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No Free Time ^{is} for Sufferings

4th February 1961

① [⊗]

D.A is one's own khandha process & it's going on everyday. Don't take them separately as different. This time it's arising & this time it has to be cut off. That'll not make it continues. If you don't cut it off & is collecting unwholesome kammas. You have to be very careful on this point.

For e.g., on the body pleasant feeling arises. This is the arising of the D.A of the khandha. After that the appreciation of tanhā, sankharakkhandha to continue to arise. One khandha ceases & another khandha continues to arise. Let's looking at its cause & effect connection.

Vedana paccaya tanhā - feeling conditions craving, khandha continues to arise. This will continue to upādāna & kamma, so sankharakkhandhas are continuing to arise. One khandha ceases & ^{another} one khandha arises.

Vedana to kamma are this life (vedana → tanhā → upādāna → kamma). Kamma paccaya jati - action conditions birth. These are the birth of the 5 khandhas will arise in next life. And then ^{jara} bhava & marana (ageing & death) khandhas continue. It doing the job of connection of 2 lives. It has no elements but looking for dukkha. Every day these kammas are uncountable. These kammas are also anicca.

So why shouldn't it disappear? Because these tanhā, upādāna are not yet abandon & the Path knowledge. So they are always as latent disposition in the mind. They are keeping all these kammas for not to disappear (Tanhā storing these karmic energy & it).

If one karmic energy has finished & it sending out ^{come out} another one, etc. Then if you fall to the plane of misery can you climb up again? There are many uncountable kammas of this life & past lives are in its storage.

Therefore the Buddha said that there were no time limit of life span in the hells. If you're making one mistake, do you have the chance to come out again? Therefore let us looking for a refuge. It's necessary to look for a shamma making these kammas become fruitless.

If not only dukkha will arise. With the realization of sotthapatti magga stream entry knowledge, the storage of many past lives & this present life unwholesome kammas become fruitless. If you are heedless & lazy, you are only coming to this human world for a visit. (just wasting time)

(2)

And if you die & will go to painful planes of existence. You have debts
— shouldn't be in a relaxed mood. Not contemplation of vedana &
insight That tanhā & upadāna are storing kammas. They release it one
by one & do you have any freedom? Don't be afraid of the results but
the causes. Contemplate the impermanence of vedana. If you not pay
attention for them & will do the connections. This is shamma niyama -
fixed order of the Dhamma. Vedana → tanhā, upadāna & kamma → jati
continue. (mentioned about vedana in the Sakka Parīka Sutta)

Contemplate the 3 feelings. If you not forget them & vedana paccaya
paññā - feeling conditions wisdom (& practice). And if you forget them,
& vedana paccaya tanhā - feeling conditions craving. Forgetfulness is ignorance
if you are in a more relaxed way & it make more connections.

The fault of heedlessness is very great indeed. Why it becomes vedana
nirodha tanhā nirodha - feeling cease & tanhā also? Because magga
arises (path factors) & feeling ceases, so tanhā can't arise. You have no
free time means connecting the D.A processes. You are working for feelings
that connecting & tanhā & upadāna. The fault of no free time is very
great indeed. The cessation of tanhā is it's not arising instead in the place of
tanhā, magga arises. If you can continue the ending of vedana, &
māna & dīlthi cease (i.e Nibbāna).

Who is your Creator?

16th February 1961

(From the beginning, Sayadaw explained the D.A process of the Tongue door.)
Vedana paccaya tanhā - Feeling conditions craving. Feeling is paticeasamupad-
The cause, & craving is paticeasamupana - The result - cause & effect process.
Tanhā & upadāna are called taints - āsava. It's including all the āsava; These
are: kamāsava, bhavāsava, dīlthāsava & arijjāsava - Taints of sensuality,
becoming, wrong view & ignorance. During the eating contemplate the impermanence
of taste consciousness. With this, from feeling not connects & action
(i.e vedana to kamma), & the 4 āsava are cutting off. Directly cutting off
are; kamāsava, bhavāsava & dīlthāsava. Arijjāsava includes as sahajāta-
consciousness. If jati, jorū & marana - birth, ageing & death are not arising
& then āsava end. If the Buddha had not arisen or if you not contemplate
birth, ageing & death arise. Births will uncountable to arise, because if
not ending the āsava. Kammas have to do the jobs for āsava.

Who made the taste consciousness? Only someone has the \bar{a} sava & it'll arise. In Nibbāna doesn't have these things. Do you know that it was made by the \bar{a} sava of past life? All the objects of contemplation are made by

The things made by \bar{a} sava are anicca & the contemplation is magga. \bar{a} sava of the past made dukkha. All these things are anicca, dukkha, anatta, anubha & dukkha. We find out the injuries made by the \bar{a} sava. It's better to know them profoundly & contemplate. Let you to know in contemplation that ^{the things made by} the past \bar{a} sava made things are not right. In the past you didn't have the sāsana eye (i.e., Dhamma eyes). So it happens randomly. Vipassanā Dhamma is the nearest to Nibbāna for the ending of \bar{a} sava. If not your prayers for Nibbāna are only in a traditional way (We can see this mentality in some Buddhists, only rely on prayers & vows & outside power). The whole body is made by \bar{a} sava. In The Buddha's First Discourse (Dhammacakkappavattana Sutta) said; upādānakkhandhasi dukkha - the 5 khandhas of attachment (\bar{a} sava) are dukkha. In the process of ending \bar{a} sava, & the contemplation of impermanence & magga arises. Only a magga arises & \bar{a} sava will end. Your own defiled things are \bar{a} sava & kamma. \bar{a} sava creates the khandhas & it's not kamma. I want to make clear on this point; after his enlightenment, the Buddha made this ^{exclamation} again for me as Tathāgata mom, the carpenter, again you can't make ^{the} khandhas before? It means as I had no more \bar{a} sava (Tathāgata) for a new khandha anymore.

