

This is an important discourse. Now, you all are having these rarities. So have to put effort for practice without giving up. Everytime the mind is in despair check these factors & encourage yourself. Another discourse in the Anguttara; The Buddha taught about the way of practice for the realization. People who have these 5 rarities & practise accordance to the way & ^{have} confidence that must realize the Dhamma. I myself is teaching you the right things accordance to what the Buddha had taught. The tradition of the Buddhas ^{were} never talk^{ed} 2 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 to what the Buddha had taught.) 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 arise contemplate as anicca, perceive as anicca, & knowing as anicca. As example; loba, dosa etc mental state arise & by contemplating no clinging happen & no kamma create. So they all are cease to come.

① Whatever arise contemplate anicca, ② perceive as anicca. You have to contemplate quickly. If not kilesa will take the upper-hand. This is the Dhammaniyama 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 round of existence & must cut off to effort. You can stop the wheel of samsaric dukkha to 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 & all are including in it. Then you can ask, "Can I realize the Dhamma in this way?" If you can contemplate by not letting kilesa come into the practice will realize it.

When you are doing sitting meditation make a resolution—^{aditthana} aditthana. As examples, "Within an hour I'll not let kilesa come in & only continue to anicca. Staying to anicca & not mix-up to other mental states." Hence, will realize the peaceful sukha Nibbana 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-parami. So I had talked about the 5 rarities beforehand. Concern to the kilesa which come in and take it as an object of meditation. So contemplate it as anicca. Example, hearing a sound & contemplate the hearing consciousness. If you don't then the kilesa mind of what sound it's will come in. Whatever mind state come in, it's for the starting point of kilesa to follow behind. By contemplation of the first coming in mind state is cutting of the kilesa mind which will follow behind. If you ask, "When I'll realize the Dhamma?" This is depending on you & nothing to do to the teacher.

(42)

Depend on one's own character & perseverance or kilesa volume & effort. Without kilesa come 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 & depth you must work hard (a simile used by the Buddha in the Samyutta Nikaya)

Worldly Fetters & Realization

19th November 1960

[Vaccha Brahmin asked the Buddha the following questions. ① Is there anyone without giving up the worldly attachment can realize Nibbana? ② Is there reach good rebirth? ③ Any Ajivaka ever been realized Nibbana? ④ Any Ajivaka ever been reached good rebirth? (Ajivakas were people reject the law of kamma) The Buddha 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 & A. He said someone is at the time of practising already giving up worldly things. Therefore people in family life by regular practice can realize Nibbana (e.g. Sun Lun Sayadaw was a very good example in modern time). For Ajivakas They had niyata miccha ditthi fixed in destiny because of this wrong view or akiriyavada - doctrine of non-action. So The Buddha in his psychic power looking back 100,000 kappas - Buddhist aeons never seen any Ajivaka realized Nibbana & reached good rebirths. But the Buddha only saw one Ajivaka reached sugati - good rebirth & this man was he himself & at that time believed in kamma.

Vaccha said that people believed the Buddha knew everything every moment even during sleep. The Buddha replied that it was misinterpreting him (Later Buddhists also misinterpret him in many things). He only knew by reflection. Sayadaw explained ripassane process & said that the Buddha mentioned only 3 insight knowledge. These are: ① Ndayabbaya nyan - Knowledge of rise & fall ② Nibbida nyan - Knowledge of disenchantment ③ Magga nyan - Path knowledge. Path Knowledge is discarding the khandhas & tanha. As example, Sotapatti magga Path Knowledge is Stream Enterer is discarding the 5 khandhas to Nyan - The Path Knowledge of Stream Enterer is discarding the 5 khandhas to painful rebirths (hell, ghost & animal) & the craving to identity view - sakkaya ditthi, doubt - vicikiccha & adherence to rites & ceremonies - silabbataparamasa.]

The Buddha automatically knew everything was not true. Knew only by thinking. Sleep was the life continuum of the mind (bhavanga citta) & how could he know it. He was a triple knowledge (Tevijjā) person. These are: Pubbenivāsa abhiññā - Direct knowledge of past lives.

