

(Note: In these talks Sayadaw expressed his concern & compassion for his disciples, reminded them again & again for the practice. These talks were giving in Mogok & his last visit here. His last talk in Mandalay was on 9th April 1962 & continued the Dhamma duty in Mogok. In Mogok he started the teaching on 16th April 1962 to 1st July 1962. During these periods of Dhamma talks here were quite different from others before, mentioned a lot on death & Samvega, not to be in heedlessness & wasting time. It seemed to be he sometime using his mind reading ability to teach the disciples. The following 3 events related to it.

The first event: His first teaching in Mogok on 16th April 1962 was based on Mahā Sāropana Sutta of Majjhima Nikāya (Discourse on the simile of heart-wood.) Starting of the talk after 15 minutes, suddenly out of the blue Sayadaw was scolding some disciples very strongly because their minds were in other places. It never had been happened before. This talk content was:

"(Sayadaw mentioned dukkha inside the mother's womb.) It starts from dukkha saceca. After it comes out ^{living with} isppata dukkha saccā (ageing). Again the khandha is going towards sickness (illness). From here it's continued towards greater dukkha saceca of dying & death. Again it will return back to dukkha saceca if you don't practice. Therefore I have to tell you looking for the liberation of dukkha. Only by knowing dukkha you want to be free from it. That khandha is changing & perishing moment to moment. It has to be in ^{the state of} conditioning moment to moment condition. When observe i knowledge its moment to moment vanishing is dukkha -ing saccā. Therefore the khandha we got it by prayers was dukkha saccā. Have affection on dukkha is not knowing about it. I have to talk you until you know about this knowledge. You have to contemplate until you see it. Your ~~have~~ two eyes will get the light if you discern it, without it still not yet. Your eyes still not get the light until you discern the falling away & replacing of mind & body which are collapsing in blips. (It's born as blind man & died as blind man. Whatever has done by the blind is in mistakes. This is the movement of the blind. (From here onwards read carefully how Sayadaw was scolding his disciples).

I am giving you the medicine to open your eyes. It was like a sick dog which saw the master holding the medicine cup & ran away if your minds were going here & there. Do you want your mind running here & there during the talk? Do you think Phongyn (the monk) is rough? Your mind ^{was} not stayed calm. You have to ask yourself; "Are we have the mind of a sick dog if our mind is running away during the talk?" In a blip the mind arrives here & there. It has the mind of a dog. It's not the mind of a good dog. You have the mind of a sick dog. Don't let your mind ~~run~~ runs to other places!

(After the scolding Sayadaw continued his talk as nothing was happened before.) Contemplate & one's own knowledge (*nāna*) on the one's own khandha of consciousness (i.e., contemplation on the mind-consciousness). Here consciousness is prenescence prenascence condition (*purejātāpacayo*) & comes first arises. The contemplative mind or knowledge (*nāna*) is postnascence condition (*pacchājātāpacayo*) and follows after. Impermanent is preceding ^{first} & following & knowledge is following after. It's good if nothing comes in between them, Impermanence & magga(*nāna*) fit fit together. Impermanence is one's dukkha & magga is *nāna*. One's knowledge sees one's dukkha. We see dukkha saccā & the maggin eye. This is seeing one's ^{own} death. You have been seen other people corpses before, but not your own. You see your own death & the 5 eyes (5 maggangas) This is *vipassana* & not finish yet. Only by seeing Nibbāna it will end.

(Sayadaw was fearless like a lion in regard to Dhamma. In teaching Dhamma to people he spoke to them in according to their nature. With humble people he spoke gently & conceited people Sayadaw was tough & spoke bluntly. Most of these people had wealth & status in life & for a teacher not easy to compare them → The second event: Daw Thein Tin's experience → to animal.)

It was happening at the meditation center in Mogok. Daw Thein Tin was a laywoman disciple who was helping Sayadawji's needs every time he visited Mogok for teaching. On that day very early morning she was cooking for rice gruel for Sayadaw & before 4 a.m. it was ready. It was still not the time for offering & there was a lot of time to practice. Therefore she continued the practice by sitting near the stove. It was a very quiet time & the best time for Dhamma contemplation. Suddenly the mind calming down & got Samādhi. After that she had an experience which ^{had} never ^{been} happened before, it was peaceful and cool. time above

At that Mogok Sayadanji was sitting on a big chair in the Dhamma Hall (it seemed to be a large 2 stories building). It seemed to be he was concentrated on something on the chair. A monk who stayed occupied a room above the center had a plan last night. His plan was tomorrow asked Daw Thein Tin to wash his mosquito net. Therefore in the early morning he brought the mosquito net & went to Daw Thein Tin. On the way he passed through Sayadaw who spoke to him was; "Daw Thein Tin is fallen into the state of magga" (i.e., path knowledge in Burmese) After hearing what Sayadaw had said the monk went straight to Daw Thein Tin towards where Daw Thein Tin was. When he was arriving there she was still in meditation. He asked her in an urgent manner; "Dayikar Daw Thein Tin I heard that you have attained the magga....."

Daw Thein Tin responded to him was; "Venerable, I did not say anything to anyone yet!" (This was a clever answer. The biographer of Mogok Sayadaw's Life also did not give the complete answer either- see One Life Sūsana by U Gosita).

The third event: Practising ī wise urgency (Samvega)

After receiving the Aggamahāpandita title Magok Sayadaw went back to Amarapura for his last vassa in life (i.e, 1962). In the vassa as usual everyday he gave 2 talks - one in the morning & the other in the evening. (note: This event was happened in Mandalay City. It seemed to be sometime he went there for talks a few days, i.e, not more than 7 days & came back to Amarapura. Another possibility was - Mandalay & Amarapura are very close. Sayadaw could go there & come back by car.)

After beginning the vassa for sometime, a woman who was & seriously infected by leprosy came to listen Sayadaw's talks. She came alone & no-one ī her. In this surrounding area the people in this surrounding area were never seen her before. In U Chit Swe-Daw Ma Ma Dhamma Sāla she chose a very distance corner listened to the talk & practised there. Sometime the smell of the disease arrived to the crowd, & the flies were encircling her body. (What a miserable state!)

In this situation it would effect the crowd & displeased by people.

Therefore some disciples informed Sayadaw about it. Sayadaw's response was;

"This Dayika has Samvega for her body ^{karmic} disease, Vatta disease & comes here to listen Dhamma. She ^{is} also ~~practicing~~ ^{doing the practice} for it. She is now in the high level of the practice but still has ^{not had some} clear points that come here for it. After clearing the points she'll not come anymore."

So, all of them decided to neglect about it. After 3 or 4 days for the talks she never came back & disappeared.

So Many Too Much Excuses

9th June 1962

[Most Buddhists have so many excuses regarding to the practise (i.e, bhavana).

The followers of Islam faith are quite inspiring in regard to their practice.

This is a very important point we need to learn from them. It is true that the Noble Truths or the Middle way is not an easy path like prayers & vows.