What is the most important thing?

19th March 1961

[In this talk, Sayadaw used his own verses on the 4 Noble Truths to explain the practice. These verses are:- ① Every impermanence is sankhara Dhamma, noting as dukkha. ② Taking the impermanence as me, is the affliction of Samudaya ③ The ending of the all impermanence of mind & matter, their cessation, noting as Nibbāna. ④ Knowledge - knowing the cessation, noting as the Path knowledge]

It's important to know the truth. If you don't know & it's like a stick throwing to the sky & again falling down in a random way. Your destination of rebirth ^{is} random & without stability. Therefore you have to practice to know the truth until your bones & skin are worn out.

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At the time of encountering the sāsana & you must work hard. As the khandha is dukkha & will need to discern their oppressive nature. (pilanato). (continued The story of naked ascetic Kassapa). Avijja-ignorance is not knowing the truth (told some stories of the people fell into hells, animal realms, etc). Now, you can smile & also have to cry in the future. The practice of satipatthāna is the task of knowing the truth. For knowing — truth, avijja-ignorance must become vijja-knowledge. Only looking after the mind & body, when'll you have the free time? It oppresses mercilessly to someone has affection for it. (It oppresses like a twin of blind & invalid babies to the mother). People didn't have affections were all in Nibbāna now. Except the task of becoming a noble person (ariya), all the other things are oppressing you. You must know that the khandha is the oppressive dukkha. With more affection to it & more oppressed it'll become. If you are treating it well, & do you still have free time? You must see its oppressive nature & knowledge. Observe the 5 khandhas & the 5 path factors.

remember

① Every impermanence is sankhara dhamma, noting as dukkha. If you're discerning the impermanence of conditioned dhamma & seeing dukkha. Arising is dukkha & vanishing is dukkha. In the khandha only impermanence will arise. Paying more attention to discern impermanence than family & business matters. Because in the Samyutta Nikāya, the Buddha was urging us, if we had the chance for listening the truth (for enlightenment), even we should accept the spear inflicted on us (every day in the morning time 300 spears in mid-day for 300 spears & in the evening for 300 spears respectively). Even though we may die for once only. If we don't know the truth will die for many lives to come. Also many uncountable sufferings are awaiting for us, such as in hells, as animals, as hungry ghosts, etc). Seeing, hearing, smelling, etc. whatever arises & vanishes & change. With the blind & invalid combine together, seeing, hearing, smelling, etc are arising. After arising & both vanishing (mind & form). The mind is more quicker & the form a little slower. Because of changing & vanishing that dukkha. If you prefer kaya (form) & contemplate form. If you prefer mind & contemplate mind. Only you'll see impermanence & ending & knowing dukkha. Whatever you are contemplating only seeing impermanence. And only knowing the truth (sacca).

② Taking the impermanence as me, is the affliction of samudaya.
 If you not contemplate & become dilhi/tanhā & continue the samsāra.
 Beings are falling down randomly & it's not good ^{for} happening. And need
 to abandon them. "I think therefore I am" ^{is} attachment to wrong views are
 arising everyday quite a lot. You have to do this task very quickly as going
 towards the cemetery. Because you're going towards death (i.e., every second
 closer to death). The saying ^{of} you become older means, closer to the cemetery.
 ① is for contemplation (i.e., sankhara dhamma, the 5 khandhas). ② is for
 abandoning (dilhi/tanhā). What is Nibbāna? With the contemplation of
 impermanence, ^{it} become mature & ⁱⁿ a blip mind & body disappear
 (even if you're contemplating the mind). This knowledge (nyan) is in
 contemplating but under the knowledge these are disappeared.

③ The ending of all the impermanent mind & form, Their cessation, noting as
 Nibbāna. If you realize it & your destinations are becoming stability.
 (Will never fall back into the planes of misery). If you're a tiketuka
 person (born w/ 3 wholesome roots of non-greed, non-hatred & non-delusion),
 your practice also right & have viriya (right effort) will sure to realize it.
 Here only ① & ③ verses are important. It's like you get the train ticket
 at Mandalay Railway Station & arriving at Rangoon Railway Station
 (compared to the 1. & 3. verses). You'll passing through the knowledges
 between them. (From impermanence to Nibbāna. It's also the same as
 from Mandalay to Rgn. will pass through other stations on the way)

remember

④ Knowledge knowing the cessation, noting at the Path knowledge.
 After lokuttara magga arises, with ① & ② this magga ceases (① is arising &
 ② is vanishing). After the Path k. & Fruition Knowledge arises.
 And then becoming a sotāpanna. After the Path k. ceases & the Fruition k.
 arises is ākaliko ^{the} non-temporal/immediate. (This point ^{was} some scholars
 not accepted. But yogis know what they are talking about).
 Don't lost these 4 verses. These are ^{the} processes of the practice. Don't mix-up
 the vibrations of impermanence ⁱⁿ me. It's hungry mind arises & don't
 let it becomes I am hungry. Watch & observe, it'll disappear.
 If contemplating this way, so you still thinking as the sankhara is me?
 Wanting to sleep as me, wanting to eat also me & sankharas will continue
 Is it not terrible? Therefore before the contemplation, it's important to
 dispel sassata & niccheda dilhi first. Are these sankhara dhamma
 arising by you ^{or by} others? or by you & others (both)? Not at all.

