

(26) Visakha asked, "Not contemplate pleasant, unpleasant and neutral feeling what will happen?" Not contemplate pleasant feeling / latent defilement of craving will follow. She answered shortly. But you must know that craving, clinging & action will follow. It continue to becoming that birth will follow. This is the natural law. This birth was come from pleasant feeling, so peta jati (The birth of hungry ghost). From the point of taints, follow by taint of sensual pleasure (kamasava). It refer to greed. Follow by kamasava, it also follow by taint of becoming (bhavasava). Very rare to find someone in contemplation. People are smiling in pleasant feeling. Not contemplate unpleasant feeling anger will follow. This anger arise from ignorance will lead to animal birth. This is follow by the taint of ignorance (avijjasava). This taint follow up to the highest heavens (i.e Arupa Brahma Gods) & the knowledge of change of lineage (Gotrabu nyom) in insight meditation. When these feelings are arising make effort to contemplate. If not it is the path to petas & animal realms. Not contemplate neutral feeling the taint of ignorance follow. This feeling is subtle. Only for someone who has knowledge can know about it. Mostly it lead to the animal rebirth. Is it not frightening?

Even performing merits without ^usurrounded by insight and then ignorance following in it. It gives advantage to craving. With ignorance that people performing prayers in craving. Then follow by the taints of sensual pleasure, becoming & 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 & continue in one's own wishes. Indeed it is reuse to find a teacher who can teach people what the Buddha intended for.

Visakha asked, "Are these 3 latent defilements follow behind feelings all the time?" The answer was not always. A person who practise insight meditation not follow 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 can give the results of upto jhanas, paths & fruits. But wrong knowledge become the cause of repeated births. It is because of the merit makers. Generosity (aga) is giving up ^{the} so it is killing the craving (tanha). It is giving up mine, so killing therefore gana is the dhamma of killing tanha & ditthi. wrong view & if you don't know how to do it; it become ^{the} have so I give then ditthi come in. I give it so I will enjoy the fruit & then craving come in.

It is depend 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 in the 4 Noble Truths). If leading to the truth it is precious.

The Buddha admitted that he himself did not know the truth before had to wandered for a long time in the round of rebirth. Someone has moral virtue (sila) what should he do? Have to contemplate anicca, dukkha, anatta etc. It is 10 contemplations (disease, tumour, fart, misery, affliction, alien, disintegrating, empty, anicca, dukkha & anatta). It was questioned by Maha Kothita & answered by, Someone has sila & practice vihassana can realize the path & fruit. Sariputta?

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Dhammadinna described on the practice. When pleasant feeling arise it is pleasant, and passing away it is dukkha. Therefore contemplate as dukkha saccet, then it cut off the taint of sensual pleasure in the dependent co-arising. When unpleasant feeling arise it is painful & passing away it is sukha. For neutral feeling, someone has sharp faculty discern anicca. Unpleasant feeling is the opposite of pleasant feeling.

We have to contemplate when they arise. Only one can arise. Sukha arise contemplate sukha and dukkha arise contemplate dukkha. Contemplate both as the truth of dukkha. What is their opposite? Neutral feeling, it means when it arise the other two are not there. Uppattha arise must contemplate uppattha. 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 like seeing nibbana. All the feelings cease is Nibbana. Therefore continue to contemplate until all feelings are ended. When the mind can't penetrate these 3 feelings can be mixed up. Because the mind follow late. The khandha arise quicker than the mind which is observing. That means defilement come in between them. This make the realisation slower. During contemplation sometime sukha or dukkha or neutral feeling continuously arising. As example for sukha vedana - as one sukha & one knowing (i.e. ^{nīna}nyan) etc., each feeling & each contemplation. Then defilement can not come in between them. As example, if pain arise and continuously painful, then the mind can't penetrate it. Aversion come in between them. If pleasant feeling continuously pleasant the mind can't penetrate it either. Kilesa come in between them. For the yogis this point is very important. If neutral feeling continue, the mind can't penetrate it. Ignorance come in between them. Greed follow behind sukha, anger follow behind dukkha and ignorance follow 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 can catch on & each anicca? You have to observe it. If you are not then increase your effort. You will realise nibbana. Not realising is because of kilesa come in between ~~them~~. The practice. Insight knowledge (vipassana nyan) is the forefront knowledge. The first thing have to develop. The right view of insight knowledge come before hand. Only then the right view of path knowledge which is seeing Nibbana will follow. In these 2 right views; vipassana right view become sharper & nibbana become closer. Never lazy in practice then you will realise it. Without vipassana right view the leader of the path right view can't arise. It was mentioned in the Sagatha Vagga Samyutta.

The knowledge of Conformity (anuloma nyan) which is still in the stage of anicca is conditioned the knowledge of Change of Lineage which see nibbana & proximity condition (anantara paccayo). Why I use it here? It describe the natural process without a being. It will arise accordingly to the natural law. Knowledge of the Path come only after the knowledge of change of lineage seeing nibbana. Therefore without knowledge of insight Path knowledge can't happen. Even stand between them is the knowledge of change of lineage. Don't let the mind of disappointment & doubt come in. May be I am a two rooted person (Dvihetuka). Had I done something wrong to someone? So I can't realise nibbana. Don't let these mental states come in. The Buddha guaranteed that if you can listen the truth of Dhamma & discern anicca and then you will realise it. (from Anguttara). If no defilements come in between anicca & contemplation you will realise it. Don't think about these things. In some people their doubts & remorse leading them into painful rebirths. Preventing them for realisation.