This was also one of the causes of Buddhism declined in India & totally disappeared, because some Buddhists instead of following the Dhamma & Vinaya they were keen on study & thinking became Buddhist philosophers. Another important point was then postulated new ideas & views into the Teaching & became popular Buddhism to compete ī popular Hinduism. Most Buddhists will lost the path or way if we do not have the knowledge of Pali Nikāyas & maintaining its pure form & the practice ^{and} can be disappeared quickly in the future. Sayadaw's following talk was good for contemplation in this case.]

We had been missed ī the two Noble Truths of Nirodha Saucha & Magga Saucha (i.e, the cessation of dukkha & the way to cessation of dukkha) in the whole of existence round of existence (samsāra). It had never been a good living of existence. Never had been got an existence of without sorrow & death. The Noble Path is the way free from fear, fright & crying & grief. The reason the Buddha had to fulfill many kinds of perfection in different ways in past lives were for searching the Noble Path. Only we need to follow behind the way which he had been found.

It's not necessary for you to give many excuses. Don't be too late for it, because it could be disappeared. (This warning was reflected the situation Buddhism totally disappeared in India. With many new doctrines & views Buddhists became confused & did not know what the Buddha really taught.) We receive the path to ease that don't postpone it for tomorrow or the day after tomorrow, death will ^{could be} overcome overcome you. It can happen anything by itself, because it's anatta khandha. (People expecting for the future is quite foolish indeed, Because future is uncertain; Now is the knowing! Past is a memory.)

(Here Sayadaw explained the 4 meanings of magga sacca & then gave instruction for the practice.) Watching & observing the khandha & let us see what it will tell us. What is the khandha has by itself or by its own? Sabbe sankhara anicca - all conditioned phenomena are impermanent.

This conditioned khandha is impermanent. It's conditioning by other & arising & passing away. It's important to see its arising here & passing away here.

Where it comes from? Where it ^{has} gone after passing away? Don't ask this way.

It comes from not a seeing place & arises here. It arises here by causes.

After passing away & doesn't go anywhere - It disappears at here. You have to watch & observe its arising here disappearing here. This is the way of vipassana. It was like a lightning in the sky. This was from the Udana Pali- Exclamations of the Buddha. For example, taking a bath & cold water - everytime you pour water the heat disappears & the cold arises.

The khandha shape & form will disappear if samadhi power mature & only see the arising & vanishing. You will only see the disappearance of ultimate phenomena (paramattha dhamma). You have to follow it wherever it arises on the whole body (i.e., head, body etc.) ^{hands} if you looked for Nibbana in the Samyutta Nikaya, the Buddha said that in the 2 armed-length body would ~~find~~ find Nibbana ^{dukkha} (The Buddha to Rohitassa devata).

It only has the dukkha arising ^{dukkha} in the khandha & disappearing in the dukkha in the khandha. Form, feeling, etc are in names only. You get the path factors if discerning of impermanence. You only get it by developing the path factors & not by praying & asking (Later Buddhists were/are doing a lot of praying & asking from the Buddha & Buddhism becomes only Faith religion & no wisdom at all. Therefore Sayadawji in some of his talks referred to some of the disciples as like beggars.)

The developed magga (path factors) is cutting off the basic root of craving. cutting & severed, ~~cutting & severed, bringing~~

The Hidden Nibbāna

28th September 1962

[This is a Dhamma talk on Nibbāna based on the practice & paticeasamupada (D.A process). Sayadaw gave quite a few talks on Nibbāna, his intention was wanting the yogis to have right view on Nibbāna. With wrong view it can be a hindrance for the practice. Most of the references was from the Pali Suttas & sometime also referred to the commentary. In the later Buddhist traditions they used quite a few terms for Nibbāna & their origin could be connected to Indian philosophy & its religion, such as original mind or nature, Buddha nature, non-dualism, etc. The majority of Buddhists have misunderstanding & misinterpretation to Nibbāna. Actually understanding of dukkha is more important than Nibbāna. Only by understanding of dukkha we can appreciate Nibbāna & want to free from dukkha with endeavour on the path. Sayadaw's talks are very important for this purpose.]

Your teacher replies the Dhamma according to what the Buddha had taught. Even though you didn't encounter the Buddha incline your mind on the Buddha & listen to this talk. The Buddha had been practised & known it by himself & taught it to us. Without any doubt & if you follow & practise it will free from the 3 rounds of existence (3 vatta).

The Buddha said that he himself didn't know the 4 Noble Truths & in every life had to make companions to the dangers of ageing, sickness & death. Discerning of the beginning of D.A process is seeing dukkha saccā. Discerning of the ending of the process is seeing nirodha saccā. In this way he became a Buddha. It's only has been seen by oneself becomes dīttha-dhammo, & finish the practice! (Sayadaw was reminding his disciples by making decision to one's own knowledge, i.e referred to Dīttha-dhammo) you have to practise & get the knowledge of making your own decision.

~~It exists at the end of the khandha if you ask Where Nibbāna is Nibbāna?~~
The answer is; it exists at the end of the khandha. Therefore you have to note as the ending of khandha is Nibbāna. In Anuravati Sutta (in Samyutta N.)

the ending of dukkha is Nibbāna. People think that Nibbāna is far away. It's existing here (i.e referred to the khandhas). The khandha which you have attained is covering on Nibbāna. You will find Nibbāna if you get the knowledge which can penetrate it. It exists at the ending of 2 armed-leg length khandha. With the khandha covered on it that not see Nibbāna. Form, feeling, saññā, etc the 5 khandhas are arising continuously that it'll never end. Without the ending of the 5 khandhas can't see Nibbāna. You can't see it because it's covered by revolving of the khandha machine. Nibbāna arises at the place where covered by the khandhas if the khandhas stop or cut off there.

As an example, you're watching at a movie - the motioned pictures are always arising there that you can't see the white screen. It's covering by pictures & the back-ground white screen not appears. In the same way it's covered to khandha's saññā that can't see Nibbāna. Dayaka Kywe - you can't find it in the Pali texts (He was a regular listener). To a practising yogi to a blip and the khandha ceases - Nibbāna appears.

Nibbāna

Even though the khandha is near us the khandha covers on it that can't see it. Again you can't see the khandhas because it's covered up by ignorance (avijja). We take the khandhas as man & woman because ignorance covers on it. Therefore we can't see the khandha's machine revolving one by one & cessation (Because of ignorance that we can't see the arising & passing away of the khandha). Uncover ignorance & knowledge (vijja) you'll see the khandhas. You'll see the khandha's machine. After the penetration of impermanence & of knowledge (nāna) penetrative knowledge (ñāna) of impermanence & the knowledge knowing dukkha arises. At the end of knowing the knowledge of knowing dukkha Nibbāna arises. Nibbāna is covered by the khandhas & it also covered by ignorance. (It has double covers on it). It can be given an example of 2 different sizes of box - one is small & the other is bigger. A jewel is in a small box & again the small box is inside the bigger one. The bigger one is avijja, the smaller one is khandha & inside the smaller one is the jewel - i.e. Nibbāna. This is my own metaphorical terms for avijja, khandha & Nibbāna here should not take it directly.)

(Sayadaw continued to use the D-A Chart to explain the Dhamma process)

Did we become man or woman in the past? Don't guess in this way (i.e. wrong thought). Instead think about Dhamma (phenomena) arise in us (right thinking).