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It arises by avijja & sankhara. After dispelling ditthi & practice ī no.①. And then no ③ will arise. Then you'll get no ④.

Simple & Direct
16th ~~to~~ August 1961

Why we're not starting from nāmarūparūpapariggaha nyam-8 paccaya-pariggaha nyam? (Knowledges of discernment of mind/matter & discernment of conditions). Because you're already know about them. You can differentiate or analyze mind/body & relate to cause & effect. Therefore, today we start from The insight knowledges. (continued to talk about cittanupassanā) The 5 path factors-maggas are not black nor white kammas (unwholesome & wholesome). Mind arises & vanishes at the same place. If you're discerning the arising & vanishing & it becomes the 5 path factors. I'll explain the meaning of discernment. Seeing (discerning) is knowing it as not-existing (in the same moment). By contemplating the mind & knowing that the mind is not-existing anymore. Not-existing is anicca/knowing is magga. I am not teaching for good to hear about them. But teaching you how to practice. In The whole samsāra you havn't found these things before. Now, you are free from as a blind & crazy worldling. Why? Because, now you know which is not-existing as not-existing & know which is existing as existing. (not becoming deluded). Before it's existing & ī the contemplating is not-existing. So you know it as existing & not-existing. You know its impermanence. How did you live your life before also become clear? Living like a blind & crazy person. You have to continue the contemplation.

How knowledge (nyam) develop? Before you're alive ī The seeing mind. After that you're passing away (die). Alike ī The wanting mind & passing away ī The wanting mind. So you'll see your own death. For e.g., you see your own corpse & someone's corpse. Which one is more disenchanting for you? It's developing into the knowledge of disenchantment. Before that it develops from the knowledge of rise & fall (udayabbaya nyam) & knowledge of dissolution (bhanga nyam). If you see your own death, it develops into nibbida nyam (knowledge of disenchantment). Mind & body are can't separate & arising together. How knowledge arises in the disenchanted person?

Wherever I'll be only get these deaths. It's moranampi duk.sacca - death is duk.sacca. So he knows it as duk.sacca. It's clear for him all are duk.sacca. By thoroughly knowing duk. the contemplative mind from seeing — existing to duk. not-existing. This is nyan changing, changing to another non-delusion. Before it only turning towards duk.existing.

After That turning towards duk.not-existing. Duk. not-existing is Nibbāna. The contemplative mind becomes the Path knowledge. After That, Fouring & Reviewing knowledges arise. The important point is to contemplate.

Nyan'll turn towards Nibbāna by itself. And then become a Sotāpanna ^{become} the mind

With the really disenchanted; not really not wanting it & it really turning towards Nibbāna. All 3 types of kammas are cutting off (i.e., black, white, & mixed kammas). Therefore, firstly to see impermanence is our matter. Secondly disenchantment, & thirdly contemplate to know duk.sacca thoroughly are our matter. After that nyan'll turn towards no impermanence by itself. All these came from Milinda Pañha. Without the dawn period, the sun'll not arise. Without the dawn periods of knowledges of impermanence & disenchantment, & the sun of the Path K. will not arise. Without including these 2 knowledges (impermanence & its disenchantment) & the Path K. will not arise. Today I explain ī cittanupassana & tomorrow ī vedanānupassana.

The End of the World 28th October 1961

(Told The story of Rohitassa Devata who had searched the end of the world in his past life as a hermit). The end of the world means Nibbāna. Only by going ī knowledge (nyan) & will arrive there. Can't go there by other ways. The world (loka) is sankhara loka - the conditioned world - the 5 khandhas. Sankhara loka is the khandhas arise by conditioning. Arising & vanishing moment to moment is loka. You'll not arrive to Nibbāna ī good kamma but ī good nyan. So it's clear that Nibbāna is nyan path. Kam path is to the 31 realms of existence. There are 3 paths; kam path, jhan path & nyan path (some short Burmese words came from the Pali language - kam = kamma, jhan = jhāna, nāna = nyan, etc.). Kam path is the far cause. Jhan path is the near cause. Nyan path is the direct path, the cause of sending there. Human life span is short (now human life span is around 75 yrs. ^{causes here} Will be degenerated to 10 yrs in the far future. see the Cakkavati Sihanada Sutta of Digha N.) If you want to be quicker have to follow the nyan path.

(Kamma & jhana are supporting cause & nāna is producing cause to Nibbāna.)

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Within these 2 armed length body observe ī maggam nyan. Of the 4 satipatthāna follow ī any one of them according to your preference. If vedāna is distinct for your knowledge & practise ī vedāna. If mind & then ī the mind, etc. Whatever arising & following ī nyan. Following the impermanent sankhara loka ī nyan is vipassanā. The Buddha taught that the 4 truths exist in the khandha. Except lobha, mind & form are dukkha. Saccā. If tanhā not exists is nirodha saccā. Sometime I am asking you; "Do the khandhas disappear?" is loka nirodha saccā. The arya savaka eye is magga saccā. (Here we can see Sayadaw's skill in using dhamma language. Loka nirodho is the cessation of mind & body. The arya savaka eye is contemplative knowledge) With the observation & loka will tell you as I am dukkha saccā. This khandha'll tell you, anicca, dukkha & nirodha. Khandha is the teller & nyan is the observer. Whatever has to say & it'll tell you. If, it has nothing left to say & will not tell you anymore. Then the observer will see the ending of it. The ending of the khandhas is Nibbāna. Birth & death are loka. Arising & vanishing are loka. Arising dukkha & vanishing dukkha are loka. You have to make a decision that there is no happiness in the 31 realms of existence.

