the arrangement of kammās. A person is gaining light can take rebirth accordingly to his desire.

Taṇhā the Tailor

29th December 1960

[Near the end of the talk Sayadaw made a very interesting point on the existence of Nibbānic element. His logic was simple by using the four Noble Truth and their functions in the direct experiences of yogis. From these points we can know what Nibbāna is.]

The Buddha taught on how a Dhamma preacher mind should be in teaching to people.

- ① May they be well and can listen to this talk.
- ② With metta in mind, may they understand what I have to talk.
- ③ May they can practice accordingly after understanding of the Dhamma.

If a monk possesses these three states of mind and teaching to people is a good teaching. From your side is after listening to the talk, practice and better become a stream-enterer (sotāpanna) to arahant. I will listen to the talk; try to understand it and practice for the realization of the highest level. You must have the aspiration to achieve the highest level.

If you underestimate yourself then you will achieve the lower level. Aspire to achieve the middle and higher levels which you can achieve accordingly. There were some evidences of existing stories.

The Buddha always encouraged to the monks for the achievement of highest levels to end dukkha. (Sayadaw told the story of Ven. Nandaka for this talk.) Nandaka was very well known in teaching by using similes and examples in the time of the Buddha.

Yesterday I had explained some of the similes by him. There are six sense-doors sensitivities (*pasāda rūpa*) in the body, six sense-objects outside. We take these things as me and mine. *Taṇhā* is connecting them between them, joining the sense-objects and sense-doors. *Taṇhā* is the cause of dukkha (*Samudaya sacca*). Its existence is the cause of suffering. You must cut it off with the knife of path factors. In this way it can't connect the inside and outside, so that *samudaya sacca* dies out. These two dukkhas cease and *Nibbāna* appears.

The monks taught five hundred *bhikkhunīs* before Nandaka, but no one had the realization because they had the desire for Nandaka's talk. Nandaka and the *bhikkhunīs* had kammic links for many lives time. He gave the simile of a dead cow. The cow body like the internal bases (*ajjhataṇā āyatanā*) and the hide outside like external bases (*bahiddhā āyatanā*). Skin muscles, connective tissues and attachments between them are like *taṇhā*. In the same way in practice must cut off *taṇhā* with the knife of *bojjhaṅga* or *maggaṅga* (factors of awakening or factors of the path).

They asked him how to contemplate and cut it off? He asked them in the following way.

“Is form permanent or impermanent?”

“It's impermanent, Ven. Sir.”

“It’s impermanent, dukkha or sukha?”

“It’s dukkha, Ven. Sir.”

“If so, can you say this is mine, this I am, and this is myself?”

“It’s not, Ven. Sir.”

“ In the same way, the eye... etc. Contemplate the impermanence of the both sides.

When it is cutting off, it is taṇhā which connecting them in the middle. In this case impermanence still has any bodily form?”

“No, Ven. Sir.”

“Can taṇhā connect them without it?”

“No, Ven. Sir.”

Taṇhā can exist only by connecting them. Can’t connect, then it ceases to exist. Taṇhā dies away by contemplation of mind and body; because it cut off the phenomena which taṇhā is connecting them. Taṇhā can exist by connecting the internal and external. By contemplation of impermanence diṭṭhi and taṇhā die out. The knife is like maggaṅga or bojjaṅga.

Practice hard with right effort (sammā-vāyāma). Hold the knife and cut it off. Don’t leave it there, only with the hand of right effort and by holding the knife of right view that taṇhā will cut off. In the five path factors; mindfulness (sati) effort (viriya) and concentration (samādhi) are the hand and right view (sammā diṭṭhi), right intention (sammā saṅkappa) are the knife.

You can't do it by prayers. You can't cut it with the mouth (These two points are practicing by most Buddhists in the later period of Buddhism). Without taṇhā arises clinging, action and birth are cutting off. If you practice with one of the satipaṭṭhāna and will be succeeded Taṇhā connects to all the five khandhas. Therefore if you contemplate one of them taṇhā dies out.

In the Dependent Arising; connecting death and birth are craving, clinging and action. Death is dukkha and birth is dukkha. Sense-objects and sense-doors are also truth of dukkha. In practice don't forget the dictum, "Be mindful, put effort to contemplate with wisdom." Whatever dhamma arises be mindful of it and contemplate persistently with wisdom. Impermanence is dukkha sacca, contemplation is magga sacca and the death of taṇhā is samudaya sacca.