In past life we were moving like a double blind man [i.e., the example for avijja → saṃphava (section 1)]. This was also we had been done samudaya sacca - the truth of the cause of dukkha. We had been wasted our time in this way as a double blind man. After death in this life we get section 2 (i.e., viññā, nama-rūpa, etc. vedana). We take this as good luck (as human being). It was the falling down of a double blind man from walking, that dukkha sacca. It was We get dukkha sacca because it's bad luck.

It's the khandha & many kinds of disease (rogato). Is there anytime the khandha frees from disease? (Sayadaw explained some of them).

Nibbāna exists at the ending of dukkha. The dhamma for practice is at section 2 (viññā, nama-rūpa, etc., i.e. the 5 khandhas), & if you follow it to the end will see it. By knowing section 2 as the 5 khandhas & ditthi falls away & the concept. Whatever phenomenon you discern in this section & you know it as dukkha sacca. With this knowledge ignorance is blown away. (continued cittanupassanā)

(continued to cittanupassanā) Mind base (manoyatana) is the mind which extends the round of existence (saṃsāra). Seeing consciousness, heating consciousness, etc. can arise. It will cut off section 3 (tanhā, upadāna & kam-mābhāvanā and kammabhaṇḍa) if you discern impermanence of the 5 khandhas & the path factors (magganga). Section 4 (jati, jara, etc) not arises that samudaya (section 3) ceases & dukkha (section 4) ends. With No khandha in section 4 (i.e. jati) shows Nibbāna.

There are 2 Nibbānas appear; Sa-upādiseṣa-nibbāna (Nibbāna & residue) or at section 2 still has the mind & body, and anupādiseṣa-nibbāna (Nibbāna without residue) or at section 4 without mind & body. With the attainment of present Nibbāna that the result Nibbāna is sure. With Nibbāna arises in section 2 and the khandhas not arise in section 4.

Contemplate the impermanence of seeing consciousness is dukkha sacca & magga sacca. The death of craving-tanhā & not arising of it is samudaya sacca & nirodhā sacca.

Whatever mind arises at other sense doors also has to be contemplated. Seeing impermenence is *yathabhuta-nāna* - the knowledge of it actually is. The ignorance (*cavijja*) which covered on the khandhas is blown away. We can alive only ī one mind each that if we can contemplate every mind arises & seeing one's own death. All the deaths are dukkha sacca & all the seeing are magga sacca. This is *ditthadhammo* - seeing dukkha sacca personally. With the continuous contemplation see one's own corpses & become disenchantment ī it. *Vipassanā* is seeing the death & the alive minds. Even though you're disenchanted ī it still have to be contemplate it as before. With the continuous contemplation on disenchantment & the not-wanting mind arises. At that time the khandhas will disappear (the whole section ² disappears). With the disappearance of dukkha sacca & the cessation of dukkha nirodha sacca arises (dukkha nirodha sacca). Seeing Nibbāna is magga nāna (the Path - Noble 8-fold Path). You have to contemplate dukkha sacca until it becomes dukkha nirodha sacca (contemplate until dukkha ends).

Note:

Here in this talk & other talks we can see Sayadaw's skill & penetrative knowledge on the teaching of Dependent Co-arising. As the Buddha himself told Ven. Ananda that it was deep & profound. Therefore some well known Buddhist scholars (east & west) misinterpreted the 12 links separated into 3 periods of time (past, present & future) as wrong. Still they have had their followers in the east & west. Sayadawji talks can clear away this misinterpretation & misunderstanding.

with

A Slave & Four Masters
18th December 1960

Your whole body is sankhara dhamma-conditioned phenomena, such as hairs, teeth, skin, etc. The Buddha also taught about it. It's true & it happened by conditioning. Eyes, ears, nose, tongue & body are conditioned by kamma or the past kamma. It's called kam-sankhara & none of them is owned by us (kam is the Burmese word for Pali word kamma). It will fall apart if kamma has done away ī it. So, the body is owned by kamma. With the rough weather hot matter (form) arises, angry mind arises. Mind & form are changing because of weather. With good foods become fat, it's conditioned by nutrient (ahara). With the wholesome mind the face becomes clear & joyful ī the wholesome mind. The hot material form (rupa) & angry mind arise ī the rough weather. Mind & form are changing by weather. The body becomes fat ī the good foods. It's conditioned by nutrient (ahara). It's conditioning by the four sankhara dharmas of kamma, mind (citta), weather (utu) & nutrient (ahara). The 5 khandhas arise ī the conditioning of them. Therefore the 5 khandhas are conditioned khandhas. These 4 phenomena are making the body to develop & decline. So, nothing in the khandhas is belonging to us. They are collected together by conditioning. So, it's sankhara dhamma. You can also call it as the 5 khandhas. The khandha body is like ^{a house supported} supporting ī 4 posts, if one of them breaking down it will collapse because it depending on others.

as examples; it's too cold, it's too hot, etc (The lazy people give 16 reasons for their excuses for doing things).

28)

not →
It's not our own & related to us that it's anatta anatta dhamma.
It's true or not let's think about it. All the others will fall apart if kamma has done away w/ it. What about not eat foods (nutrient) & burnt down w/ temperature (utu)? The khandha exists momentarily because it's conditioning by them.
All conditioned phenomena (sankhara) is a moment. It's momentary arising & momentary passing away, momentary arising & momentary passing away etc. Arising & passing away is not relating to you.
Oh, sankhara dhamma is unstable. If becoming stable & no-one will send away as a corpse. And no-one has to be in medication, need to eat, need to change clothes, & need to fan the body, and no need to do any conditioning for it. You'll become a corpse if one of them asks you.
So, which one of them you can rely on it? You have to accept it w/ their arrangements. You are hired to look after this body. In this situation you're still boasting boasting as "What do you think I am?" The hired slave boasts it as his own property body. It was boasting as me like a ditthi-lunatic. Not knowing it as a khandha is moha-lunatic. All these craziness not go away if not knowing the body as sankhara (i.e., dittumattaka & mohumattaka)
(please check these 2 Pali words)

People who have a lot of worry These come to people who have a lot of worry, especially to older people. None of them is in your ability & power. It relates to the 4 sankhara dharmas. Talking w/ sankhara dhamma - knowledge of anatta arises as nothing is own by us. & Tanhā, mana & ditthi increase by not knowing it as sankhara dhamma. Taking the 5 khandhas as me, I am, mine are (wrong view, conceit, craving). Fall into affection w/ tanhā, proud w/ mana & think w/ wrong view as me / ~~I~~ ^{not} Therefore there are more tanhā lunatic, mana-lunatic & ditthi-lunatic. Not knowing it as anatta if don't know sankhara. Atta will come in if not knowing of anatta. Papanea dhamma - proliferation increases if don't know sankhara. With knowing of it, papanea ceases, & will end samsāra. The cause of not knowing sankhara makes beings become over craziness.

(Sayadaw continued about the wanderer Subhadda who was the last disciple of the Buddha). Subhadda asked 3 questions, these were;

- ① Are there any tracks in the sky by one who moves there?
- ② Are there any noble persons outside the Buddha's Teachings?
- ③ Is there any conditioned phenomena that is permanent?