If you ask; "How long it has to be contemplated?" It's right to say as it's difficult & also easy to say. If you have thick kilesa & it take longer time. If your kilesa is thin; practising in the morning & even can realize it in the evening. Don't take it on the paramita. What is happening to me, it's my parami? Don't think about it. Only need to invigorate your faith - saddha & effort - viriya. If you discerning impermanence & take it as seeing the truth. After listening the saccā dhamma & observing to see it. With more analyzing about it & taking more time for the practice. (And then talked about vedāna in practice). There is no time without vedāna. During the pregnancy is dukkha. After birth is also dukkha. Dying is dukkha. Except dukkha arises & dukkha ceases, nothing exists. You'll surely find out as only dukkha. If khandha disappears & dukkha also disappears. It disappears under the contemplative mind. Nibbāna exists at the end of the khandha. Just following it & will arrive to the end. Contemplation ī bhāvetabba & will see Nibbāna. By waiting ī good kamme & it will never arise. Only waiting ī nyan & it'll arise. The end of loka means your own loka (one's khandhas) with the knowledge of not wanting arise & it will end.

Why So Many Corpses?

29th December 1961

I am old now. I'll die very soon. Think yourself in These Things. Where are ageing & death coming from? From birth(jati). Ageing & death are duk.sacca, the result. Birth is samudaya sacca - the cause. Thinking about the khandha & These Things appear. Then you know about 2 truths(sacca). Again where is jati coming from? From kamma-bhava - producing karma for rebirth. Kammabhava is the cause-samudaya. And jati is the result-duk.

If both of them cease & become nirodha sacca. The practice of their cessation is magga sacca. Therefore you have to practice magga sacca. Thinking in this way & knowing about the 4 truths. You're afraid of karma (here, black or unwholesome ones). Why is that? Because it makes jati (painful births). It makes duk.sacca. But also you're expecting good karma (for blissful rebirths & enjoying the fruits). This also will give you duk.sacca. By thinking backwardsly (the reverse order-patiloma of D.A process) & will find the 5 khandhas as the cause. Because of the 5 khandhas that tanha arises. From the khandha & tanha arises is not knowing about it. Not knowing it as the 5 khandhas (in ignorance & have ditthi/tanha). The Buddha said that tanha come from upati; it means khandha.

With affection to one's own khandha & others' khandhas that tanha arises. If you have affection to the khandha means you want to die.

(According to the D.A process; section ② → section ③ → section ④ = The 5 khandha → tanha, upadana, karma → jara, marana). Whatever khandha you have affection is wanting to die. With the affection to the khandha, wherever you'll be & having to die. All your corpses were piling up (like mountains).

Don't say that it's karma. It's the cause of affection to the khandha(tanha).

Affection means foolishness for deaths. The D.A process is telling you that because of affection & you have to die. Khandha is section ②, affection is sec ③ & death is sec. ④. Having to die again & again are tormenting by affection. In the many kinds of death which one do you like? (Sayadaw mentioned some of them) If you don't have a affection to the khandha & will be free from deaths. (using vedana talked about the way of non-affection/attachment). If you contemplate the impermanence of your khandha & no affection for it. No affection is magga. It's non-greed(alobha) This khandha is like a liquor mixed in poison. If you drink it & have to die.

(10)

In the same way if you have affection to the khandha & also have to die. The poisonous liquor is like the khandha (In one of the sutta, the Buddha compared it to the 4 poisonous snakes). The foolish worldling is the person clinging to it. The one who drinks the poisonous liquor. If you contemplate the impermanence of the khandha & no affection arise. _____ are not affectionate & will not die again.

Dāna & Nibbāna
15th December 1961

[A talk on dāna offering. U Kyaw Thein & Dan Tin Hla (a couple) offering a Dhamma Hall for practice. Sayadaw explained to them how to make dāna for a decisive support - upanisaya for Nibbāna.]

Dāna gives the rebirth-linking result (patisandhi) & present life result (pavutti). Pavutti result means to encounter to a good teacher & helping a decisive support for the cause of the path. It leading to the path condition (magga paccayo). To encounter a good teacher is the power of decisive support. Dāna also a decisive support for the path condition. To arrive human world & encounter to the Buddha's Teachings are upanisaya. Without upanisaya & having the nyan ear to listen saacca dhamma is impossible. The Buddha himself said that upanisaya helped path condition & could let Path & Fruition knowledges to arise. (Sayadaw talked about the 5 results from offering of monastery buildings from the Anguttara N. These are: Ayn, vanna, sukha, paññā & bala - long life, good looking, happiness, wisdom & power). Wealths & properties can be changed at anytime before death. It can be met to the 5 dangers of water, fire, king, thieves & one's own family members. It can be also misused & spending them to one's kilesa. Therefore dāna offerings are like taking things out from a house on fire. If you die & can't take it to you & have to leave behind.

(People not doing dāna, merits & wholesome things are foolish indeed. Because human world is the most important place for living beings to cultivate goodness & practising for transcending dukkha. Instead most human beings wasting their precious time & chances to sensual pleasure & unwholesome dhamma). Dāna offerings are like taking things out from the burning house & save it as one's own properties. Should not think it as reducing or spending your wealths. 31 realms of existence are kilesa fire. So burning to the fire of dukkha. The Buddha admonishing us for not taking out things from the burning fire.)