After insight knowledges, then knowledge of change of lineage. After the knowledge of change of lineage, then the path knowledge. These are the process of the law of vithi citta (consciousness belonging to a cognitive process). They are always in this process. Worry & remorse (kukkucca) are very bad Dhamma and danger of the path. Yogi destroy himself. All practices never become fruitless. The Buddha also gave encouragement. During the dying moment the practising yogi by putting effort in contemplation can enter the stream to non-returner. If not happen in this way by dying & the mind of insight knowledge will take rebirth in the heavenly realm. As soon as born there & enter the stream. This was mentioned by the Buddha definitely (Anguttara). If kukkancca come in contemplate it's impermanence. After that continue one's own contemplation, e.g., vedana, mind etc. For someone who contemplate on feeling, worry is unpleasant mental feeling (domanassa). In contemplation of mind, worry is mind & aversion. Don't look for it. It come for contemplation. This point is very important.

Vasakha asked, "What is the opposite of neutral feeling?" Dhammadinna answered, "It's ignorance." It is true, every time neutral feeling arise, not knowing is ignorance. And then what is the opposite of ignorance. The answer is knowledge or knowing (vijja). 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 (vijja udapadi) and discernment knowledge arising (na nam udapadi). What is the opposite of vijja? It is fruition (phala). Vijja is na nam (knowledge). Fruition is the free mind (vimutti citta). What is the opposite of fruition? It is Nibbana. Why? For the fruition mind to arise have to practice a lot. It is conditioned phenomena (sankhata Dhamma). Nibbana exist as unconditioned Dhamma & without cause. So they are opposite. Visakha was very pleased & her answer. And then the Buddha asked to contemplate fruition as impermanence, because it is conditioned (from the Pathana). It is sankhata Dhamma so ending & anicca. For nibbana just only incline towards it. Whatever impermanence contemplate impermanence.

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Which is permanent just incline towards it. It means stay to the peaceful mind. Therefore I have to mention that incline the mind to the ending of arising & passing phenomena as ending. Don't contemplate nibbana. It is not a Dhamma for contemplation. It is a reviewing Dhamma (paccavekkhana), an investigating Dhamma. What is it characteristic & quality? Can be investigate in this way. It does not matter. The Path is impermanent & fruition also impermanent. Contemplate conditioned as impermanence (Sankhata). As for unconditioned Nibbana, reviewing as "That it's", "That it's?"

For ending the Dhamma talk, to realise Nibbana start from the conditioned. Conditioned knowledge is not the Path knowledge, only insight knowledge. The knowledges come out from the conditioned are Path knowledge & fruition knowledge. Insight knowledge is take the objects of conditioned. Contemplate conditioned as anicca is insight knowledge. After the ending of the insight knowledges will see the unconditioned, i.e Nibbana. Why? It is free from the conditioned. Vipassana practice is finished when the province of the conditioned is ended. Then the knowledge incline towards the unconditioned will happen. you can't find nibbana inside the province of conditioned. If it is possible it must be Ditti - Nibbana (wrong view Nibbana). Eating is good, drinking is good and people take these things as momentary nibbana. It is wrong view nibbana. Therefore if you want nibbana have to come out from the province of conditioned. If you don't know the conditioned then can't find out the exit.

The arising is conditioned & 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 (kalyna phutujana). And then realise the Path Knowledge of noble view & you will see nibbana. Blind worldling does not see the conditioned but good worldling see it. If he see the unconditioned then become a noble person.

As example Sariputta & Maha-mogallana met Sanjaya (their first teacher) they were worldlings. After met to Asajit (one of the first 5 disciples) became good worldling. Later became noble persons. Don't take the blind worldling as 3 rooted or 2 rooted person (tihetuka or duhetuka) only as without a good spiritual friend. Before not met the Buddha all are in blindness.

Therefore don't have doubt about it.

Nandaka's Exhortation

18th December 1961 & 19th December

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

I condense the story of Nandaka & the bhikkhunis told by Sayadaw. It was based on Nandaka's Exhortation, Sutta No. 146, Majjhima Nikaya.

(T₁) The Buddha sent monks to teach the bhikkhunis regularly. Everyone except Nandaka never willing to give his service. Everytime when his turn arrived he gave various reasons not to go. Because in some of his past lives as kings they were his consorts. At the Buddha time many arahants had psychic powers to know people past lives. Then one day the Buddha asked Ananda who made arrangements to teach the bhikkhunis. After the Buddha knew the situation and ordered Nandaka to teach the bhikkhunis.

Concerning the practice of vipassana I'll talk about Nandaka & 500 bhikkhunis. There are 2 types of intimacy. In the past lives one had intimacy & one another. And then in this life one knows each other & become close relationship. He invited them that if they did not understand & not clear about what he said & could ask him. If he asked them they should answer.

He talked about feeling by the 6 sense doors. Here is form (visual object). It is particle element. These particles elements are formed by 8 fundamental elements. These are elements of earth, water, fire, air, colour, smell, taste & nutriment. Are the visual form permanence or impermanence. It is impermanence. In that which is impermanent easel (sukha) or stressful (dukkha). It is stressful. And it is fitting to regard what is impermanent, stressful as: This is mine. This is my self. This is what I am? No, ven. Sir. Why is that? Because we have already seen it well as it has come to be, & right discernment. Even you all know it before, by hearing again more beneficial. (After this Sayadaw continued to the other 5 sense objects, from sound to idea = dhamma arom)

(After the 6 sense objects, Sayadaw continued to talk about the 6 sense doors). The eye is nicea or anicea & sukha or dukkha? It is anicea & dukkha, ven. Sir. If anicea & dukkha, can you say, this is mine, this I am & this is my self. No, ven. sir, we had practised & knew this before (The other 5 doors are also in the same way).