If he wanted to think know people past lives. What will happen to them in the future? This is Dibbacakkhu abhiññā - Direct knowledge of divine eye. And also the knowledge of destruction of the taints - Āsavakkaya myan. With this knowledge he also could teach people for their destruction of the taints (This is the most important knowledge of all). (Sayagāra gave some examples of King Sudhodana & Santati minister for the attainments of Nibbana living in the family life). The fetter - Samyojana of affection to one's body is greater than the ~~fetters~~ fetter of wealth & family members. The time of practice is the time of discarding the fetters temporary.

So the one who practises will realize the Dhamma & no practice without realization. If you know how to insert the knowledge between the Dependent Arising process at anytime then you are discarding the fetters. During the practice if any kilesa come in, then it will take time. And without coming in become quicker. So don't blame on the perfection (parami). In Pekopadesa Pali, for ordinary disciples - pakati savakas if they complete 2 These 2 factors will realize the Dhamma:- ① Listening to the Saccā 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 & the fetters are always happening. By contemplation & it doesn't. If you are still discerning only mind & feeling then these are lower level of knowledge. Not seeing mind & feeling instead anicca means ^{higher} upper level of knowledge. Not discerning the 3 characteristics is still in the lower level. Seeing rise & fall arrive to the ^{higher} upper 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 Satipatthāna 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 & without it don't know what to do. The real contemplation is the arising & passing away of them. To know their after arising is not there. Seeing impermanence is Yathābhūta

~~P-III~~

Nyan - 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. To show the objects of contemplation. To see them or to discern their impermanence? Only by discerning impermanence that the reality & the knowing become fit together i.e. Yathābhūta nyan. Here the Burmese words for the reality & 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 fall 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 impermanence & now become disenchantment. These 2 knowledges are quite different. If you ask why they are different? The answer is kilesa becoming thinner. Don't reduce your effort & contemplate & perseverance. The knowledge will rise up again as these are not worthy to have. This is the penetration to the knowledge of Function-Kicca Nyan. The object of contemplation, mind & feeling etc disappear. By the right knowing of the truth of dukkha that the khandhas related to the ditthi kilesa - defilement of wrong view become disappear. It become khandha nirodhā nibbanam - The ceasing of khandhas is Nibbāna. Ditthi kilesa disappear by not arising. The khandha disappear from the existing). Khandha nirodhā & the 4 apaya nirodhā cease together. (Here by destroying the defilement of wrong view that present khandha cease & at the same time the future 4 painful rebirths are totally ceased). The 3 insight knowledges of seeing impermanence, disenchantment & the ending of the khandha are teaching by every Buddha in the past & ^{the} future to come.

Volition, Action & Kammic Formation

23rd November 1960

[Here, Sayadaw gave a talk on cetanā (volition), action (kamma) & sankhara (kammic formation). It was an interesting talk & explained their meanings & their connection in the Pali Suttas & Abhidhamma. These words are important for Buddhists to know them. Sankhara has 4 meanings: ① formation; ② mental formation, i.e. the 4th aggregate; ③ kammic formation; ④ prompting. The sankhara here in this talk was no. ③ kammic formation or in the 12 links of Dependent Arising avijja paccaya sankhara - ignorance condition kammic formation.

The Buddha - his pubbenivāśā 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.

(45)

Because samsara-round of existence was too long for every living being but he could find the causes of their origin. It was avijja (ignorance) & tanha (craving). Sayadaw said all the khandhas are conditioning craving & not only feeling (vedana). But feeling is the most nearest cause for craving.]

[Cetanā - volition or stimulation is kamma-action. Two kinds of cetanā; create kamma & not create kamma. Pure cetanā is not create kamma just only cetanā. By vattas (round of existence); vatta cetanā - create existence & vivatta cetanā - not create existence. All arahants their actions are pure cetanā & not kamma. If giving the result it's kamma. In the Dependent Arising of the 12 links, sankhara is past kamma & kamma-bhava is present kamma.