(These 3 questions & answers were in the Dhammapada story)

For teaching wanderer Subhadda, the Buddha prolonged his life span & waited for him. At near death when vedana arose by contemplating its impemence and its ending would see Nibbāna & can't die. It could be stopped death, & can wait it for sometime (here referred to the situation of the Buddha).

Don't think that your practice is a small one. Therefore practice it for the success, & during the fruition state (phala sammapatti) it can't die. It cannot transcend death & only can stop it for sometime. No need to be in low spirit (Sayadaw encouraged the disciples).

It can't be possible if yourself is lazy & useless dull. Your dullness can be corrected, but not for your laziness. There are 16 lazy places for the fools → The Buddha also knew about these things or matters. You must have sympathy to yourself. Also concern for your teacher (ie, Sayadaw) & don't enter to into these places for your refuge.

There are a lot of Sa-gaing Chongs there & you're also have a lot of them (Sa-gaing City or Area is a well known spiritual area in hilly ranges. Historically a famous area for spiritual seekers. Therefore a lot of monasteries & secluded places for yogis. Here the Burmese word chong means secluded place. Combine it other word can has different meaning, such as chong-kho means stay away from one's duty & lazy. So here Sayadaw referred to his disciples for their laziness for practice).

Nibbana is close to the khandha. Khandhas are sankhara dhammas & you have to observe their unstable nature. In this way there will be never shortage of ariyas (noble beings) from sotapanna to arahant.

The Blind & Distortions

20th December 1960

five

The 5 sense objects are like spears & the 5 khandhas are like the speared thing. It has been speared by them in turn that ^{like} ~~as~~ a dart-sallato. It ~~was~~ has the trembled nature of sorrow, lamentation, etc.. After speared by darts & get disease rogato of dukkha, domanassa, etc. (pain & grief). Therefore the Buddha taught about it as sallato, rogato, etc.. The feelings (vedana) of happiness & sadness are arising in turn in the khandha. So, wanting to get the khandha is wanting to ~~spear~~ ^{be speared} by darts, and wanting to be suffered & many kinds of feeling.

People who ~~were~~ ^{had} praying for the khandhas were fools (in majority of later Buddhists). For an example, when speared by the dart of mosquito bite the body was trembled & itching dukkha vedana arose. (We can give other examples for the other sense bases & objects (ayatanas)). Is there any thing to be desired or affectionate ~~thing~~ thing in the khandha? There are no happiness for whatever kind of khandha (i.e., human khandha, devata khandha & brahma god khandha). It was a trembled khandha, disease khandha & always have to be worried for it.

We're looking at it [&] the tanha eyes, but [&] the man eyes (knowledge) it's never free from diseases (e.g., sankhara dukkha, if we contemplate these dukkha very often become wearisome & dispassion to the body).

Therefore the Buddha told Nakulapita that except the fools all the wise never said ^{of} the body was free from diseases. Is there any pleasant about it?

People ^{thought} the body was free from disease & prayed for the khandha as happiness (sukha). With the wrong perception comes wrong wishes & 3 distortions arise, these are distortions of perception, knowing & viewing (sanna, citta & ditthi).

Not knowing of ^{having} the khandha will spear by darts & all these things arise. Now we find out the culprit of the khandha (i.e inversions or distortions - vipallasa dhamma) Therefore, it will not get the khandha if we can abandon these 3 distortions. With the 3 corrections come & the 3 distortions must disappear. You must take it as only mind & body exist, not a man, a woman, a person & ^{not} being. These are just perishing dhammas.

^{Take off} Dispel the distortion of man & woman, only mind & body exist. Contemplate them as after arising & vanishing. Are you still take it as stable & permanent? No existence of man & woman abandoning the distortion of perception. Only have mind & body abandons the distortion of knowing.

The distortion of perception is abandoned & no existence of man, woman, etc.
 The distortion of knowing is abandoned & only have mind & body.
 The distortion of viewing as stable & permanent is abandoned & the right view
 of not stable & not permanent (anicca).

Asking you to contemplate the impermanence of mind & body is to abandon the
 3 distortions. This will become noble eyes, before you had the ^{blind} eyes of a
 worldling or ditthi-tanha eyes. Painful khandhas (apaya-khandhas) never arise
 by abandoning of ditthi-karmas (actions & wrong views). Will

All kinds of khandha will arise (all kinds of living being) if you can't abandon
 the 3 distortions (sanna, citta & ditthi), and then you must spear & all
 kinds of dart & must get all kinds of disease.

[Note: The above talk was about the 3 distortions of perceiving, knowing &
 viewing things as wrongly as permanent, happiness, self & beautiful. Therefore so
human beings it become 12 inversions-vipallasa. Human beings develop these
 distortions or inversions for their whole life. Therefore the Buddha referred
 them as andha-puthrijana - blind worldlings. Contemplation on ^{today} blind
 worldling is very important for today humans. By observing on nowadays the
 world situations from society level to international level we can see the dangers
 & misfortunes which are the outcomes of ignorance & delusion, combine with
~~unwholesome roots of greed & anger (hatred)~~. On internal level there are more
 bad leaders & governments than before. These people are like the blind man leading
 the blind. Therefore there are a lot of human problems going on. As an analogy
 it was like the ants which were blind & relied on the smell to find their ways.
 So therefore they followed each other behind & if the leader was not good they would
 encounter dangers & difficulties.]

On Sensuality

21st December 1960

The 5 khandhas is like a riddle-tree (in Pali-Kinsuka tree). A dog came
 under a riddle-tree & saw the red flowers on the ground. It took the fallen
 red flowers as pieces of red meat & ate them. It didn't satisfy his desire.
 The 5 sensual pleasures are also in the same way. Excrement, urine, snot, spittle,
 mucus, etc. come out from the body, but we think the things inside are good.
 [Human's stupidity regarding to their bodies is no limit. They carry around
 these dirty things & smelly toilets & them all the time, even in sleep. Men
 not only have affection to their toilets but also for opposite sex the toilets of
 opposite sex. They lure each other by beautifying themselves & clothes, ornaments,
 perfume, cosmetics, etc. & the toilets inside them]. After eating the fallen
 flowers on the ground & it knew that these were not meat. It took the
 red flowers on the tree ^{might} be meat, & in expectation waited under the
 tree for the flowers to fall off. Beings are dying without fulfilling their desire
 on sensual pleasures (kamagunas). Was the dog oppressed by the kinsuka tree?
 or the foolishness & wrong thinking of the dog under the tree?
 You all are living like dog & dying like dog if behaving this way. You don't have
 the mind of a human. You have to be cried if the kinsuka tree disappears
 (kinsuka tree referred to the khandhas). Because you're worried worrying of
 the dog-mind becomes human-mind. Today talk shows demonstrates the great
 (i.e. don't want to be a human, Sayadawgyi was right.) fault of sensual pleasures.
 You can see the present day dog culture around the world.
 We]

You separate the khandha into groups (i.e., all human's khandhas).