(After the 6 sense doors, Sayadaw continued to talk about the 6 consciousness arise from the contact of the 6 sense objects & the 6 sense doors) When the eye meet the form eye consciousness arise. The eye consciousness nicea or anicea & sukha or dukkha? It is anicea & dukkha, Ven. Sir. If it is anicea & dukkha, can you say, this is mine, this I am & this is my self. No, ven. Sir, we had practised & knew this before (The 5 consciousness are also in the same way)

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Feeling arise from eye consciousness is permanent or impermanent? Impermanence ven. Sir. If impermanence Sukha or dukkha? Dukkha ven. Sir. If it is anicca & dukkha, can you say, This is mine, this I am, & this is my self. No, ven. Sir. There are 6 kinds of feeling. Feeling arise from the eye, from the ear.... and from the mind door. Contemplate the impermanence of feeling is came from these Pali suttas. If you extend them it's 6 kinds. These are only in brief. You can extend more than that. 18 kinds also true (6 sense doors \times 3 types of feeling = 18). Nandaka gave examples for his talk. Put oil & wick in a container & then lit the fire. Because of the fire, light arise or appear. There are 4 objects; oil, wick, fire & light. Feeling arise from the 3 ^{impermanent} objects of therefore feeling also impermanence. Here eye, form, eye consciousness and feeling are similar to oil, wick, fire & light. The elements inside the 8 material phenomena are impermanent (form & eye sensitivity). Eye consciousness also impermanence. Feeling arise from them also impermanence. Therefore can't make feeling become permanence which come from the 3 impermanence. Why? The 3 causes are impermanent. You can say feeling is anicca, dukkha & anatta. If the fire die out, the light has to be die out first. Why is that? Because it has rely on the other 3. In the eye when eye consciousness arise it arise together to feeling. Contemplate eye consciousness as impermanence. Can you say this is mine, this I am, this is my self. Don't say I saw it. Feeling arise from the eye is by 3 causes. These causes are impermanent, so feeling must be impermanent. As 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 & view. With wrong view when a child dies or opposing us then we are in sorrow, lamentation & stress. Now, you yourself are impermanent. You all are still alive because of the continuation of the impermanent conditions. Without these continuation you'll die. It is like stopping the dynamo. If you can't ~~see~~ ^{move} the conditions 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 dropings and watch. The white colour paint flow down the blue one arrive and then the yellow one. If you ask is it the same water? The first water is already flow downwards by the evidence of the colour changes. If the water is always there then white, blue & yellow paints would never flow downwards. Here also the same way. Eye consciousness replacing the feelings. It is not the first feeling. The later feeling. The first seeing disappear & replacing with the later one.

The same seeing means can't overcome the replacement that saying as seeing the same thing. Then you can't leave (move) out the replacement. Seeing the same thing is permanent view. This is the view to painful rebirth. If you want to dispel this view must know the differences of the replacement is one thing & 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 one, and then you see number two. After you see 2 and then you see 3. If not in this way you'll only see no. 1 continually. Do you see only no. 1? After no. 1 disappear you see no. 2. After no. 2 disappear you see no. 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 one only. The first feeling can't feel the second feeling. We see it passing away, passing away etc. Another seeing here and it also passing away here etc. Can't move away from the place. Contemplate insight here. As an example, pain arises in the body. It is painful. It arise & pass away. Another pain arise and pass 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 is impermanent, so the result. After sense object, sense door & sense consciousness arise that feeling can happen. 3 causes one impermanent, so the result is impermanent. Before the continuity arise, it is impermanent. So contemplate anicca. His instruction was this way. Feeling on seeing, hearing etc never take them as permanence. The causes are impermanent & the result are also impermanent. What is the benefit of this way of knowing? During the seeing affection not arise, clinging, action & birth, not happen. After seeing & follow by knowing which cut off dependant co-arising. This is not include in the Sutta. Without this point you may ask the question of why they became arahants. If seeing and become wanting, then craving come in & follow the law of nature (dhammavayana) to birth (jati). If you can contemplate have the benefit to nibbana. Nibbana become near by contemplation & far away without it. Vedana nirodha tanha nirodho - Feeling cease so do craving cease jara-marana nirodho - old age & death cease. Becoming a Buddha was cut-off the Dependant Co-arising & the Path Knowledge. The 4 Noble Truths arise together. Impermanence of feeling is dukkha saeja, contemplation knowledge is magga saeja, dying of craving is samudaya saeja, not becoming of birth, old age & death is nirodha saeja.

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Tanha nirodha khamdhanirodha nibbanam - The cessation of craving is the cessation of the aggregates which is Nibbana. In the teaching process it is different but in practice happen together. Finished off the following dukkha to come is Nibbana. This is the real Nibbana. Nibbana has peaceful characteristic. In contemplation eradicate craving & extinguish heat. If craving extinct heat also extinguish. Is there any dukkha created by it? Without fire the heat also gone. The fire is gone out with the fuel. With fire & fuel it is burning. Who had the experience of without fire & fuel? The one who contemplate. Nibbana is the job of a knowledge man (nyan) & not an action (kammic action) or kamma. It is the duty of knowledge (nyan). Therefore is nibbana the way of action or knowledge is evident by this. Action (kamma) is the far cause (upanisaya = decisive support) & knowledge (nyan) is the near cause (magga-paccayo = path condition). The Buddha said that Dhamma destroy defilement is the Dhamma to nibbana. The Path Knowledge destroy kilesa & its companions; birth, old age & death will not come. The Path Knowledge experience nibbana. Magga is nyan. Therefore if you do this job, not necessary to have doubt about can I realise nibbana or have any perfection (paramis)? If you can cut off kilesa & you'll. Kilesa has been cut off is nibbana. Samudaya (craving) forbid nibbana. What is the characteristic of samudaya? It has the nature of forbidding (^{patipahata} ~~paribhavata~~). Therefore if he come in just forbidding. It can even forbid wholesome matters. Even more so for nibbana. Only Path Knowledge overcome it. Dana & Samatha can't do it. Even can be give encouragement. For plentiness in next life to come. Keeping precepts (sila) also for long life. It can interfere in these matters. It can be follow up to the knowledge of change of lineage (gotrabu nyan). It become sure that if you not kill him (tanha) can't realise nibbana. It can do to living beings upside down in the 31 realms of existence. The bhikkhunis only knew impermanence before. Now Nandaka taught them that impermanence gave birth to impermanence. The 3 causes are impermanent & the one result is 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 appear. After the tree is destroyed, the shadow of the tree which is created by it can be survive? Which one is perished first? It's the shadow. Why? Tree still has the characteristic of continuity but the shadow don't. Here feeling (vedana) is like the shadow. It has been rely on the other 3. If it has to be perish, has to be the first one.