In the four Noble Truths if dukkha and samudaya die out only nirodha and magga are leaving behind or the peacefulness and knowingness are leaving behind. Therefore, it is impossible that nothing exists in Nibbāna (some Buddhists and non-Buddhists take Nibbāna as nothingness). During his life an arahant has nirodha and magga or peace and knowing (He can stay in fruition state if he wishes).

There is no magga khandha anymore after he put down his burdened khandha (when an arahant passed away). But the peaceful happiness (santi sukha) of Nibbāna is leaving behind or undying is leaving behind. Staying with happiness is Nibbāna. (Sayadaw continued to the end of Nandaka's story).

All the bhikkhunīs realized the Dhamma respectively according to their aspirations. This story testified this point. There are four piles of excrements (kilesas). If any one of them left over, it's still not well yet. Therefore you have to clean out all of them.

How to Open Your Eye?

(30th December 1960, 30th May to 1st June 1961)

[The following four talks were based on the Indriya-bhāvanā Sutta, Majjhima Nikāya, the development of the Faculties, Sutta NO. 152.]

T1

I am worrying of you as living a negligent life. You should have reliance with you. Without it will encounter dukkha. (These were the words the Buddha reminded the monks in the sutta of Aṅguttara Nikāya) The Buddha reminded us to rely on impermanence, because it ended Dukkha. He mentioned eight kinds of reliance and the last one was impermanence.

You will get the knowledge of ending dukkha if you contemplate all the ending of impermanence. Take reliance on the two knowledge of seeing impermanence and the ending of it (i.e., Yathābhūta Ñāṇa and Magga Ñāṇa). During on the journey of life and dying moment you need to rely on it. At near death with contemplation can become a stream-enterer to an arahant. (There were a few stories at the time of the Buddha, for example, Ven. Phaggunā, AN.6.56 Phaggunasuttaṃ).

Everyone, even the Buddha, has to rely on impermanence. You have to start from impermanence if you enter the fruition state

(phala samāpatti). I will talk on how to see thing is the true reliance. On seeing hateful things and become angry. On seeing affectionate things and become greedy. On seeing neither hateful nor affectionate things and become deluded.

These are during the time of opening your eyes. How to use the six sense faculties without harm? Don't observe the outside objects but instead observe what is arising in the heart. Seeing is the cause and the arising dhamma in the heart is the result. This is the resultant phenomenon (paṭicca-samuppanna dhamma). It is gross and compounded phenomenon (Saṅkhata dhamma). Contemplate the arising phenomenon as compounded.

After contemplation, it's not there. Every greed, anger and delusion arise contemplate in this way. All of their non-existing are similar. As impermanence they are the same. The path factors are seeing it. All the knowings (knowledge) are seeing the non-existings (i.e., vanishing or disappearing). See all the arising dhammas as impermanence in series. These are not an ordinary thing.

It is vipassanupekkhā ñāṇa (equanimity of insight). You contemplate all of them with equanimity, and not seeing as greed, anger and delusion. This is true development of faculties. Continue with the contemplation and arrive to the knowledge of equanimity towards formations (saṅkhāra-upekkhā ñāṇa). After that it is the Path Knowledge.

In this way by using the six sense faculties is without harm. It's easy to practice also. You have to practice until it becomes your own nature. The Buddha said that whoever practiced and became natural,

and then it was easy like closing and opening your eyes. If you can practice up to this point, and it becomes a true reliance (He continued to talk about the dying moments by seeing anicca as mentioned in the Aṅguttara Nikāya).

In these three knowledge (i.e., vipassanupekkhā ñāṇa, saṅkhāra-upekkhā ñāṇa and magga ñāṇa), you'll become a stream-enterer if you die with the vipassanupekkhā ñāṇa or saṅkhāra-upekkhā ñāṇa after arriving at the heavenly realm. On the other hand, what will happen if you don't rely on insight knowledge? You will arrive at peta, hell and animal realms if you die with greed, anger and delusion.

T2

[In the beginning, Sayadaw mentioned the important, and also interesting power of Dhamma. Listening to the Dhamma carefully, make effort to remember them, and then put into practice. In this way Dhamma can be enshrined in the mind and body becomes a Dhamma Cetiya (shrine). It will protect the yogi from dangers and difficulties.