You get 32 groups of them which group of your wife & son you love it or like it. The dog-mind is ~~red~~ reducing to a little, before you're always expecting for it. None of the groups is pleasant & attractive that none of them is valuable. The body has 32 groups or parts & mind phenomena have 4 groups. Mind & body ~~are~~ impermanent & only at here you understand it as don't have the affectionate & lovable nature of insight (vipassana). Separated into 32 parts & tanha dies; discern it as mind & body ditthi dies. Contemplating it as all conditioned ~~s~~ are impermanent & dukkha, all phenomena are not-self & it has no affectionate nature that will have no affection in it. Only that you want to run away from it like the dog under the tree (In the story, at last the dog also had disaffection in the red kinsuka flowers & left the tree). Contemplate one's khandha as impermanence & also your wife's & son's khandhas as impermanent. Not doing this work is a great mistake. You'll free from the life of a dog if the contemplation is clear & the discernment of internal & external phenomena. Also you'll not die like a dog. You have the wise view on them as all of them are unreliable & throw them away. This is the attainment of the Path Knowledge. Impermanence becomes dukkha & right view becomes magga saccā.

(During the Buddha's time dog ascetics were not strange for today human beings because today human dog culture is very close to them - the reason is man has strong attachment to pets.)

Is it your view or the Buddha's view?

24th December 1960

The view of the Buddha is the removal of desire & lust (chanda-raga).

To remove or destroy the clinging tanha on the 5 khandhas & properties. Desire & lust refer to tanha-craving. There are practices to ~~remove~~ of for the removal of them. Only you take the view of the Buddha will be a Buddhist. Only in the prayers & worship is still not a Buddhist yet. In giving talk, the Buddha usually taught about the removal of the attachment to the khandha, family members (e.g., wife, son, etc.) & properties (later some Buddhists postulated new ideas & views into the teaching, the followers became confused & lost the fundamentals). It was not the Buddha's view if we have affection & worry to those things & matters. These are the views of fallen into apayas (painful existences). You have to admonish yourself whenever attachment to the properties, & wife & son arise. Admonish as this is not the view of the Buddha. At the time of attachment you have to remember it instantly. It'll be your own view if not the view of the Buddha. With your own view it will go towards apayas (woeful existences).

[This talk was based on - Devadaha Sutta of Khandhavagga Samyutta. The Buddha himself wanted the monks to interpret his teaching tightly. So he let them to see Ven. Sariputta who taught them what the Buddha-Dhamma was]

By studying ~~The history of Buddhism from India its origin to some countries~~
^{S.E Asian}

From the history of ~~Buddhism~~ we know about the disappearance of its origin disappearance in India & spread into Sri Lanka, Burma & Thailand where it maintained its original form & teachings. It is lucky for us that we still have the chance to study & practice what the Buddha had originally taught. The ways & the fruits of the practice ^{are} still available to us from the Pali Nikayas & teachers (both scholar & practised monks), such teachers as - Ledi Sayadaw, Mogok Sayadaw, etc.

Nowadays we can see some traditions which in their new ideas & views have difficulties in their ways & practices. Even in the original teachings in the Pali Nikāya without a good & experienced teacher is still have difficulties to understand clearly & practise effectively. Sayadawji's talks were also supported the importance of maintaining & preserving its original teaching of the Buddha.]

Some people were still dissatisfied in the answer of the Buddha's view as that much (i.e., removal of desire & lust). So they will ask more on it. Which attachment part in regard to what did the Buddha teach the removal of desire & lust. This is regard to the 5 This is in regard to the removal of chanda-raga on the 5 khandhas. You have to answer clearly as to remove the desire & lust in any one of the khandhas. The 5 khandhas are dukkha saṅca, so it's not for attachment & have to be destroyed it separated in it.

They will ask again what is the benefit of removal of them?

The result of not removal of chanda-raga in the khandhas is — the khandha will change & perishing. When it was changed & perished there arose in one sorrow, lamentation, pain, displeasure & despair. Man & woman become husband & wife, so what are they doing about ~~for it~~ for making properties! For making wealth & money! (One audience answered)

No! you're looking for crying (Sayadaw's answer)

You all are talking about it as marriage, & become confused. You can't live without any for crying. You have to be cried if looking for crying. You'll become unhappy if looking for unhappiness. (Sayadaw gave some examples for family life.)

Please tell about the results of non-affection (i.e., removal of chanda-raga)

→ One is devoid of desire, lust & affection & sorrow, lamentation, pain, displeasure & despair do not arise in one. This is the exhortation in regard to if you don't want to cry & don't attach to them (as the main point want to be free from dukkha) In the Sutta Ven. Sariputta only mentioned this much (i.e., not about practice).

You'll have passion, desire & lust if not practising vipassanā. Therefore in vipassanā practice you don't have affection regard to them. When it becomes anicca, dukkha, anatta & asubha in vipassanā there will be no affection. Only in the discernment of anicca, dukkha, anatta & asubha of its nature there will be no affection & desire.

(This point is important because I had been met a yogi who practised a long retreat & discerned these nature but not to the ending of them. He was a business man, so he had to maintain his practice in business life. Therefore he had to activate anicca whenever had the chance to develop it. It did not effect his business & practice that after a few years & achieved his goal.)

They'll ask again, with the affection & desire or no affection & no desire what phenomena will dwell in the mind? Unwholesome dhamma (akusala) will dwell in the mind in affection & desire, and without it akusala dhamma cease. Therefore you must practice vipassanā. You have to give the answers for the Buddha's view up to this point.

[After many years of listening to Sayadawji's talks in contemplation in daily life from current situations in societies around the world (i.e., to the international level among countries) & I understand how importance the Buddha's message to all humans. Here what I mean the Buddha's message which I mean here is the Dhamma-Vinaya teaching in the Pali Nikāyas. The Buddha admonished very strongly to some monks who misinterpreted his teachings regard in Dhamma & Vinaya, as to Bhikkhu Sati in Mahātanhāsankhaya Sutta & Bhikkhu Arittha in →

Alagaddūpama Sutta, both in Majjhima Nikāya. In the Aṅguttara Nikāya only we can see some Suttas on the preserving the Dhamma which is good for contemplation. The list of them are: 1:130-169, 2:20, 2:41, 4:160, 4:180, 5:79-80, 5:154-156, 5:201, 6:40, 7:59 (From Bhikkhu Bodhi's translations)
The explanation regard to the numbers - as example 1:130-169 (1 is the Book of The Ones, 130 to 169 are the Sutta numbers)

Before the Buddha passed away he did not appoint any personal figure to replace him. Here we can see the wisdom of the Buddha not like any other religious figures because man could not be reliable like the Dhamma. Even we can see the problem in later Buddhist tradition & other faiths, some of them were fighting each other for power & wealth. Therefore the Buddha appointed the Dhamma-Vinaya as the teacher for all followers on his behalf. Even then, some later Buddhists using the Quotation - 'Taking the Sīla as your teacher' without Dhamma. This was like a person only has one leg, instead of two legs or only has one arm, instead of two arms. [In Pali- Dhamma is represented the Teaching of the Buddha, and Adhamma is the Teaching not came from the Buddha.]