I will explain in the way of conditional relations (Pathana). It become more profound. The form is happening before hand (purejata = prenascence condition). Eye sensitivity also before feeling, therefore purejata. Feeling happen depending on them. If these 2 not happen before, is there any contact (phassa)? Then instantly eye consciousness arise. It's pleasant to see it, then feeling arise. These 2 material phenomena arise before are prenascence condition. Mind & feeling are arising together (sahajata = conascence condition).

If the 2 died before could they left behind? When the tree fell the shadow can't survive is become clear. Eye-sensitivity is the root, form is the tree, branches are consciousness & the shadow is feeling. If the tree fell can shadow be existed? The tree is older easy to old & die before. Explain by way of conditional relations is to dispel your doubt (vicikicca). If you think why it is happening then doubt come 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 & dispel wrong view. After overcoming doubt & by contemplation & know that it is arising here & passing away here. Then it kill wrong view. By way of conditional relations dispel doubt and contemplation of impermanence dispel wrong view. You must remember this point. After dispel wrong view & doubt by way of teaching the practice can be complete. Without it impossible. If something happen doubt will come in. In practice no need to use cause & effect. Just only arising here & passing away here. Not explaining these things before hand and during ripassana practice it can be a hindrance. Not knowing the causes have doubt & not knowing inconsistency have wrong view and all these will not die out. Any kinds of feeling only has these 3 causes. People think to know the 4 Noble Truths have to work through one by one. It is not so. If you discern anicca, all these are working together. As the simile of a boat crossing a river. Each contemplation involve 4 together. By listening & knowing these things not fall into painful rebirth for one life.

(T₂) Encounter to The Buddha's Teachings was a decisive support condition (upanaya). These people had desirements to transcend round of existence (vivattadanas) in this Buddha's dispensation (sasana). (Sayadaw mentioned the past lives of Nandaka & bhikkhunis). Very long in samsara is not good. Now, you all are have the supportive conditions of your past lives that met me. Now, it need to develop the path conditions (maggapaccayo). Don't misuse the chances & opportunities of meeting to the Buddha's Teachings & a good teacher. (From here mentioned the difficulties of born as human beings, encounter the Buddha's Teachings, hearing the teachings on truths (sacca shammes) & understanding them. The Buddha compared these to 2 similes. The first one is dropping a needle from the Brahma World & 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 to a hole on it, is floating on the ocean water.

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In These kinds of situations, even one day the turtle's head can caught up in the hole of the wooden yoke. But the above mentioned chances are more difficult than that.)

Now you all came up to this place (mostly from painful rebirths) & a lot of difficulties. If you lost these chances will encounter more difficulties. You come here in your old age (referred to old disciples in the audiences) but in ignorance father & craving mother wasting all your precious times before. Like a happy blind & crazy person. If you continue to do things for the growth of Samsara and will go back to difficult situation. Don't live your lives carelessly. Try to practice for the knowledge of the khandha. Before done away to your dukkha don't live a cold life. This is foolishness & under the sway of ignorance & craving.

Ignorance is wrong knowledge. At the bad side used as knowledge. It covers up the good side. As example, the knowledge of making atomic bomb (Sayadaw also mentioned the cruelty of meat industry). You all think it as outstanding. See it in worldly matter is ignorance & transcending the world is wisdom. Under the influence of worldly or wrong knowledge & materially progress as fortune to development. In foreign countries the sasana is degenerating and materially or economically develop. May be you think that they are clever. It's not praiseworthy. It is the development of wrong knowledge & degeneration of right knowledge.

Regarding on feeling someone who is sharp wisdom faculty contemplate neutral feeling in seeing. Who has slow faculty can do it later at the active stage. Sharp person at the eye-consciousness & slow person at the later stage of pleasant or unpleasant phenomena. Whatever it is suitable for contemplation. Sharp witted person (khippabhinna) at eye-consciousness & slow witted person (santabhinna) at cognitive process such as lobha, domanassa etc.. It's depend on sharp & slow vipassana faculties. By experienced practice can do it at the eye-consciousness. (continued the Sutta, the simile of tree & shadow). Feeling (shadow of the tree) arise later, but disappear first. Because it has to depend in others. Whatever feeling arise have to contemplate. Without it greed, anger & delusion arise. If you contemplate they will die away. Combine all feelings only 3 kinds, in extension 6 kinds & 18 kinds. The benefit of contemplation of feeling is - there is a dead cow. With a sharp carving knife to carve it up. There are skin muscles & connective tissues between the outer hide & inner flesh. These connect the hide & inner flesh. After the carving, the hide & the cow separated. The concept of cow disappear or not? These are attached to each other before by skin muscles & connective tissues. By using the knife of the path factors or enlightenment factors to cut them off. Craving pull the external base (ayatana) & internal base together. Therefore the concept of cow not disappear. You don't need to afraid the internal & external bases. Have to ^{be} afraid craving which attached to them. It is important to cut off craving. To cut off others also in the craving.