Some examples could be read on the Buddha's Conquest of the eight Adversities (see the Jayamaṅgala Aṭṭhagāthā). The Buddha after his enlightenment was looking for someone who he could take on refuge. But he never found anyone who could be excellent than him in sīla, samādhi and paññā. He became a Buddha by the Dhamma. So he took the Dhamma, the four Noble Truths as a refuge and teacher.

The Brahma God Sahampati agreed with him because the past Buddhas were also doing the same thing before (This point is very important, because these episodes showed that there was no Creator God and Creation existed in the whole Cosmos). All living beings because of their wholesome and unwholesome dhammas or karmas are travelling in the round of existence. Sayadaw taught his disciples how to contemplate the Dhamma Buddha or Ñāṇa Buddha and not the physical Buddha. Have to penetrate to the Dhamma Buddha.

So, we must rely on wholesome dhamma, especially the supramundane Dhamma (lokuttara Dhamma). Because of our wholesome dhammas of the past, now we meet the Buddha's Dhamma which is the most difficult to come by. Therefore, we must use this chance fully to go up higher and higher to transcend Dukkha and not for going downwards.]

The Buddha taught the Dhamma from external. Whoever listening with the above mentioned three ways, then the Dhamma will enshrine in our body (There are always two causes; i.e., external and internal causes effect every living beings. The most important one is the internal one). Path factors are the Dhamma Ceti. Why the Buddha became the great conqueror of the eight adversities? Because his khandha became a Dhamma Ceti.

The physical Buddha didn't know anything. Only the Ñāṇa Buddha knew it. Therefore, we must reach to the internal knowledge Buddha when we are performing pūja (devotional practices). Becoming a stream-enterer (sotāpanna) is also not the body, but the

Path Knowledge. It was sent by the dhamma that you came to this human life.

There are two kinds of dhamma; right and wrong dhammas (sammā-dhamma and micchā-dhamma) or the eight right path factors (sammā-magganga) and the eight wrong path factors (micchā-magganga). Close the doors to the planes of misery are also dhamma. It does not need to teach people for the dhammas which send them to the planes of misery. Everyone has done it and can do it.

The three cariyas of the Buddha that he had to fulfill his perfections (pāramīs) were: for his benefit, for the benefit of his relatives, and for the benefit of living beings. It's very important of being able to distinguish between friends and foes. (recounting the story of Todeyya Brahman on this point). I am warning you all not to shun away from the salvation of the Dhamma. Dhamma sent you here and you are completed with the five rarities (i.e., Encountering the teachings of the Buddha, a teacher who can teach the sacca Dhamma, understanding of it, etc...)

You only need to go upwardly for ending dukkha. But if you don't respect the Dhamma and going downward is not proper. (continuing the Indriya-bhāvanā Sutta) Now is the time for us to always living together with Dhamma which will save us from the whole saṃsāra. There could be joy (somanassa) or displeasure (domanassa) or neither joy nor displeasure (upekkhā) when seeing a form. With an object, there are such three states of mind.

If no salvation of Dhamma comes in dukkha will continue to arise. Because of the three types of feeling, Dependent Arising will continue in the beginning, middle and the end (see the 12 links of Dependent Arising; pleasant feeling in the middle, unpleasant feeling in the end and neutral feeling in the beginning).

Living beings are always going down stream and never up stream. After his enlightenment, the Buddha saw this point. Therefore he became disappointed to teach them. I'll show you some insight contemplations. From the three types of feelings; if one of them is arising, contemplate as it's the resultant phenomenon arising by causes. In this way the view of a person, a being is falling away. Contemplate it as arising and passing away. In this way the three types of feeling are becoming a series of equanimity of insight (vipassanupekkhā ñāṇa).

T3

[Sayadaw told the story of the sutta: on one occasion the Buddha was staying among the Gajāṅgalas (People of the Gajāṅgala Village) in the Bamboo Grove. During a Dhamma talk he asked the young brahmin Uttara, how his teacher Pārāsivi brahmin taught and trained on the six sense faculties. (MN.152 Indriyabhāvanāsuttaṃ)]

He replied that by closing the eyes, ears.... etc, and no defilements arose. Then the Buddha responded by saying as followed. Then, in this way people born blind and deaf were already no defilements. Uttara became silent by the words of the Buddha.

However, nobody can close the mind door. Therefore the Buddha gave a talk on how to restrain the sense faculties.