(Even most people even don't know as These are burning ī fire. And it's worth to do it. Here Sayadaw mentioned a current news happened in Rangoon where a man was robbed & killed by robbers) His khandha & properties are burned down ī fire. (Again Sayadaw talked about the last day of the Buddha. The Buddha laid down his burdened khandha at the sal-grove in Kusinārā. Because of the sankhara dhamma & nothing was left there nowadays. All the grandeur was gone. It was quite a sainvega story. It was not more than a dream). By performing dāna & it finished ī arikka. If you don't perform it also the same nature. Dāna & offerings enriching ī wisdom are finished the same. But it following ī non-greed, lovingkindness & — (alobha, adosa & amoha). If you let it finishing by itself & following ē lobha, dosa & moha. The differences are one ends dukkha. & the other connecting dukkha. (We should think about this point seriously) .

(Sayadaw talked about the 6 wholesome & unwholesome mind mentioned above & the D-A process.) Offering dāna ī alobha, adosa & amoha (paññā) is not connecting samsāra. Offering ī seeing dukkha. Sacca & can't connect dukkha. Not wanting is magga-alobha. Not wanting the khandha & properties are offering ī magga. (He instructed the couple how to have right attention) The khandha is always burning ī 11 kinds of fire. To have the khandha is becoming fuels. Therefore wanting to end the fuels (khandha) & extinguishing the fire (kilesa) that we are performing dāna. A dāna combines ī truth (sacca) & volition (cetana). Cetana has to follow behind knowledge.

(Sayadaw gave an example ī The Buddha) The Bodhisatta (Buddha-to-be), for many past lives (imcalculable) had done a lot of great dāna paramis (perfection for giving), but only ī the knowledge of becoming a Buddha. If his volitions (cetana/kamma) had to follow him will not become a Buddha. But only let cetana following behind knowledge (dāna) That becoming a Buddha, & attained Nibbāna. Nyāma as a predominant quality & seeing dukkha. Nyāma as a leader & cetana as a follower. Nyāma is making the karmic power blunted. Therefore it's the dhamma of cutting off kamma.

(12)

Practicing for Dying
11th to 12th August 1962

① Here Sayadaw gave 2 talks on vedana & how to deal with them, especially near dying. We shouldn't waste our precious life as a human being by doing useless things & leading to painful rebirths. We should observe & study on people near dying. Even ourselves more or less experiences these things in our family members or friends. It was quite painful to see people died painfully & in tragic ways. Their ways of dying were expressing their painful rebirths.

The flood water of ageing, sickness & death are waiting for us as arising. We need to prepare the maggin raft to cross over the ocean of samsara to a safety place. He taught vedanapassana for dealing with tanha. And already had taught cittapassana for dealing with ditthi. Tanha is sharper than ditthi, & avijja is powerful than tanha. Eradication of kilesa are from ditthi to tanha, & tanha to avijja successively. Ditthi constructs the lower khandha of painful births. And tanha constructs higher khandha of human to arupa Brahma worlds.

Vedana can appear on the body & in the heart area (hadaya vattu). It's important to observe at the right places. It's nata pariñña - theoretical knowledge & without this can't do tirana pariñña - development & contemplation. There're 3 kinds of vedana; sukha, duk. & upakkha, appear internally & externally of the body. Usually we use suk. & duk. in our daily life language, & not including upakkha. In vipassana contemplation if not observing at the right places & Nibbana ^{not} arises. It will be impossible if the objects & mind (citta) are not in accordance with each other. Can't cut off D.A process. serially

Sayadaw explained the vipassana process very simple & clear. He placed 15 small betel nuts on the table serially in front of him. The first to the 3rd nuts were representing mundane path k.s. (all are discerning arica; udayabbaya, lobanga & nibbida nyams. The 4th is the Path k. (not seeing arica anymore & instead their ending or Nibbana). It can't kill kilesa perfectly (anusaya). It's the seed of arya. The 1st to 3rd k.s are still worldling mind. The 4th k. is arya mind. From ① to ④ are ceasing successively, & complete with the 8 path factors. The k.s following after the ④ are also seeing Nibbana. The 5th seeing Nibbana & also killing tanha (i.e. the Fruition k. kill anusaya) [k.s of ① to ③ are very important, because they have connection with it the 4th & 5th k.s are arising naturally (the outcome of 1, 2, 3 k.s)]

With the ordinary dāna & sīla are ordinary is a sleeping person. Without preparing the magga raft & doing things in accordance ē tanhā is in sleep. Sleeping & arījā & tanhā. Tanhā is more sharper than dīlhi. Arījā is more sharper than tanhā. During the time of vedana paccaya tanhā ^{he} was still a bodhisatta. Wanting to become a Buddha, the bodhisatta was contemplating vedana until it became ending. (Gave instruction on vedana). Vedana arises on the body & also in the mind. Contemplate it at the arising place. As an e.g., on the body sukha vedana arises & in the mind also happiness arises. If arising on the body & contemplate on the body. In the mind also in the same way? If the contemplation is not at the right place can't attain Nibbana. It means the object of contemplation & contemplative mind are not at the same place. Also it means D.A process can't cut off.