In our many past lives we has created many sankhara kamma; i.e good, bad or mixed kamma which are always waiting for the chance to give the result. Kamma-bhava is 2 ways. If we have a teacher who can teach Dependent co-arising & vipassanā practice then we will not create kamma-bhava. If not we create kamma all the times. We can observe our minds at viññānam or vedana or tanha or upadāna (see the 12 links of D.A.). In this way stop creating kamma. In past lives because of avijja & tanha (ignorance is like father & craving is mother) we had created many kammas which is sankhara. It'll follow up in samsara until our last lives as arahants. We can see these results in the suttas & 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 kammas in his past life by killing his own mother. (Sayadaw continued to talk explain that people can take kamma & wrong view by telling the Mahā Punnamā Sutta)

In the Abhinkha Sutta (The Daily 5 Recollections, from Anguttara) The Buddha taught to rely on kamma as a conventional truth or samatha practice (cāgamusati). The path of kamma is within the round of 31 realms & the path of knowledge (nyan) transcend it. Kammic way is in samsara & nyanic way is transcend samsara or towards Nibbana. For vivatta dana (generosity to transcend dukkha) The Buddha mentioned dana & vipassanā (in the Anguttara).

In The Abhidhamma of Dhamma-Saṅgani, we can see 3 types of dhamma.
① Acayāgāmino dhamma ② Apacaya-gāmino dhamma ③ Nevacaya-gāmino nā pacaya-gāmino dhamma. The first is dhamma leading to birth & death; i.e all wholesome & unwholesome dhammas. The second is not leading to birth & death; i.e The Noble Eight Fold Path. The third is neither ① nor ②; i.e The Buddha & arahants. The 3 dhamma can be found in the khandha.]

The seed of volition (cetanā) is called action (kamma). Without the seed is just volition. The past action is sankhara & The present is kamma-bhava. Functional kamma is kariya kamma, just only function which were done by The Buddha & arahants. The kamma not give the result is regarding as pure cetanā. Some kamma-bhava give the results & some are not. Can contemplate up to clinging (upādāna) not create kamma & no result (In The Satipatthāna Sutta of contemplation of the mind the Buddha asked to contemplate when greed arise. But from craving to become clinging may be a little difficult). Sankhara kamma is always giving the result. Without the ignorance cease then sankhara not cease. Sankhara not cease is always connecting the khandha process. By meeting spiritual friend (kalyna mitta) can stop the kamma-bhava. Buddha & arahants are only khandha. Others are clinging khandha (upadanakkhandha). A person without any clinging is just only khandha & ē clinging is upadanakkhandha. There are many types of khandha; past & present khandhas etc.. Take the kamma as mine is atta-sitthi (self-view) or kammavādi atta-sitthi. Permenence (nicca) is self (atta) &^{both} are the same. The Buddha taught that, Sabbe shamma anatta - All shamma (including Nibbana) are not-self. Therefore how can kamma become atta-self. Including Nibbana is not-self (Some Buddhists described or took Nibbana as like atta in some books & teachings), i.e go against the Buddha teachings). Taught about kamma in The suttanta method is for people who want Nibbana slowly. But, now who want Nibbana have to cut off kamma by doing vipassana. Any realm of existence is the power of karmic energy. Any cutting off kamma is the power of knowledge. Every dana done by seeing dukkha saceca is not continue round of existence (samsara).

(Sayadaw taught his disciples how to perform a vivatta dana which support to transcend dukkha. Most people done it ē the desire (loba-tanha) for the support of round of existence becoming? There were a few talks by him for this purpose before & after a great offering, such as kathina ceremonies, for meditation hall sangha dwellings etc. First talked about burning ^{buring} dukkha saceca from the mother's womb to old age, sickness & death, about the eleven fires of human life etc.) First to contemplate & see the impermenence of the khandha. And then make a resolution by wanting to free from the vatta dukkha-round of dukkha existence. This dana is done by the knowledge of truth - saceca nyan. The most superior dana is enriching by vipassana (Anguttara). The dana for changing prison is not good & 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 →

(47)

Sammā-ditthi Sutta from the majjima Nikāya to explain The 2 types of worldlings) ① Worldlings outside the Sasana. Believe in kamma, so kammasakata sammā-ditthi. By itself alone not realize Nibbana. ② Worldlings inside the Sasana. Believe in kamma also & get the knowledge of impermenence, so can realize Nibbana.