Whatever arises from the six sense doors, e.g., feeling arises (sukha, dukkha or upekkhā), observe their anicca and it becomes upekkhā. They are conditioned by causes. These are kilesa and coarse, and the result of the causes. Whatever arises is saṅkhāra—conditioned thing.

By seeing anicca becomes upekkhā and called saṅkhāra-upekkhā (not react to saṅkhāra as like or dislike). It's very quickly leading to saṅkhāra-upekkhā ñāṇa (knowledge of equanimity towards formations which is close to the Path knowledge (magga ñāṇa).]

(Sayadaw described the practice from hearing) From the six sense doors let whatever arises. But the important thing is can be let the contemplating knowledge comes in to know it. Whatever arising in the body is coarse, so that you know it. First, you have to know it from behind as it is arising by causes (the arising dhamma). Second, after this contemplation, the arising dhamma is not there anymore (that becomes the passing away dhamma). First is arising and second is passing away.

[(Special note: In 18th November 1956, Sayadaw gave a talk on insight meditation by way of vitakka (thought) and vicāra (examination). Here is extract from some of them)]

Vitakka is thinking or thought, and vicāra is all round examination. The Buddha taught the first jhāna with vitakka and vicāra and also the path factors with it.

Today I will talk about its implementation (here he used vedanā of the six sense-doors). Whatever feelings are arising from the six sense doors, think about it as "what it is?" After that examine the feeling as it exists or not, this is vicāra or examination. If you use vitakka and vicāra in this way you see feeling and also its impermanence.

For example, you see something with the eye and don't know what it is, and then there is no vitakka and vicāra. Someone who has thinking and examination get the path factors. The thinking of I-ness or identity view is falling away. Thinking is vitakka and examination is vicāra. Knowing of the non-existing is paññā. Therefore every time you open your eyes must have seeing with thinking and examination.

The dissolution of phenomenon is useless (feeling or any saṅkhāra dhamma). The uselessness is the truth of dukkha (in some of his talks Sayadaw explained dukkha as disgusting and useless; Duk—disgusting, Kha—useless). If you are in thinking and examination will know the truth of dukkha. Disappearing is death. Death is arriving at dukkha. If you are thinking and examining in this way even hell fire will be extinguished. Even no need to mention about sorrow, lamentation and suffering in the heart]

(continued from the main talk) ① is arising dhamma, and ② is passing away dhamma. In this way, it can't be followed by greed,

hatred and delusion dhammas behind. Is this difficult for you? Every time dhamma arises is by cause, and have to know it as not there. If you ask: "what is Nibbāna?" It's the cutting off Dependent Arising in the beginning, in the middle and in the end sections. Whichever section is cutting off, and then it's Nibbāna. Every time a dhamma arises, if you can contemplate its impermanence, and then it'll not become lobha, dosa and moha dhammas because these are only impermanent. All these impermanent dhammas are arising in series. So it's called vipassanupekkhā. A being will receive double increments if it falls into hell, because the hell being is suffering in hell that is always in the state of displeasure (domanassa). Therefore, it is not easy to talk about the lifespan in hell. (This is one of the reasons that hell beings don't have a definite life span. Sayadaw mentioned it for his listeners. It reminded them for practicing diligently to end suffering in hell).

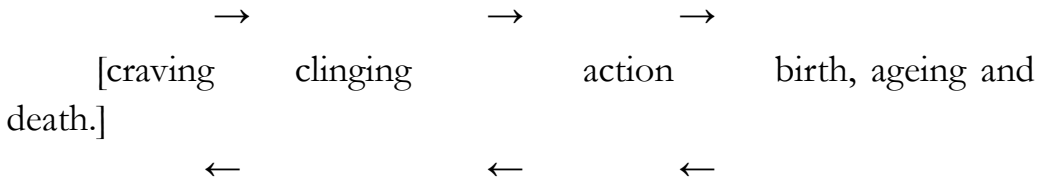
T4

The Buddha taught this sutta for vipassanā practice was it could become the most quickest and effective way. In the time of the Buddha there were also many practiced for insight and gave wrong teachings. (continued the story of the Sutta) How do you close the mind door of muddy kilesas? Even may be you can close the other five doors.