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

In this Sutta, talking about the factors of enlightenment only (Bojjanga), 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 is to arrive Nibbana. They are the same idea. Don't take it as differently. If you practice Satipatham; the enlightenment factors, the path factors, the powers and the faculties all are included. The 37 Requisites of Enlightenment (Bodhipakkhiya Dhamma) & including all the mental factors in it. Bodhi is nyan (knowledge) & pakkiya is the groups to know the truth. 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 Suttas mentioned differently. People think you have to do all of them. I will explain them. As example, contemplate impermanence of feeling; mindfulness (sati), concentration (samadhi), right view (Dhamma-vijaya), effort (viriya), rapture (piti) and tranquility (passaddhi) are together in Samadhi. To understand the equanimity factor of Bojjanga in this way. When you see impermanence, no wanting & no anger arise. You are contemplating in equanimity of insight (vipassanapekkha). Therefore it also include uppekkha. Just knowing in impermanence, no pleasant or unpleasant happen & without confusion (moha). The sense object is neutral (uppekkha) (outside objects are nothing to do in good or bad, only our reaction to it) The contemplating mind become equanimous insight (vipassanapekkha). It is insight knowledge & also equanimity. Where these things came from? It was in the development of the Faculties (Indriya-bhavana Sutta, Sutta No 152). Only insight knowledge become the groups to know the truth. Vipassana knowledges are the groups in the way to Nibbana. Like a journey on the way & to the end. Arriving at Path knowledge become penetration of the truth. To be enlightened start from the beginning of the process. The cause for enlightenment is vipassana bodhi. In the Samyutta Nikaya, the Buddha answered that (the question was posed by a monk) the way to Nibbana ^{was} ~~was~~ vipassana (Sayadaw gave a talk on this). Therefore you will finish the journey by insight. In the Mahavagga Samyutta, by Satipatham practice it become bodhi. You don't need to do the Bojjanga specially. It is the 4 Satipatham Practice. With your knowledge (nyan) to observe & see your khandhas as Dukkha Saeca.

Dependant on the sharpness of your knowledge the phenomena will show itself. In Maha Vagga, the Buddha said if you do the Satipattham all included. By changing the name don't think it as not include. Samma-ditthi means right seeing & Dhammavijaya means analytical seeing or not mix-up in seeing. Both of them are mental factors of wisdom. By doing Satipattham all ^{Bajjhanga} Bajjhanga included. The ear listening to the Dhamma talk & the mind observes the phenomena khandhas. And then the mind became sharp (referred to the bhikkhunis). In practice also the same. During contemplation insight knowledges & after sharper transcendental knowledge. In the end of the talk the bhikkhunis realised the Dhamma accordingly to each of their aspiration. If your aspiration is low, the desire & effort are small. Higher aspiration of mind reaching higher standard. Therefore practitioners should correct their mind for ending khandha dukkha in this life time. Without decisive support conditions & Path conditions (upanisaya & magga paccayo) can't end Dukkha.

The Continuation of Dependant Arising

15th November 1960

This body is the continuation of dependant arising from the 6-sense doors. If you know the arising phenomena will dispel annihilationism. If you see the disappearing of phenomena dispel the stability of permanent view. Knowing that the results are coming from the causes dispel annihilated view. Understanding the process of dependant arising ^{is the} arising & passing away, wrong views fall off. After dispelling wrong view & practise will appreciate impermanent nature. It's also in the middle way. The middle way is the Noble Eight Fold Path. As U Tan Daing's saying (later became one of his closed disciples), it happen by itself & gone by itself seems like a non-self nature. It's still a colloquial language & wrong view. The usage of one who has dispel wrong view is the causes are passing away and also the results are. The cause are arising and so do the results are. Then it clear up permanent & annihilated views. Arising by causes & passing away by causes is on the middle way. Contemplation without any knowledge before hand is impossible. Without understanding the dependant arising never dispel wrong view. This was mentioned by the Buddha himself. The knowledge of rise & fall (udaya abhaya nānam) will come later. Before it there are 2 other knowledges. The knowledge of mind & form & the knowledge of cause & effect. Without these knowledges is practising & wrong view. To give up wrong view should contemplate the mind; for craving contemplate feeling. According to the commentary wrong view is mostly ingrained in the mind. By observing ones own mind no need to find a place for practice.

Whatever mind state arise it is the object of insight. Only need to follow by contemplation. Observe ① with ②. This is the whole vipassana. Every ① arising & following ī ②, then no craving & clinging can follow behind. ① is anicca & ② is vipassana knowledge(nyan). Contemplate every mind arise. You can't know the bhavanga citta (life-continuum) and also not necessary. ① is the mind arising ② is the observing mind. (U Tun Yin a disciple asked Sayadaw, it's necessary to find a quiet place for practice) (Sayadaw answered that if he could not control his mind he can) Practising vipassana can be contemplate anywhere. Some was doing their jobs & achieved realisation. If you delay your practice & death come earlier will be difficult. As an example the 2 samatha teachers of the Bodhisatta died a little earlier than missed the chances for enlightenment. (Sayadaw continued to explain how to contemplate impermanence) Example, the mind of wanting to eat something arise & when you contemplate it you see that it's not there anymore. Don't take it as the concept of nothingness (abhabha paññatti). Without the wanting to eat mind cease, the observing mind can't arise. Vipassana is to see the non-existence. I'll explain it. People are saying as seeing impermanence. We know that a man can't alive ī 2 minds. Contemplate ① ī ② & seeing that ① is not there ^{was} anymore. This is contemplating non-existence.