The Danger of Craving

5th October 1960
kamaguna

Sensual pleasures (**kamaguna**) have few pleasantness in them but there are more dukkha about them. Here the Buddha taught about the way to exterminate of craving, the extermination of craving. It'll never give us satisfaction instead give giving us sufferings most of the time. We are used to do things which never give us satisfaction & will suffer accordingly to the actions (**kamma**) (Sayyadaw referred it to the 12 links of D.A Chart.) The 4 painful existences of the khandha will appear for us, because these are the actions done & the unwholesome mind (**akusala cittas**). Is there any action to good destination (**sugati**) & Nibbāna? It happens because with dissatisfaction we make effort & clinging. This is the power of craving. Tanhā is very bad indeed. You have to die only ē the burning of tanhā fire if you can't throw it away (i.e., referred to the holding of the blazing grass torch). Because tanhā is grasp grasping at it. Are you still foolish than that even burning ~~it~~ & not still not let it go? This is a kind of stupidity by burning oneself. Grasping to something which burns oneself is a craziness. A burnt corpse ē fire by fire will go to apāya (woeful destination). Why? Because it was a miserable death. First don't go & hot hold at it. (If you are already holding at it just throw it away. You all had been held on it & family members (wife & children), but if you let it go still can be free. Throw them away & knowledge (**nāna**). You didn't see your first foolishness (i.e., ^{went} ~~held~~ hold at it) You don't see your second foolishness (i.e., not throw it away). And then you'll suffer from the third foolishness (i.e., burn ē kilesa fire & fall into painful existences- **apāyas**). You contemplate all of them as not-self with knowledge (**nāna**) contemplate all of them as non-self. It's contemplating insight (**vipassanā**) by knowing as not good to hold on it. Contemplate & insight to external phenomena & also to one's body. Samudaya ceases (i.e., tanhā) by not holding ē tanhā, upadana & kamma, and the following dukkha also ceases. (i.e., birth-jāti).

Is Everything Happens Anatta?

30th December 1960

makes

Who made the 5 khandhas to arise? Matter or form (rūpa) arises by kamma, mind (citta), temperature (utu) & nutrient (ahara) which are the four causes. The four mind dhammas (feelings, perceptions, volitional formations & consciousness) arise by sense objects & sense doors (arom & dvara). The 4 causes are always conditioning matters. It was like the example of a house supported by 4 posts. Is it according to your own nature or according to their arrangement? It will be collapsed & perished by one of the causes. Are they belong to you or controlled by the 4 causes?

You have been received the non-self (anatta) khandhas. You get something which is not your own. You'll be alive if they order you to be alive. If they want you to die & you have to die. The body has to follow accordingly if the mind asks the body to lift the leg & the hand. Even for one step is not belong to you. The mind is controlling the body. Only the mind wants to breathe in & out arises, the body can breathe in & out. It'll die if the mind not arises. The Buddha & arahants had already seen these nature that they could not take joy in it. We are oppressed & tortured accordingly by them. You can say it as anatta & also as dukkha sacca. You have to suffer if it asks you to live on or have to be in pain or have to die. Don't take it as you're unlucky. You take it as only kamma (past action) & become wrong view. (In Ledi Sayadaw's Anatta Dipani, painful feelings or illness & diseases are mostly related to the mind, temperature & nutrient)

Blame everything only on kamma becomes kammavadi ditthi (i.e., everything happens because of kamma - it's a wrong view on kamma.) After arriving to any life of existence by its arrangement & treat you as a slave.

Without these 4 causes is Nibbāna. Kamma is making the arrangement if someone takes rebirth painful existence. The earth will be Temperature (utu) causes the earth to be in fire (At the time of Doomsday). Food causes someone dies in food poisoning. Nibbāna is free from these things. Only arriving to Nibbāna will free from anatta (i.e., free from the 3 universal characteristics of tanica, dukkha & anatta). Some people say whatever happens is anatta. (i.e., cannot do nothing about it). This is the voice of a slave. It means whatever happens I'll accept it. You have to change this kind of non-self (anatta), if not it'll never overcome it (The 4 powers to success; desire - chanda, persistence, viriya, intent - citta & discrimination - vimansā are important here).

Therefore we have to come out from their province (i.e., the 4 causes). If not we have to age, to pain & to die & then have to be born. There is no happiness in them. This kind of happiness is the happiness of a slave.

Perils
Human Danger 1961
8th January 1960 talks

[Sayadaw also gave night time Dhamma to disciples who stayed at the centre. Most of them were 30 minutes only. Here is one of those talks. It was about the importance of taking refuge, not for Buddhists only but also for all human beings. This talk was based on a story in Dhammapada - Buddhavagga, The Story of Aggidatta Hermit who had 10,000 followers, and taught them paid homage to forests, mountains & sacred trees etc. They had the potentials for enlightenment that the Buddha went to teach them Dhamma & all became arahants. The Buddha's discourse to them was; When threatened to danger men went to many as a refuge but these kinds of refuge was not a safe refuge & also not the best ones. One could not liberated from all evil consequences of existence (dukkha) for having come to such a refuge.

One who took refuge in the Buddha, Dhamma & Ariya Sangha penetrated the 4 Noble Truths which led to the cessation of dukkha. This indeed was the safe & best refuge.

There are also many types of refuge by man. Majority of people are craving & clinging for them which create of human problems internally & externally. These kinds of wrong refuge are sensual pleasures, money, wealth, power, fame etc. These kinds of wrong refuge can lead mankind mankind to destruction. Today a lot of human problems & environmental problems in Societies to the international level testify this point.]

are testified

you're reciting - Buddham saranam gacchāmi, Dhammam saranam gacchāmi, and Sangham saranam gacchāmi. (i.e, reciting formula of taking refuge in the Buddha, Dhamma & Sangham) But it's unstable yet. Why is that?

This kind of refuge is not knowing or penetrating the truth (sacca) yet.

Only after you have penetrated the truth & your refuge becomes stable.

With the unstable refuge don't think as you're safe from the painful or woeful existences (apāyas). Only after getting the knowledge of the truth that this kind of refuge will never perish, whenever & wherever you are situations you're in having a stable refuge & not fallen into the painful existences are have the same essence. They have cause & effect relationship. In all the perils the most fearful one is encountered human peril - manussatova.

(note: Some Burmese Buddhists do Pali-chanting for prayer they make wishes of free from some perils - bhaya; as example - free from amannusatova wild or fierce spirits, etc. Here the human peril which Sayadaw referred to is association to people who have wrong views & teaching which can harm one.

In the Anguttara Nikāya, we can find some teachings on Perils by the Buddha. All these are interesting & useful for reflections.

Perils (bhaya): Due to fools (sutta ①, Book of the Three); Future perils (sutta ⑦) to sutta ⑧, Book of the Five; Perils of reproaches, punishment, bad destinations (sutta ⑫, Book of the Four); In misconduct (sutta ⑬, Book 4: sutta ⑯, Book 5: sutta ⑭, Book 9: sutta ⑮, Book 10); In sensual pleasures (sutta ⑯, Book 6: sutta ⑰, Book 8); Separating mother & son (sutta ⑯, Book 3).

All these suttas related to the Anguttara Nikāya translation by Bhikkhu Bodhi.

Here human peril means becoming Christians or Muslims & their talks. leaning towards wrong views is more painful than beating by someone. It'll be cured if someone beating up & hospitalizing you & after hospitalization. It can send you to painful existences (apāyas). Is it not more fearful by encountering this human peril?