The Buddha taught the ariyan way of development of the faculties. Thoughts from the mind door create greed, hatred and delusion. Let it be arisen. Only with the arising dhamma, there will be an object for contemplation. For a dead person he has nothing to

contemplate. It's important to contemplate the arising dhamma. Where are birth, ageing and death, the truth of dukkha come from?

If you trace the reverse order of the Dependent Arising process (the 12 links) and will find out that it came from craving (taṇhā).



It arises from the thinking of the mind door. Thought arises from the mind object (dhamma ārammaṇa) and mind door (mana dvāra). The arising cause is called paṭicca-samuppāda and the arising result is called paṭicca-samuppanna. The arising dhamma is coarse and the cause of thinking. It is compounded dhamma (saṅkhata dhamma). If you know it as a compounded dhamma, then anicca is included in it. You know it arising because it's coarse. And when you contemplate (think about) it's not there. You know the arising and passing away of the compounded dhamma (saṅkhata dhamma). In the place of greed you only discern impermanence. This contemplation is called vipassanupekkhā ñāṇa.

So anicca is close to Nibbāna. Because anicca is similar in nature to saṅkhāra-upekkhā ñāṇa, it is close to Nibbāna. Therefore the harmlessness of sense faculties is depending on contemplation.

In talking about the way to Nibbāna by using long method and it becomes long. By short method, it becomes short.

In short, it only exists as; ① impermanence and, ② the ending of impermanence. It is only dukkha sacca and nirodha sacca while analyzing by truth (impermanence is dukkha and the ending of it is nirodha). (In some suttas the Buddha himself expressed his teachings as he only taught dukkha and the ending of dukkha, in the past, present and future. All the Buddhas were/will be the same. Any teaching of not ending for dukkha is not the Buddha's teachings).

It is only vipassanā ñāṇa and magga ñāṇa (insight knowledge and path knowledge) or the knowledge seeing impermanence and the knowledge seeing the cessation of impermanence while analyzing by knowledge (ñāṇa). In this case; "Are the ten or sixteen insight knowledge wrong?" Both of them are also right. These were the insight knowledge of Ven. Sāriputta's great wisdom. These are long only in given names, but not in the real process.

Insight knowledge kills the coarse defilement and path knowledge kills the refined one (anusaya—latent one). In the time of the Buddha there were many examples of getting enlightenments within a sitting (mostly listening talks). These were happening because of the short knowledge. If impermanence ceases, dukkha and kilesa are also ceased.

The Road Map to Nibbāna

6th January 1961 and
19th to 20th September 1961

(cf. MN.24 Rathavinātasuttam)

[The Buddha was staying near Rājagaha in the Bamboo Grove. After the Rain Retreat some monks from the native land of the Buddha visited him. He asked them who their teacher was. They answered that he was Puṇṇa mantāṇiputta (Mantāṇi's son). How he taught them?

Puṇṇa set himself as an example to teach the monks. He taught what himself had practiced. The Buddha praised him. At that time Ven. Sāriputta was near and wanted to meet him. After this occasion, the Buddha went to Sāvattthi. Sometimes later Puṇṇa went to Sāvattthi and paid respect to the Buddha. One of Ven. Sāriputta's disciples came to him and gave the news.

After exchanging words with the Buddha, Puṇṇa left for the Andhavana Forest for the day's abiding. Sāriputta followed him from a distance. Both of them stayed at some distances apart and entered into Phalasamāpatti (staying in the fruition state). Both of them came out from it in the evening. And then Sāriputta approached him and asked questions.

Questions and Answers were as follow:

Q1: Do you learn the teaching from the Buddha for sīla practice? (This is the purification of virtue—sīlavisuddhi.)

A: Puṇṇa's answer: No, Friend.

Q2: For samādhi practice (This is the purification of mind—cittavisuddhi.)?

No, Friend.

Q3: For right view (This is the purification of view—diṭṭhivisuddhi.)

No, Friend.

Q4: For overcoming doubt (This is the purification by overcoming of doubt—kaṅkhāvitaraṇa visuddhi.)?

No, Friend.

Q5: For discerning impermanence (This is the purification by knowledge and vision of what the path is and what the path is not—maggāmaññāṇadassana visuddhi.)?

No, Friend.

Q6: For the knowledge from Bhaṅga Ñāṇa (knowledge of the dissolution) to Gotrabhū Ñāṇa (knowledge of the change of lineage), these are called Purification of the way (paṭipadāññāṇadassana visuddhi)? The answer was: No, Friend.