Seeing One's Own Death is Vipassana
25th November 1960

[Sayadaw gave a meditation instruction here. The language he used was unusual. He said when the observing mind & mental states arise we can see their disappearing or anicca. A mind born & it die, & then another mind arise again & die again. Two minds & 2 mental states can't arise together at the same time. So when a mind arise we observe & it's not there anymore. When the observing come in it die already. At That moment we are alive & the observing mind (magga). When another mind arise the observing mind also disappear. So there is no observer only the observed. Vipassana is seeing the death & the living mind. If you can see the death & the living mind, then the Buddha had arisen. Without it no Buddha arose then it become the path of ignorance condition karmic formation. So what really make the mind&body process going on & on. Sayadaw sometimes in some of his talks mentioned about the hell beings suffer in hell. They die instantly & born again instantly on & on until their kammas are finishing for the hell. Some petas who never had a drop of water to drink for their thirstlessness. They lived for a very long period of times between each Buddha. They continued to survive by food of kamma (kamma hara)]

Mind is the creator because it create kamma. Even before the being dies the results are starting to materialize. There was a sutta about Nandiya upasaka. Because of his good kammas celestial mansions are starting to appear in Tavatimsa Heaven even before he died. One time Ven. Maha Moggallāna visted there & found out some beautiful mansions & celestial nymphs were waiting for someone to arrive there. They requested the ven. to send the message for Nandiya upasaka. There was a remarkable parallel in a modern day story. This time not & the outside objects but & the materialisation of a human embryo by the karmic energy. This was in Ajahn Mun's Biography about an elderly nun (see Ajahn Mun Bio, The Legacy, pgs 416 - 418)].

Human dukkha are can't compare to the dukkha of hells & hungry ghosts. By reaching the sotāpatti magga (The knowledge of stream entry) dukkha only left for 7 drops of water compare to the ^{whole} drops of water in a huge lake (a cubic lake which is $50 \times 50 \times 50$ yojanas each side to full of water, 1 yojana = 8 or 13 miles. From Sacca Samyutta). 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 & " " is the result. (It mentioned in The Susima Sutta). Vipassanā knowledge is seeing the impermenence & supramundane knowledge is seeing the ending of the impermenence or impermenent process. Therefore only you can see the impermenence then you can see the end of it. By killing the kilesa worms to insight knowledge & you get the light of supramundane knowledge. Seeing one's own khandha is vipassanā knowledge. When the first mind is arising & you are alive to the first mind. If the second mind arise the first mind die away & you are alive to the 2nd 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-tanha arise & want to become human beings or heavenly beings. By not seeing one's own death & ignorance, craving, clinging & action continue. In this way dukkha machine going on & on. People are alive without knowing it as one is like a blind man walking along the way. Seeing the death is going on the right path & 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 proto-stranger. You can't stop it happen, so looking at it as a stranger. In this way no fear & fright. This is also seeing it as not-self (anatta). In this way of seeing a vipassanā knowledge is become mature & developing. And then become don't want to associate or living to the stranger. It make samudaya tanha in the heart become thinner. By knowing it as not mine, wrong view & doubt fall away. Strangers are not coming anymore, & free from the dead ones. Without seeing one's own death is Nibbana? (Sayadaw continued the Susima Story). Practice to ^{The} insight knowledge beforehand & then will follow by the Path Knowledge (Vipassana nyan → Magga nyan) (In most of the suttas The Buddha taught about 3 knowledges, but here in Susima Sutta mentioned these 2 knowledges)