(It is very interesting & penetrating by using the Buddha-Dhamma to contemplate the many kinds of perils made by human beings. Humans have the potential of changing or transcending everything if we use our knowledge & power rightly & wisely, the earth can become Heaven or Hell. It depends on whether we are wise or stupid.)

Without our own knowledge (ñāna) we take their saying as it can be right.

There are many faiths in the world because of human perils the encounter to human perils (views, teachings, doctrines, beliefs, etc.)

They taught to people whatever they thought as it might be true & converting people (most of them were speculations or misinterpretations of the experience.) It was not true (i.e., not direct experience)

You'll fall into apāyas (woeful existences) if encounter the perils of falling into painful existences (apāya) if you believe in them. You'll encounter apāya perils if you encounter human perils (wrong views & blind faiths).

(Here Sayadaw told the story of Agidatta Hermit who was misleading people by his wrong view, belief & teaching. He made a rule for his followers if anyone of them had lobha, dosa & moha (greed, anger & delusion) defilements arose had to punish themselves by carrying sand to pile up at a desinated place. Later this place became a sand mount occupied by a powerful serpent (magical naga). It described worldlings have a lot of defilements. It's true worldlings can give up their lives for tanhā to indulgence in momentary fleeting pleasures. See the today 21st century modern world)

(If you discern impermanence, arriving at the truth (sacca). After the penetration of dukkha sacca & it becomes the noble true refuge which is stable & unshakable.

Anicca Nāna, the Saviour

10th January 1961

[Before the Buddha & until now, even to the future human beings were/are/will looking for their Creator & Saviour in external. Human beings will never find them, because it never exists outside of them. Only the Buddha knew who were the real creator & the saviour. It was like a king looking for the sound of a lute inside a lute by breaking it down into pieces, & then reduced them into splinters, & then burnt them to fire & reduced them into ashes, & then he winnowed the ashes in the strong wind & let them be carried away by the current of the river, but he never found the music in the lute. (from Salayatanasamyutta, the Simile of the Lute)]

It was also like the following analogy. A philosopher (it seems unwise person) postulated an idea or view such as - In the Nature world there could be some strange animals, as examples tortoise & hairs & rabbit & horns in the wild. He taught it to his students & they believed in him because they thought he was wise. In their whole life they were always looking for it, only their life span came to an end & never found it because it was non-existence. This kind of searching will never come to an end not only this life & many future lives to come.]

(but also)

It was like the rust corroded the iron, in the same way the things which have been searched would destroy us. By using & consuming the things which have been searched become craving, clinging & action (tanhā, upadāna & kamma). We are suffered ī our own properties. Why is that? Because we don't know how to consume them. It will not become fault to us if we consume it for the practice. We don't have right or proper attention in using them.

We don't contemplate anicca to the things & the mind during consuming.

Therefore the things we have been searched is sending us to the 4 apāyas like the rust corrodes the iron. By contemplating on the things & the mind as impermenence will fulfill our desire & at the same time lead to freedom. (Sayadaw continued to teach disciples on the reflection of the 4 requisites - all of foods, clothes, dwellings & medicines. If we don't know the D.A teaching, in our daily activities we take it as normal. In reality we're living ī the 3 unwholesome dhammas of lobha, dosa & moha, nearly all the time. Therefore the Buddha said that the frequent homes of living beings were the 4 apāyas which Sayadaw also mentioned it very often in his many talks.) The Buddha gave this talk to the monks, related to the monk-Tissa (Sayadaw told the story in gist. The monk Tissa was received a new robe & he planned to wear it the next day. But that very night unfortunately he passed away. See Dhammapada verse 2 story- Impurities/Malavagga.)

At near death the monk Tissa didn't contemplate anicca to his new robes. Because of his attachment on the new robes & reborn as a louse in it. ~~house~~ It was called him ~~the house~~ as animal-tiracchāna because it was far away from the Path, Fruit & Nibbāna. After a man died, & made merit for him & shared it ī him. But if he reborn as hell being, animal, human & heavenly being could not receive the merit. These beings have their own kinds of food or nutrient. Only the hungry ghosts (petas) who are living near it houses (i.e, attachment to their homes) & in the villages. They are eating & drinking excrements, urine, snots, etc. near houses & villages. Only these beings receive the shared merits. Therefore you all have to try hard in the practice. With one mistake you're finished. At near death contemplate the impermenence of feeling, mind, etc. If you can't contemplate anicca, then reflect it as loathsome (asubha) & dukkha saṅca. You'll attach to anything if you don't reflect in these ways. Now, you ~~have~~ still have the time & practise do the practice for ~~ready~~ its ~~readiness~~ ^{readiness or preparation}. At near death you can't make it. In this talk you have to be remembered ^{readiness or preparation} is the properties you have worked for ~~are~~ tormenting at you.

At near death except "Anicca Nāna" (knowledge of impermenence) there is nothing you can rely on it. Therefore practise do the practice to discern impermenence-impermenence for its ~~rediness~~ ^{readiness or preparation}.

I don't know ~~readiness~~ can be used or not?
not find in my dictionary book.

True Refuge - God or Dhamma?

14th January 1961

[The Buddha & arya disciples were great differences from all worldlings - puthujjana which meant man is full of defilements (kilesa). So worldlings include all ordinary humans from religious leaders, philosophers, politicians, economists, scientists, wealthy people, etc. the lists will never end.]

After his enlightenment the Buddha was looking for a teacher who he could depend on because without a teacher was not good. But he could not find anyone who could surpass him in sīla, samādhi & pañña. So he took the Dhamma as his teacher. This was not worldly dhamma, truly Noble Dhamma. Even worldly dharmas there are 2 types - unwholesome & wholesome. Unwholesome dharmas lead to suffering, problems, disharmony, chaos & destructions (many kinds - we can see it in today world situations), etc. Wholesome dharmas are the opposite but by itself cannot transcend dukkha birth, old age, sickness & death. It cannot immune from unwholesomeness. So beings still can have the chances to fall into woeful existences (apāyas). Even at near his death the Buddha not appointed his successor. He appointed the Dhamma as his successor & teacher of his all followers - including all kinds of living beings because all beings are part of nature - the dhamma means natural phenomena & natural laws & principles.

This was the wisest thing to do. In human history you will only find people selected or appointed their religious leaders or political figures → men as their teachers or leaders. Later these teachers & leaders had problems within the communities & soon became corrupted. Even we could find these kinds of leadership in later Buddhist communities, because man was easily corrupted as worldling. But natural laws & principles are never changed & universal, if have to change man has to change his mind & not Dhamma.

If change the Dhamma will become Adhamma - non-Dhamma of the Budhera.

By not changing the Dhamma it will last longer & people not confuse in the teaching & practice will have the good results.