Q7: For the Path Knowledge (This is the purification by knowledge and vision—maggāññāṇadassana visuddhi.)?

No, Friend.

Q8: So, for what purpose you are practicing the Dhamma.

A: Only for the sake of Nibbāna. And then Sāriputta said to Puṇṇa; “Let me continue to ask you.”

① Can the practice of sīla realize Nibbāna?

No, if possible all worldlings (puthujjana) will realize it.

From ② to ⑦, they were also asked in this way. Puṇṇa answered all of them in negative.

Because all of them were saṅkhata dhamma (conditioned Dhamma) and not Nibbāna which was asaṅkhata Dhamma (Unconditioned phenomenon). Sāriputta praised him. Puṇṇa gave an analogy for the seven purification processes. King Pasenadi Kosala from Sāvatti wanted to go to Sāketa, 700 miles far away (The mileage was not mentioned in the sutta. Sayadaw used it only for a clear explanation. Most monks used the sutta teachings exactly mentioned in the suttas words by words in Pali and translate into their own language, and with explanation. But he was different, only used the points and facts for teaching. His talks were only for practical purpose).

The king’s servants arranged chariots for him to change after each 100 miles. He came down from it and entered Sāketa after he arrived at Sāketa by the last seventh chariot. In this analogy, the first chariot was sīla and the last seventh was magga.]

T1

According to the purification (visuddhi) there are seven stages. By vipassanā process; seeing impermanence, become disenchantment and ending of impermanence. Why I have to give this talk is because I am afraid that you have the mistaken contentment (There are a lot of food for thought in this remark. Most Buddhists only satisfy with making merits and observing sīla).

The knowledge of seeing Nibbāna is the purified knowledge (i.e., the seventh stage). Path knowledge is also impermanence and it's not Nibbāna yet. It's still not asaṅkhata dhamma (unconditioned dhamma). I am asking you to contemplate the impermanence of the knowledge, because they are also impermanent. So that you know they are also saṅkhata dhamma. All the seven dhammas (7 stages) are only the way to Nibbāna. They themselves are not Nibbānic Element. Only you have overcome your doubt should contemplate impermanence (Practice from fourth to fifth stage)

(This is one of the reasons why Sayadaw asked disciples to give up wrong view and overcoming doubt before insight practice were from the sutta teachings and evidences. For this point he always emphasized the teaching of Dependent Arising.)

If you discern impermanence don't give up. After thoroughly penetrate dukkha you are on the seventh chariot. Path knowledge is still impermanent. After you come down from it and arrive Nibbāna. These seven stages are the levels on the way of the practice.

[In the beginning for 30 minutes Sayadaw talked about the danger and cleverness of taṇhā. Puṇṇa was foremost in giving Dhamma talks, and enlightened people. Ānanda had entered the stream by him. He taught people by his own examples, such as few wishes and contentment, etc. Enter and stay in Phalasamāpatti could prolong one's life and delay the time of death. (The Buddha was very sick during his last three months in life, and in this way; he waited his last disciple Subhadda).

Buddhists practise for the ending of upādāna dhamma. If people can realize Nibbāna by samatha then all the Brahma gods will be in that group. Purification by view can be possible with a teacher's explanation. For overcoming doubt and discovering impermanence can possible by the help of a good teacher. Even Path and Fruition Knowledge are not Nibbāna, still within the province of conditioned dhamma of impermanence.

Puṇṇa rejected all the seven stages of purifications because still these were not the Nibbānic Element where all the clinging dhammas were ceased. Entered into the fruition attainment is also inclining towards Nibbāna. Fruition state of minds are continuously arising and vanishing. Nibbāna is always exists and without impermanence.]

People who are making prayers for this and that lives are called lustful hedonists. If you go back home have to battle in war, because it controls by a crazy person (referred to taṇhā). If you can't conquer taṇhā and see it, you will never realize Nibbāna. If he comes in, you have to know it quickly. Puṇṇa was very good in

giving Dhamma talks. Could teach people became stream enterer to non-returner.

He was praised by the Buddha and must be a great person. Phalasamāpatti means the knowledge (ñāṇa) staying with the ending or cessation of dukkha. It can expand the life span and delay the time of death. The questions and answers between Sāriputta and Puṇṇa were for the future generation to understand on practice. Puṇṇa answered that practicing was for Nibbāna. Sāriputta satisfied with his answers but continued to ask questions for more clarification.