We know that the earlier mind is not there is insight knowledge (vipassana nyan). (U Tun Yin said to Sayadaw that it was not clear to him) Now, you are alive ī this mind-moment. A live ī the wanting to eat mind. The Buddha asked to observe this mind. When you observe is it there? Vipassana means contemplate the non-existence. Non-existence of the first mind. But don't take it as a concept. Not exist is nothingness concept. Asking you to contemplate the non-existence is true. If you contemplate the existence then it become permanence. A man alive ī each arising mind, not ī the passing away mind & impossible nature. When the observing mind come in seeing the non-existence. Vipassana means to observe the non-existence. If you observe the existence it become permanence (nicca). Vipassana is to see the impermanent characteristics. This refinement is leading to Nibbana element. If it's coarse can't see it. Is it contemplate the totally non-existence or the non-existence of the existence? It's knowing the non-existence of the existence.

If I ask you to contemplate nothingness then become a concept. It's called tissati paññatti - half concept. By contemplating the existence to non-existence That the concept of a person disappear. Commentary also explained in this way. (Sayadaw recited the Pali verse) Huta - After arising, abhavatena ^{and} not exist, aniccam - is impermanent. (Huta abhavatena aniccam) (After arising and not exist is impermanent). Therefore observe the existence to non-existence. Observe oneself die & oneself not exist or oneself die and totally disappear. The higher insight knowledges also observe ① ī ②. If you don't know the Satipatthana, then never mind. Can observe the ① ī ② is enough.

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The meaning of tissati pannatti is the contemplation of the non-existence Dhamma. Contemplate the non-existence of the arising Dhamma. Tissati - That arising Dhamma, Pannatti - of non-existence. Its arising & passing away. It's called udayabaya nyam. The meaning of cint alive & 2 minds is after arising has to passing away. At first I said contemplate ① & ②. After you understand it, I have to say again to contemplate the non-existence of ① & ②.

People are talking about 10 insight knowledges or 16 insight knowledges. But in the end all are contemplating ① & ②. To become a Buddha was between feeling & craving.

Not let craving come in. The Buddha was arisen not in India. It was the concept Buddha. The real ^{paramattha} Buddha was between feeling & craving. The Path (maggā) is cutting actions (kamma). The Path of Stream entry (sotapatti maggā) is cutting all the karmas to painful rebirths (dugati bhava). Therefore the Buddha delivered on the 4 types of karma in the Kukuravati Sutta. Neither black nor white karmas are ^{from} all the insight knowledges to Path Knowledge. (see Kukuravati Sutta, Majjima Nikaya)

Satipatham Objects and the Contemplative Mind

16th September 1961

The Buddha gave a talk for 3 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 & the Wise discourse. The Buddha had the most disapproving attitude for getting another khandha (rebirth). It would make him happiest if someone not having it. In the past because of ignorance & volitional formation in this life we had rebirth consciousness, mind/body, internal bases, contact, feeling or the 5 khandhas. (avijja → sankhara → viñña → nama rupem → salayatanem → phassa → vedana). In suttas described as a series. In reality it is happening together (from viñña to vedana = 5 khandhas). In the suttas mentioned 3 types of feeling arise. This is intellectual knowledge (nāta parinā). The real thing is contemplation. (tirana parinā) In practice only each feeling is arising and must know it when arise. Only in tirana parinā that pahāna parinā (abandoning of defilement) can be possible. Whatever arising know it & observe it. When the observing mind come in the arising phenomena already pass away. Why I say this? Because 2 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 & the observing mind is neutral feeling. The observed feeling is anicca, and the observing mind is sankhara. Sankhara observes the anicca. The arising dhamma or sankhara (observing mind) observing the passing away dhamma. (Here it's important to understand the term sankhara. Whatever arising dhamma is sankhara Arise by conditions)

Sankhara observe the anicca. Passing away is anicca. The arising dhamma is Sankhara. Here it's arising, when you look at it & already disappeared. The disappearance & 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 (sasata ditthi). The contemplative mind is sankhara anicca and also the arising dhamma (both of them are sankhara anicca). Without dispelling wrong view first; ripassana become fruitless (Sayadaw in many his talks emphasised this important point very often. We had many evidences from the Buddha time to the present 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 seem that the observing mind is permanent. Contemplate the anicca & sankhara. This dhamma is quite difficult but also very true. If not the objects (aramana) are anicca and the observing mind (aramanika) is ~~also~~ anicca. Practice in this wrong view can't succeed. In Visuddhimagga commentary- sankhara is anicca. Dhamma contemplate the sankhara dhamma- Sankhara sankhara ripassanti. In this way wrong view can be fall off from both sides. If not it will be like Santi monk who had permanent wrong view. He took all other dhammas except consciousness were passing away. With wrong view sotapatti magga can't arise. Therefore teacher is important. Gantama Buddha was a short life span Buddha so he left a lot of dhamma teachings behind him for the later generations. Need to make more clearance here. When the object of sankhara showing anicca, the observing mind sankhara observing it. 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 & you see it or know it. Before the rat comes in you are not looking at it. After the rat come in & the seeing mind arise. The observed object is anicca, & the observing mind is sankhara.

The Four Arahants and an Ordinary Monk

19th October 1961

(nibbida myan)

The first arahant contemplated on the 6 contacts (phassa) (The 6-sense objects contact & the 6-sense doors) The eye meet the form feeling arise. Contact is phassa & feeling is vedana. He contemplated their impermanence, disenchantment and their ending. These 3 knowledges develop step by step.

The second arahant contemplated the 5 khandhas & seeing impermanence (anicca). (In the same way as above developed 3 stages and at the ending of anicca realised Nibbana.) The third arahant contemplated the 4 elements and realised Nibbana. The fourth arahant contemplated whatever arising as impermanence. Seeing impermanence is yathabuta myan (the knowledge of seeing as it is), disenchantment is nibbida myan and after penetrated it as dukkha saucca the Path knowledge arise and seeing Nibbana.