Wholesome dharmas are the foundation for human survival & progress. We can see this in some suttas on the Universal Monarch - Cakkavatiraja, because they ruled the world according to the Dhamma, they were depending on the Dhamma, took the Dhamma as their refuge, they were revering, cherishing doing homage to the Dhamma. The Monarch, his governments & all the citizens followed & behaved accordingly to the Dhamma - such as Directing oneself rightly (Atta-samma-pañidhi-ca), Well mastered discipline (Vinayoca ca susikkhito), etc that it could be called Golden Era - peaceful, harmonious, happiness, progress & well being. (see all these wholesome dhamma in the Mangala Sutta, Sutanipata). If we observe today world there are more bad leaders & governments around the world than before, a lot of chaos going on. Why is that? Because these people are taking refuge in the unwholesome dharmas which represent a blind man. A blind man has eyes but he cannot see the shining & brilliant Sun which represent the Dhamma which can see & penetrate the blind man internally & externally very clear. Therefore the Buddha called worldling as blind worldling - andha-putthujjana. Dhamma represents Buddha & the Ariya Sangha because if no Dhamma & there will be no Buddha & A. Sangha, vice versa. The tiratana - Buddha, Dhamma & A. Sangha are inseparable. They are true refuge & Dhamma can solve all the ills of human problem.]

When someone is drowning in the ship or boat at that time whom he have to rely on? At that time you have to rely on yourself. At here you all are drifting in the current of tanhā water. Tanhā is asking you to work for the matters of family members (wife & children) & business. You'll arrive to the 4 apāyas (woeful existences) if you sink in the tanhā river. Let you busy in all these matters (worldly affairs) & you'll sink in the kilesa water.

If you look at this & that houses all are drifting in the water of kilesas, and no-one has anything to rely on yet. But there is a path factored raft (the raft of magganga - Noble Eight-fold Path) for a reliance.

It'll not become the 5 path factors (karaka-maggan) if you not practice & contemplate - as for the 8 path factors it's still very far away.

For a drifting person in the river he'll end up in sinking in it. He'll never rise up again if sinking in it (This is not an exaggeration exaggeration the Buddha himself gave an analogy to Mahānāma as like a pebble falling into the water bottom could not rise up again - this referred to a worldling). A sotapanna was like butter never sinking into the bottom of water which referred to woeful terrible existences - apāyas).

You have to rely on yourself means not the physical body - it refers to the magganga-path factors. You cross the water (tanhā) in your own magganga raft will get your own Nibbāna. You don't get it in dāna & sīla, but it doesn't mean not rely on them. But it needs your own magganga raft. (Dāna & sīla are far causes). Why I have to encourage you strongly? Because you all are still empty handed in it. All the human businesses are drifting in the kilesa water. You are ~~foolish~~^{in foolishness} & ~~loses~~^{behind} losses (These words were seemed insignificant but has profound meaning underneath it. Any living beings born as human being is a very rare chance. The Buddha himself gave a simile of a blind turtle & a yoke in a single hole on it. A blind turtle in the sea every hundred years it emerged to the surface only once. The yoke also ~~it~~ was floating on the water. The turtle head went into this single hole was very very difficult indeed. In the same way if a being fell into hell came up again to human world was more difficult than ^{the} turtle head which met in the hole. Most human beings only indulgence in sensual pleasures so they also forget to in heedlessness to do good & merits. They just was are just wasting their times & good chances by doing foolish things in one's life.)

You were sent by Dhamma to human world. There are 3 kinds of Dhamma - unwholesome, wholesome & Nibbāna. Unwholesome dharmas send beings into bad destinations (dugati), wholesome dharmas to good destinations (Sugati) by the path factors to Nibbāna - the ending of Dukkha. So you have to go wherever the Dhamma is natural ~~procedure~~^{fixed course} & always in this way (God is not a non-existence like the atta concept). Dhamma will function in its ~~for~~ natural ^{fixed course} procedure.

* (after the winter & summer comes will come) fixed course
you can't make wishes for it. This is utu niyāma - the natural ~~procedure~~ of temperature (weather). Kamma niyāma - the natural fixed course of action is beings will born any places or arrive to any places send by kammas. It's nothing to do in your own power & ability. Therefore you have to rely on the Dhamma.

After death you have to go in the arrangement of Dhamma.

Human beings have differences is the cause of Dhamma (not by God or Creation). These are Dhamma niyāma - the natural fixed course of natural phenomena.

The Buddha said that ~~as~~ you had to rely on yourself - attāhi attanorātho. It does not mean this physical body, but it refers to the Dhamma.

you all are using it wrongly as - we have to rely on ourselves. This body is non-self & who can own it?

I'll give you the story of the verse-gatha mentioned by the Buddha to the monks. (Sayadaw told the story of Kumārakassapa's mother who had strong attachment to her son Ven. Kumārakassapa who was an arahant. When she had got no respond from him & she came to her senses & saw the fault of any attachment. She was already a bhikkhuni herself for some years already. After put down her attachment & ~~practiced~~ became arahant.

The Buddha spoke the following gatha: From Dhammapada- Attavagga-Self Verse 160: One indeed is one's own refuge; no-one be a refuge to us.

With oneself thoroughly tamed can attain the refuge-Nibbāna, which is difficult to achieve.

Human beings will never solve their problems & sufferings if they are always looking for outside power to help them. Their minds are the Creators & their Saviours are also their inner qualities of the mind - the wholesome & transcendental Dhammas.)

When you're alive contemplate the impermanence of phenomena.

At during dying also contemplate the impermanence of phenomena & die to it. And then all the impermanent phenomena (khandha or dukkha) cease here & the path factors (magganga) lead to Nibbāna (i.e., Peace).

The Art of Living & Dying
Do you Know How to Die?

25th to 30th September 1961

[Here is six talks on dying - the first 3 talks based on Channovāda Sutta: Advice to Channa and the last 3 talks based on Anāthapindikovāda Sutta: Advice to Anāthapindika, both suttas are in the Uparipannasapāli - Satyavatavagga, Majjima N. In the Channovāda Sutta- Ven. Channa was gravely ill & wanted to take his life in a knife because he thought himself as an arahant. Ven. Sariputta & his younger brother ven. Cunda went to see him. Ven. Sariputta asked him questions for wanting to know his practice. Channa overestimated his attainment but ven. Sariputta knew that he was not arahant. Ven. Cunda also knew it because both of them were arahants. So Cunda reminded Channa about what the Buddha had constantly given attention ^{to monks} as an instruction. When someone mind was shaking he was in dependence, if not shaking he was independence. So there was tranquility in him in no bias. Without bias there was no coming & going. Without coming & going there was no passing away & reappearing. Without passing away & reappearing there was no here nor beyond nor in between. This was the end of dukkha.

After Sariputta & Cunda left, Channa took his own life. Instantly he saw the knew his over estimation ^{and} quickly continued ^{the} contemplation & became arahant before passed away. He was success because already had experience before in his practice. According to Sayadaw, the importance of discerning of anicca here before that could overcome difficulties.

In the Anāthapindika Sutta - upasaka Anāthapindika was gravely ill & ven. Sariputta & ven. Ananda went to see him. Sariputta knew that he would not survive, so giving him a series of talk related to practice. The objects of practice were - 6 sense bases, 6 sense objects, 6 consciousnesses, 6 contacts, 6 elements, 5 khandhas, this world & the world beyond, what is seen, heard, sensed & cognized. After hearing this talk the upasaka cried because he never heard this kind of talk before. Sariputta comforted him by saying that this kind of

(Sariputta taught him as with the practice how he would not cling them by training the mind not depending on them.)