With a good teacher we can know about the mind and body, also cause and effect dhammas (third and fourth purifications). Seeing impermanence also needs the help of a good teacher (the fifth purification). Path and Fruition Knowledge are saṅkhata dhammas and vanishing dhammas. Nibbāna can't vanish, so asaṅkhata dhamma. The mind of the path and fruition knowledge are arising and vanishing. So they can't be Nibbāna. Nibbāna is always exists. All the clingings are totally ceased in Nibbāna. Totally without any impermanence is Nibbāna.

T3

[In the beginning Sayadaw explained the five spiritual faculties and how to adjust them with Ānanda's last effort for arahantship. Viriya (persistence), samādhi (concentration), saddhā (faith) and paññā (wisdom) become imbalance create hindrance (nīvaraṇa).

Sayadaw said practiced diligently and no development means the faculties are becoming imbalance.

(continued the sutta) The seven visuddhis are not Nibbāna. But they support each other successively; e.g., sīla supports the development of samādhi. One has clear seeing and purified view with samādhi. One overcomes doubt with purification of view. One can see impermanence by contemplation after overcoming doubt, and imperfection of insight (vipassanā-ūpakkilesa) might arise as aura of light (obhasa) etc., (There are ten of them).

Puṇṇa gave the seven chariots as an analogy. The seven chariots are the seven visuddhis, Sāketa was Nibbāna and king Pasenadi was yogi. If you arrive at the knowledge of disenchantment become don't want to contemplate and run away from it. But you must have to contemplate with patience. With continuous contemplation penetrates Dukkha and impermanence comes to an end.]

The ears listen to the talk and ñāṇa (mind) turning towards the khandha. If you discern anicca, have the pāramīs to be here and can realize the Dhamma. Don't think about pāramīs instead make a decision that you already have it. You already have it, but if you think you are not is a mistake. In the Aṅguttara Nikāya, the Buddha mentioned five factors which referred to the completion of pāramīs (i.e., the five difficulties to encounter as mentioned before).

Therefore you have no need to look back but only make effort for practice to complete it. The Buddha's Teaching (Sāsana) exits like a lightning in a raining dark night (we take it for granted and wasting time for useless things). Now, you are encountering with it

that no need to doubt about your perfection. You only need for diligent practice.

(Sayadaw talked about the five spiritual faculties by using Ānanda's last struggle for enlightenment). He was practicing walking meditation by overexertion and did not get the result because Samādhi was left behind. Without the help of a teacher and not practice rightly can't get the result. Over effort becomes restlessness (uddhacca) and over samādhi becomes torpor. Send your effort and samādhi in balance towards impermanence. Faith and wisdom need to be made balance. You must have the faith for realization. Over-faith inclines towards affection. Over-wisdom (intelligence) becomes cunning, sending four of them in balance towards impermanence.

Mindfulness is never excessive like other dhammas. You must always have mindfulness. If all these five spiritual faculties are in balance, you will sure of getting the result (e.g., in Ānanda's case). This is an important point. In practice making adjustment is important.

(continued the sutta) In fruition state the khandha still exists but the mind is inclining towards Nibbāna. Even Path Knowledge is impermanence and saṅkhata dhamma. Up to the Path Knowledge arise by conditioning. The fruition knowledge is also the same. A person with purified view is overcoming doubt. Those who have no doubt can discern anicca. The seven visuddhis are helping each other in stages to Nibbāna. They themselves are not Nibbāna (gave the analogy of seven chariots). I have been explained the mind/body process, so you have been come down from the third.

Everyday I explain the Dependent Arising and you have come down from the fourth also. You all are contemplating impermanence, so on the fifth chariot. If you are really becoming disenchanted to the impermanence of dukkha, then you are on the sixth chariot. If seeing the ending of it, then you are on the seventh chariot. Some of you are already on the sixth.

Today I give this talk is let the yogis know themselves which chariot they are on. The chariot you are in, talking to you that Nibbāna is near or far away. The words Nibbāna far away is true to people who are not in practice. This is DEFILEMENT. It's depending on the practice. If you are disenchanting to the impermanent process, and the knowledge of not wanting, it will arise in short moments. If you are in the fruition knowledge then you are already stepping down from the seventh chariot, and entering the city of Sāketa, which is NIBBĀNA.

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TAIWAN

B. E. 2564
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