Three insight knowledges must arise. ① udayabbaya nyan - knowledge of rise & fall ② banga nyan - knowledge of dissolution ③ nibbida nyan - knowledge of disenchantment. All 3 of them are contemplating of impermenence. ① to ③ are the knowledges of a worldling. All are the path factors of a worldling (is magga). Knowing as all are in dissolution. After ③ ceases & not seeing the dissolution. At the ending of them seeing Nibbana arises. It's the no. ④ mind - i.e. the Path Knowledge. It seeing Nibbana, but still can't kill kilesa yet. The 4th not see impermenence but still can't kill the latent kilesa. The 4th is the seed of arīya. From ① to ④ can't cut off kilesa are the same & only different in views. After that magga raft will appear. ④ arises for the cutting off the worldling status, not for the kilesa. After the ④ ceases & the 8 path factors appear. It's no. ⑤ & also see Nibbana. It need to ask who shows Nibbana to him. ④ showing it & ⑤ seeing it. ④ is the cause & ⑤ is the result. ⑤ is seeing Nibbana & killing tanhā. ④ only seeing it & can't kill tanhā. ① to ③ are seeing arīca but tanhā not dies. ④ is seeing Nibbana & tanhā also not dies. ⑤ seeing Nibbana & tanhā dies. If ① arises must leading to ⑤ & it's sure. The task is finished ē These 5 points.

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T₂) Death & birth (cuti & patisandhi) are only far away from each other in realms of existence (e.g., dies as human & reborn as devata) As dhamma They are very close to each other. After death & hell birth arises (as an example for painful birth). This kamma is near to death. This near kamma making this birth. The kamma you have done before such as building pagoda & monastery were quite far away. Therefore the near kamma gives the result. (The good kammas of the past had done before not arise at the time of death). So it's called asanna kamma (near death kamma). Who has done it? At near dying; it's overwhelming & vedana & dukkha vedana is unbearable. The mind also become unbearable. You have to separate vedana & anatta. (Instead we combine vedana & atta). For that I want you to do the contemplation from now on. So that at the time of death you'll know that it's vedana or impermanent or anatta? I want you all to practise hard earlier to overcome vedana & seeing their vanishing of anatta. At near death it becomes anatta mind. Anatta is a knowledge. After that death comes & becomes arahat at the same time. Even not becoming an arahat, after death a blissful birth. If you can't bear dukkha vedana & near death the 5 mind moments of dosa arise (at ^{as} anguished state). Death & dosa mind are near to each other at that time. Therefore the wholesome kammas you have done before can't give the result. Instead the near kamma gives the result. It's called asanna kamma (near death kamma). Therefore it need to contemplate vedana become anatta (Sayadaw gave the example of the asanna kamma & the older bulls near the entrance of a cow pen. When the cow pen is opened in the early morning & the older bulls come out first. Because they are near the entrance. Here older bulls are asanna kamma & the entrance is death)

Other habitual kamma (acicinna kamma) are far away. But they'll give the results later. Now at this time you're in good health & in contemplation to know the impermanence of vedana. Later if vedana come & will see the vanishing of it. And will die as a maggai/phala person. Because you discern impermanence in the contemplation at near death. If you not excercising for dying & it's a great loss (we should take this point very serious). For someone in practice, & even not becomes an arahat & near death it can be. Why is that? Because near death has strong determination.

At that time will not pay attention to family matters & has strong effort.
 (Some disciples of Sayadaw, when they were near death cut off communication w/ their family members. They shut themselves in their rooms, listening to Sayadaw's talks & contemplating their khandhas & died).
 Now if you are taking it easy & relax, will encounter in the worse situation. With the practising kamma & at near death also these vedana. The practice kamma before death was just normal desire (chanda), viriya & panna. Now at near death the chanda, viriya & panna are becoming stronger. (Because it's the last hope). As like cittamupasanga is important, & near the entrance of death vedanamupasanga is also important. Vedana arising is analta & vanishing is also. They are arising & vanishing in accordance in their nature. The mind is seeing analta & become asanna kamma. And then become arahant; if not, ^{& take rebirth in the} arriving at blissful plane.

(Sayadaw told the differences between human being & devata). Devata doesn't have bile, phlegm, mucus & blood like human being. So the mind of a devata is bright & clear. Human has a lot of phlegm & mucus full in the volume of a condensed milk can which effect the mind base. In the celestial realm & continues the contemplation, & a being discerns impermanence. It doesn't have any obstruction. Because devata body doesn't have phlegm, mucus, bile, blood, etc. Between them only has one mind separated. It can be entered the stream instantly. You can remember your merit only without the coarse vedana. If it's coarse, you can't. Now, you know that people not doing the practice will be in danger. I am telling you clearly that by doing the practice will be successful, including the benefit & the faults to it. At near dying by reciting the metta sutta is impossible because can't hear anymore (depend on the situations). Near death mostly sank. vedana arise. Without the habitual kamma die in anger or anguish. (Sayadaw gave the story of the 30 monks at the time of the Buddha, to illustrate the benefit of habitual kamma. 30 monks were practising in a forest. A tiger came every night & took for a monk. At last they knew the situation, & had to alarm each other if the tiger came back again. It came back again & dragged a monk away. The other monks chasing the tiger to save the victim until ^{couldn't} follow anymore. They reminded the victim to rely on his practice. The victim because of his habitual practice (kamma) overcame his sank. vedana & became arahat before died. passing away).

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At the time of seeing anicca even vedana not appear in the yogi mind. Separate vedana & contemplation & discern anicca/anatta. All conditioned phenomena are anicca & dukkha. All dhammas are anatta. Do you still see vedana? You only see the vanishing. Later he became an arahat before passing away. It was not by vedana, but in anicca, dukkha & anatta.