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A worldling monk came to the first arahant and asked him how he realised Nibbana. Contemplate the impermanence of the 6 kinds of contact will realise Nibbana. He went to the second arahant & asked the same question. You have the right view. Right view is Nibbana. Tell me what to contemplate to get Nibbana right view. The monk answered his experience. The differences between them are the numbers of 6 & 5. So it was 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 & 5 numbers of differences. And then went to the 3rd arahant & asked the same question. It's like give a talk to a mathematician. After the 3rd arahant went to the 4th & asked the same question. He was even worse only talked about anicca. The worldling monk dissatisfied in all the answers. He could not take the main 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 & dukkha sacca. Nibbana is only one. Don't be confuse. There are 12 links of Dependant Arising but at the end of each one of the link only impermanence exist. Catch hold of this point. The arising & passing away is the Real Way to Nibbana. Whatever the teacher are talking about the decision to arrive nibbana 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 to Nibbana.

Make this point clear. If you discern impermanence it's right dhamma. Start from impermanence. Masters in the Ti-pitaka 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 in a simile. Dependant on the seasons the middle tree (in Burmese Pauk tree) has different forms. During flowering season it's red. During bearing fruits season like an acacia tree, etc. 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 & not each of them. Following whatever dhamma arising & they will teach you. They will tell you the Truth, "I am not here anymore", "I am not here anymore". When it is saying not there by following in nodding your head. In this way craving, conceit, wrong view (tanga, mana, sitti) or the parameva dhamma (proliferation) cannot come in. Impermanence is calling you Ehi-passiko - Come & contemplate me. Sanditthiko - you have to follow it by direct experience. The arising dhamma is Ehi-passiko & the contemplative mind is Sanditthiko. People are suffered for not following the dhamma calling - Dhamma is calling you & 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 & also have impermanence. You have to blame yourself for don't have the seeing eye. The teacher need to fix the eye for you. Don't looking for dhamma, but a teacher who can fix the eye for you. People are asking for dhamma is quite difficult for me. Because the body is dhamma. The 5 khandhas divided by Satipatham become 4 Satipatham. Ayatana, dhatu etc all are including in these 4. This is the Dhamma taught by every Buddha. It look 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 Nibbana he left 3 cups of medicine behind. Anicca, dukkha & anatta medicines. Contemplate anicca more & more and become mature & 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 become sharp. Why it become sharp? By sharpening a knife There are beginning, middle & the end ^{stages}. Which part is more sharp? All 3 stages are the same knife. The mind process is also in this way. Just observe. Fulfillment of perfection (paranir) is not like a bucket overflowed water. It's talking about the mind (nyan) become sharp. Therefore your duty is like sharpening a knife. Continue to sharpen the mind. The first sharpening kill the active defilements (kilesas). The second one kill the defilement arising from the mind. The most sharpen one kill the latent defilements (anusaya). It's the knife can kill all the 3 types of kilesa. Whatever contemplation is to see anicca.

Samatha and Vipassana

20th October 1961

(Sayadaw mentioned a monk named Asajit who was seriously ill. The Buddha went to see him & gave instruction for practice) He had dukkha vedana and could not develop samadhi and in low spirit. The Buddha told him that in his sasana samadhi was not taken as the essence of the teaching. Vipassana practice was the main one. May be you are saying we are practising quite a long time now. But still don't have Samadhi. Never be in low spirit even your Samadhi is weak. Samadhi is not the real essence in the Buddha's sasana. Asajit's mind become in high spirit again. Samadhi is only a supportive dhamma & wisdom is the main one. Pay attention to what I said. Then the Buddha asked him practised vipassana. Here is feeling, mind, the 5 khandhas. I ask you & give me the answer. The Buddha turned his mind to the contemplative object. His Samadhi 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 (acinner kamma). Every feeling arising contemplate impermanence. People have strong wrong view contemplate the mind & strong craving on feeling. Anytime make it as a habitual kamma. Acinna kamma means continuous practice. I really remind you for this. Why? you are searching for wealth & desire. And don't want to separate from the children (sons & daughters) The wealth you had worked for left behind including the children. It will be difficult for dying. All these things are not important. Should develop the habitual kamma told by the Buddha. Knowledge means continual practice.

Nyan

Contemplate a lot on the mind & feeling. Impenmenence (anicca) & seeing impermenence (anicca nyan) must happen simultaneously (The same meaning as seeing anicea). Practice everyday is acinna kamma. With a lot of habitual practice and when the time of death come 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 into your mind at that time. Give an example for the above situation, habitual karma is like a strong flowing water. The mind don't want to separate from family members & wealth are like a piece of wood come across the current. The current is too strong and striking the wood away. Your everyday ripassana practice like a strong water current. At that time the habitual wholesome karma gives the result & the unwholesome asanna kamma (karma come in at the time of dying) shun away. At the time of dying to be successful urgently make the preparation before hand.

Acinna kamma is everyday training. Asanna kamma is the karma come in near dying. If you don't do ripassana asanna kamma will give the result. It's frightening.

Attachment to family member leading to painful rebirths. Attachment is craving.

According to Dependant Arising: Tanha → upadāna → kam → painful rebirth. Asanna kamma throw you down there. You all have wholesome karmas & merits. But you are not doing these things all the time. You must continuous training.

one of the 4 satipatham. Cars, properties, houses are enemies. They will come to you near dying. These are fearful things. These are asanna karmas close to the dying moment of the mind. They are arising near the death consciousness.

The dying moment of the mind. They are arising near the death consciousness.

Some of the Buddha's disciples (including monks & lay people) and monks' disciples took painful rebirths were these asanna karmas.

Because they did not possess ripassana knowledge. With Path Knowledge These karmas can't do anything to you.

You must develop acinna kamma. Queen Malika at her near dying asanna kamma come in & fall into hell. She had done the biggest Dana during the Buddha's time. But without Path Knowledge unstable. Must have the Path Knowledge or develop the acinna kamma. Remember these 2 points. Near dying family & business matters can come in.

Without practice when the time come for separation no easy thing. Aciinna kamma send you to happy rebirth or Nibbana. Don't be lazy. At the time of dying have to put full energy to contemplate. Why can you put full energy for contemplation? Because of acinna kamma. Without it if you see hell vision will go there as what you have seen.

Seeing animal vision will born as animal. A person who has developed the acinna 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, if enchantment for anicca, the ending of anicca and then realise Nibbana. There is nothing to be low spirited. Who has accinna kamma even can become an arahant at the near dying. (See Channovada Sutta, Majjima N-) Without this habitual kamma have to take rebirth accordingly to the visions. The Buddha explained the differences between prayer & chanting & vipassana. Prayer & chanting is faith & refuge. Only leading to happy rebirths. Practice is leading to Nibbana. Let so prayer & chanting to be lesser than practice. If you do a lot of practice it become acinna kamma. Don't listen to talks just for merits. The Buddha preferred the practice to cut off all the wholesome, unwholesome & mixed kammas (black & white) (Vipassana kamma & magga kamma cut off all kammas). Practice & stopping can't become acinna kamma. Have to do a lot. Anicea & magga become simultaneously you are succeeded.

Asajit by practising accordingly to the Buddha's questions & answers and became an arahant. Samadhi is only a support for the contemplation. Don't think as no Samadhi is no perfection (paramitā). Vipassana is leading by wisdom factor. If you do vipassana include samadhi. If you discern anicea including samadhi factor. During the practice also including sila factors.

Nibbana is Near not Far away

15th December 1961

The Buddha talked about Nibbana without anyone asking. He wanted to dispel people doubts. Atthi Bhikkhave Nibbanam - Monks! Nibbana is exist. It's sure that Nibbana is exist. To arrive Nibbana start from Sankhata. From conditioned to unconditioned. Someone who want to leave ^{the} conditioned will arrive there. Sankhata Dhamma, Asankhata Dhamma - Conditioned Dhamma, Unconditioned Dhamma (from the Dhammasangani). Nibbana always exist as a natural phenomena (sabhaava dhamma). It's exist all the time and why the Buddha only appeared many can realise it. (Before the Buddha only Pacceka Buddhas realised it) He could only taught the way to be there. Couldn't make it happen. Nibbana is unconditioned and exist as a natural phenomena. It's existing in nature should be encounter by someone. According to the Buddha it's impossible. Why? It need to be get on the right train. Only the one who take the maggavagga train or who do the work of the path factors will arrive there. The train is called maggavaggo (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 Nibbana. Without the Buddha appeared all take the first & second trains in turn. Nobody can take the 3rd one. Without the Buddha only Pacceka Buddhas were taking the right train. No one can write about Nibbana. By drawing or showing nibbana, even can't show a fake one (Sayadaw referred to scholars & artists). It's without form, shape & images so can't be deformed or inconstant. A place without deformity & inconstancy is the best place. All living beings are living inside the province of conditions & never have the chances for living a safety.

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Ask^{ing} you to contemplate impermanence is wanting you to see the conditioned. Wanting you for disenchantment to conditioned. Wanting you to transcend or get out of conditioned. Wanting you to sharpen the knowledge which wanting to get out of conditions. Therefore asking you to contemplate everyday. Wanting to arrive Nibbana have to follow the end of Sankhata. So I am asking U Than Maung (one of his disciples in the audience) as are you arriving to the end of inconstancy yet? At the ending of sankhata you will find it. It's close to the ending of Sankhata. In the Samyutta the Buddha said: Nibbana sandike - Nibbana is not far away, very near. Therefore the Buddha taught to Rohitassa Devata to look for Nibbana at 2 armed lengths body (everyone's height is only 2 armed-lengths of his/her own hand) → Contemplate This 2 armed-lengths body back & forth will see inconstancy & disenchantment of it. After that make a firm decision as it's truly dukha saeca and then come to an end. It look like you are watching a movie when it ended the white screen appear before you. Before it ending the screen was complicating & movie pictures. Here also the movie sankhata ended & Nibbana white screen appear. The meaning is it's closing behind. If you are going by maggān train only short moment. I encourage you to make effort. Khandhas disappear Nibbana arrive here. It's near but far away because can't overcome the sankhata. Don't say even very few people → see impermanence. Because of not seeing anicee so not arriving at nicee Nibbana. 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 Nibbana was far away. And also don't know how to look for so they decide to develop perfection (paramis) slowly. It's not parami but to have maggāngas (path factors). ^{also by the Buddha}

In Pesakopadesa (a commentary), it mentioned that listening to the saeca Dhamma (talks on Noble Truths) and proper or wise attention. By practising in this way penetrate the Truth of Dukkha & will realise Nibbana. Not mentioning about the paramis. This maggān train can ride only by oneself & can't carry family members. Each person to one's own train. Therefore Path knowledge can't share in others. (not the same as merits) Paccatamveditabborivinhi - Each person enjoys the happiness or peace ^{by} for oneself. Magga paccayo - Nibbana is Path Condition, it came from the Paliya (Law of Conditionality). In the whole samsara (round of rebirth) we were taking the wrong train & suffered by it. Don't look for the culprit. People are talking as making money to feed your family is encouraging to ride the Sugati train from the Sugati (Sugati - good or happy, Sugati - bad or painful). Even may be you will think ^{it} that as he is friendly to me. Some encourage to ride the Sugati train for the betterment of next life. This is for your old age, sickness & death. If you ride the middle maggān train (maggān) They will tell, you are still so young. Do you see the disadvantages made by your good friends? This is remind you for the future.

overcome it