If you are practising now & will see this only. No contemplation & die in anger/anguish, & with contemplation will have the fault factors. If you don't want to die in an unpleasant death have to prepare for it. At near death you can't rely on other things. Before that have to prepare for the anicca, dukkha & anatta. Near death even not die in anguish & in attachment to family members & wealth become peta (hungry ghost). Die in delusion of unclear mind become animal. You have to suffer by the arrangement of asanna kamala. Vedana are killing the whole world. Therefore it's very important. Near death is overwhelming by vedana. So don't take it lightly. With it wholesome mind can't arise. Someone has the preparation & it doesn't have power over him. Even it can send to Nibbana. Vedana is also a nutrient (āhāra).

(The Buddha taught 4 kinds of nutrients. These are: ① Phassa-contact. ② Cetana - volition ③ Consciousness ④ Foods. Another meaning of āhāra is the cause carries the result in it. ① to ③ are mind nutrients, & ④ is physical. With phassa different types of vedana arise. Cetana conditions rebirth-linking consciousness (one of the important cause). Here consciousness is — consciousness & it conditions mind/matter (nāma/rūpa). With foods increase new matters. By knowing these 4 āhāras clearly can free from samsara. Can abandon foods become anagummin. Overcome phassa/vedana become arahat. If seeing the faults of cetana (kamma) can abandon tanhā & —. With phassa exists has the danger of contact in sense objects. Cetana exists has the danger of becoming (bhava). Consciousness exists has the danger of connecting mind/matter. We have to eat foods to free from the other 3 dangers. To abandon tanhā conditioning by them. From Sayadaw Dr. Nandamala bhivamsa's talk)

So we're alive in vedana. How hell beings survive in hell? Nobody comes to feed them. They're suffering in dukkha. Their vedana are āhāra. At the time of the Buddha there were large petas. Their bodies were as high as a palm tree. Their mouths were as tiny as a needle hole. It made by kammas. Kammaniyama acinteyya - the law of karma is unthinkable. They didn't have the karma to eat foods. They were alive in vedanāhāra. (In one of his talks also referred it as kammahāra).

If you contemplate vedana & it including mind, vice versa. Then contemplate the one more distinctive for you, & it's easy to catch on. In regards to vedana; When it's pleasant - oh! it's good! When painful, Ahh! it's pain. (Sayadaw gave some examples of them). With vedana, it starts become uncomfortable, if you can contemplate it & not become severe. You contemplate the beginning of vedana & big vedana not arise. Sitting & watching the in-breath & out-breath. And vedana will arise. When you observe it & not ther. Because after it passing away that contemplative mind can arise. Vedana is arising & vanishing (khaya/vaya). Contemplative mind is magga. After that 3 kinds of vedana arise accordingly. Everytime of it arising & can contemplate & become khaya-vaya/anicca & magga. Vanishing is as an object benefitting the magga. With watching & observing - anicca/magga are arising accordingly.

Seeing Nibbāna & the Pure Mind

23rd August 1962

In practising Dhamma to Nibbāna must know about Nibbāna. To know about the place of destination & try to practice for arriving there. If not, will not try for it. King Milinda wanted to know the following 6 questions & asked Ven. Nagasena.

- ① Phenomena arise by kamma
- ② Phenomena arise by causes
- ③ Phenomena arise by temperature-utu
- ④ Phenomena not arise by kamma
- ⑤ _____ not arise by causes
- ⑥ _____ — — — utu.

① Cetana-volition-kamma cause living beings to arise. Kamma cause mind & matter to arise. ② Seeds, trees & forest fire arise by causes (fire, seeds)

③ Temperature causes earth, water, air & mountain to arise.

Dhamma not arise by kamma, causes & temperature are sky & Nibbāna. Nibbāna is not the path of kamma, but have to remember it as the path of knowledge (nyan). (Sayadaw made a critical view on people asking Nibbāna & prayers & merits). If you try to attain Nibbāna & kamma will not get it. I want you to try it & nyan. You can't connect it & cause & effect. Therefore everyday I am talking to you searching & knowledge. Taking nyan as the main point / factor. Nibbāna is the way & the path factors of right view - sammā ditthi maggam. — — nyan — . Therefore the Buddha was searching Nibbāna & knowledge & leaving kamma behind. You have your own ageing & death. Can you separate ageing & death & you?

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Ven. Nagasena explained Nibbāna to King Milinda. It's not arising at ^{The} present. It's arising at the present & everyone will see it. Also it not had arisen. This is not the kind of Dhamma arise by others. Not the past Dhamma. And not the present Dhamma. Also not a future Dhamma. Some people making prayers such as in the end of our lives may will be realized Nibbāna. (Sagevadaw corrected their mistakes) The ending of becoming never happen without practice. This is the same as may will be realized Nibbāna) Don't put the words at the end of my life in your prayers. It should be only, may my practice supports the realization of Nibbāna. If you want to end it have to make it yourself. If you take it as will be ended by itself is wrong. Meeting to a spiritual friend-kalyanamitta & if you want to end it by practice & will be ended. You have to correct your traditional view. If you leave it by itself & will be never ended i.e important of the practice & not only rely on kamma). It's not a kind of Dhamma made by other. Therefore the Buddha said; that "Teaching people is my task. Practising is your duty." Nibbāna is free from 3 periods of time (had arisen, is arising & will be arisen) If, it's free from the periods of time, should we take it as not exists? Among the 6 sense doors can't know to the eye, ..., body, the 5 sense doors. Only know & see. to the mind door. Do you satisfy to the saying of looking to the mind? Sleep & thinking are also the mind. So you can ask me as every mind can see Nibbāna? With a clear question & the clear answer and will appreciate the answer.

You can see it to the pure mind. If it's not pure & you can't. Only to the mind not mixed to kilesa. If you still not seeing Nibbāna & your mind is still not pure. If we are practising, we are the disciples of the arya. Don't mix-up to the 5 hindrances. If you discerning impermanence, disenchantment of it & nyan become quite sharp. But it's still in the āsava of the sense sphere. Vipassanā knowledges are still mixing to kilesa. Still not free from the sphere of āsava. There are 3 types of mind (mans); ① mans mixed to kilesa ② nyan mind in the sphere of kilesa ③ — free from —. The mind thoroughly penetrate sink. & not wanting & it will see Nibbāna. Only magga citta arises will free from kilesa, & seeing Nibbāna. Even the arising of insight knowledges are ^{still} under the influence of ignorance. The pure nyan is lokuttara nyan. If not arriving to the Path Knowledge & still not pure. After the disenchantment & not ending of it still not pure. So this is about pure knowledge & not kamma

At the time the mind is pure will see Nibbāna. This is the thing of a ^{noble} pure person (ariyan). So it's free from the 3 periods of time. Today we know about ourselves. Nibbāna not accepting someone who has the leprosy of kilesa. People don't want to go Nibbāna. Instead wanting to near the fire. Having leprosy that can't ^{close} near to Nibbāna (This simile came from the Magandhiya Sutta). Nibbāna has nothing to do to the place. The mind is pure at the time can see it at anywhere & at any time. Purity & impurity of the mind depend in sharp or not sharp knowledges. So insight knowledges process arise for this process. Also has connection to far or not far from kilesa. In the Dhammacakkappavattana Sutta - The First Discourse mentioned 3 knowledges; ① Udayabbaya nyan or Yathabhūta nyan - the knowledge of rise & fall. ② Nibbida nyan - knowledge of disenchantment ③ Magga nyan - the Path Knowledge. It has arranged for kilesa; ① Knowing anicca, dukkha & anatta are not disenchanting to the mind & body. ② is the knowledge of the middle level. ③ Seeing Nibbāna by freedom from the sphere of dukkha. ① & ② are sankhara passati - Seeing sankhara Dhamma ③ is Nibbāna ⁱⁿ maggasa - nibbānī phalasa - Seeing Nibbāna in Path & Fruition knowledges.

Two Ways of Dying

29th August 1962

Listening to Dhamma talks are for the freedom of death. (This was true for Sayadaw & his disciples. Is it true for all Buddhists? Some Buddhists expounded new ideas & philosophy for the becoming - bhava-tanha). During the listening of talk, we are moving towards death. I'll teach you the way of dying. (Told the story of Ven. Phuggrana, the sick monk at near death) Khandha accepts every-thing you all are fear. Therefore if you're staying longer in it & become worsening. All dukkha are accumulated in it. Someone not knowing the truth is a crazy & blind person. Do you still have desire for this useless khandha? (Sayadaw mentioned some problems of the khandha.) It's not beneficial to look after the khandha. It's only moving towards ageing, sickness & death. Collecting wealth & other things for this khandha without any benefit is dukkha sacca. But it's never arising to our mind as enough is enough. Ven. Phuggrana died as an anagomin (non-returner). His eye, ---- bodily faculties were clear & bright & looked like ^{alive} person. There are 2 ways of dying; →

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① Die ī listening to talks ② Contemplation on one's khandha & die.
You have to listen the kind of Dhamma talks to understand dukkha-saucha.
(This point is very important to keep in mind. Because Ven. Sariputta
gave talk to his friend, the brahmin who was dying ~~in~~ samatha &
reborn as a Brahma god. Later he had to go there again & gave
another talk on truth (saucha Dhamma). He also gave saucha Dhamma
to Anathapindika at his death bed. It should be this kind of talks).

If the dying person had time & ^{was} listening to the Buddha's talk or
one of the Sarvaka's talk (Here Ven. Phugguna listened to the Buddha's talk).
If you didn't have time for these & contemplating yourself near death.
At near death usually dukkha-vedana will arise. Contemplating it as
impermanent, oppressive & dukkha-saucha khandha & following ī magga.
Therefore in this way dying ī magga. Someone in pain is the nature
of dukkha-vedana. With the arising & vanishing that ~~dukkha~~ vedana disappears.
Vedana is anicca & contemplative mind is anicca nyan. It's not
easy to listen talk near death. You have to look for a person to
give talk. Also he must be a person can give saucha Dhamma.

(Nowaday is easy because we can access recorded tapes on Dhamma.
Some of Mogok Sayadaw's close disciples were dying by listening to
his recorded tapes. In Sayadaw's Biography, once time he mentioned
to a disciple (the benefit of recorded tapes & recorder). If we can use it
properly even it can send us to Nibbana, & blissful births. Using it
wrongly send us to hells, animals & ghosts realms. Nowaday medias are
choosing the second way. Doors to hells, animals & ghost realms are
opened ^{ing} to most of us). Therefore the best way of dying is ī one's own
contemplation or practice. King Milinda asked; "Can All attain Nibbana?"²⁹

The answer was not all. The one who can attain Nibbana is:

① What should has to be known ī penetration must penetrate it.

— — — — — analysis has to be analyzed.

② — — — — abandoned — — — abandoned.

③ — — must be realized — — — realized.

④ — — has to be developed has to be developed.

(All these are about the 4 Noble Truths). One who knows the 4 truths will
attain Nibbana. I'll not talk this way. With all these 4 points people —
think that it's too much & will step back. If you know dukkha-saucha
will attain Nibbana. (This is no. 1 point).