

# PIX

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The Dangers of Wrong Knowledge

31ST July 1962

[ Sayadaw based this talk on a Pali word - asanditthitova - which means the dangers of wrong seeing. There were 25 kinds of dangers mentioned in the Text & asanditthitova was one of them. It can be also translated as wrong view, wrong knowledge & wrong knowing. Human beings are seeing, viewing, knowing & understanding things in the wrong ways that create a lot of sufferings & problems in societies. Some of them come from <sup>entertainments, faiths, politics,</sup> education, economic & even by science & technology. Right seeing, viewing, knowing & understanding bring happiness, peace & security. Wrong seeing, viewing, knowing & understanding bring sufferings, problems & insecurity.]

The Buddha reminded us to live in mindfulness & clear comprehension (sati & sampajāñña). Knowing the arising dhamma is sati. (for e.g., the mind) Do they stay in this way? or vanishing? Just observe them in pāññā. Therefore be mindful & observe in pāññā. It was so important that the Buddha had to remind us. With mindfulness we know what is existing. And then know the vanishing in pāññā. Pāññā knows the mind arises & vanishes. Then the mind process can't continue. If the mind process continues & you'll be in dukkha. If the mind process is cutting off you'll attain the blissful Nibbāna (Sukha nibbāna). If I am talking like this, it may not be clear for you. So looking at the D.A chart. By seeing the vanishing of the mind section ② not connects to section ③. Because kilesa not arises & it's called magga (knowledge). With the cessation of samudaya & sec ④ not arises. Tanhā nirodhā nibbānam - the cessation of craving is Nibbāna. It's also dukkha nirodhā nibbānam - the cessation of dukkha is Nibbāna. If not, it becomes tanhā samudayo dukkhasamudayo - with the arising of craving & dukkha arises. That is tanhā paccaya upadānam..... bhava paccaya jati - craving conditions clinging..... becoming conditions birth. If you can cut it off in this way & attain Nibbāna. This is the cessation of samudaya & dukkha saccas. It appears that Nibbāna is near. Physical & mental sufferings are happening to everyone. Why is that? Because in the past we had done dukkha saccas & brought it here. And then from dukkha saccia & dukkha grows out. (It's like a bitter tree grows bitter fruits).

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The Buddha reminded <sup>us</sup> not fall into the dangers of wrong seeing. Because of <sup>one</sup> somebody that I am in suffering. Don't let this kind of wrong view arises. With wrong view mind & form disappear & person or being arises. This is the danger of wrong seeing. It happens because of not seeing impermanence. By making the non-existing as existing that suffering, sorrow, lamentation, crying & sleeplessness come into being. These are not the causes of the past. It happens by encountering the danger of wrong seeing. (It comes from 2 reasons. Present khandha is dukkha saccā which is the result of past kamma. At present have wrong views). So don't put the blame on the past kamma. Because of the danger of wrong seeing & mental suffering arises. Therefore have to correct the danger of wrong seeing (asanditthitava). make it becomes the right seeing (sanditthiko). If becomes the right seeing and will attain Nibbāna. And then sorrow & lamentation will cease. With the wrong seeing sorrow & lamentation will follow. In all the dangers, falling into the danger of wrong view is the most frightening one (The Buddha mentioned 25 kinds of dangers & asanditthitava was one of them).

Wrong seeing is samudaya saccā (the cause of dukkha). Because of it will get the painful birth of dukkha saccā (the result of suffering). The danger of wrong seeing is not made by others (It comes from wrong knowledge) it arises by not seeing the impermanence of the mind/body process. Instead seeing them as a person or a being. These dhamma were already existed & taught by the Buddha. I have to describe it because you don't know about them. After falling into the painful planes & not easy to come back again to the blissful planes. In the present human beings are suffered & also in samsara will fall into woe planes. The reason, a lot of people <sup>are</sup> in the woe planes <sup>because they</sup> are encountering the danger of wrong seeing. (Most living beings come to this human world & create hells', animals', ghosts' planes on earth for their future rebirths).

Right seeing is the Path Knowledge (meyya nyam). If you attain the Path K. will see Nibbāna. With the attainment of right seeing; samudaya ceases & dukkha ends. <sup>with</sup> Non-attainment; samudaya increases & dukkha <sup>becomes</sup> outgrowth. Therefore whatever mind arises & contemplate its impermanence.

8th August 1962

I Sayadaw based This talk on the Mañjuśrī Sutta of Majjhima Nikāya. In the sutta, the Buddha answered to Dandapāni, the Sakyan who asked him about his doctrine & proclamation. Still There are a lot of Buddhists don't know exactly what the Buddha's doctrine & proclamation. Some even misinterpret his teaching. Such as take Nibbāna as atta. Interpret as the root sequence of all, with practice return To oneness, non-dualism, The first cause, etc. Therefore can be confused or mistaken to Hinduism. To understand the teaching of the Buddha clearly need to study the Sutta Nikāya].

There is nothing more important than to end dukkha. Dukkha sacea exists in this khandha in fullness. We have the desire (chanda) to free from it. But without getting the knowledge of liberation, it becomes difficult. So I'll give you the way to end dukkha. First, have to know about dukkha. Second, looking for the source of dukkha, to know where it comes from. Third, from where to cut off dukkha. Fourth, The result of cutting it (Nirodha-Cessation). First, I'll talk about the knowing of dukkha. Don't go & look for dukkha elsewhere. Now, here this khandha listens to this talk is without any sukha but only dukkha. This is only in the level of perception. For the wisdom level, to the normal breathing, watching & observing the khandha. It will show you many things. These are abandoning its own nature. After establishing Samadhi, to mindfulness & wisdom observe the khandha. And have to know that whatever arises now is truth of dukkha. Let us looking for the source of dukkha. It comes from tanhā (craving), & by making prayers to become human beings. We caught the culprit of Samudaya sacea. Fulfilling our prayers are dukkha sacea. Making prayers & desire is Samudaya sacea. Physical & mental sufferings arise from affection. These are happening now in the present of dukkha & Samudaya saceas. Affection & sorrow are Samudaya & dukkha. In the whole day turning around to Samudaya & dukkha that the Buddha had not arisen for us. The Buddha of magga sacea had not arisen to us. Therefore we can't expect the nirodha sacea of the ending of dukkha sacea. From the seed of dukkha arises the seed of Samudaya. From the seed of Samudaya the tree grows out again. Your situations are only have fuels & fire. Extinguishing of fire & peace not arise. It's very terrible indeed. Not knowing the arising of dukkha & samudaya is ignorance (avijja).

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Also don't know where nirodha & magga is ignorance. Don't know the 4 Noble Truths is ignorance. Let's talk about magga & nirodha saccas.

(Sayadaw told the story of Dandapāni, the friend of Ven. Devadatta. So he has no respect for the Buddha). He asked the Buddha, "What is your ascetic's doctrine? And what do you proclaim?" The Buddha answered; "Not conflict & anyone is my doctrine. Usually teaching people to cut off passion for the realms of existences". The Buddha later recounted this incident to the monks. And then they went to ask Ven. Mahā Kaccayana for the answer. (The Buddha not explained his short teaching to the monks & left). Ven. Mahā Kaccayana delivered them the vipassana dhamma.

After seeing something is pleasant & pleasant feeling arises. After that noting it is perception, & then thinking & tanhā, māna & ditthi (i.e., craving, conceit & wrong view) arise. [The map is contact (sense doors + sense object + contact = consciousness) → feeling → perception → thinking → the perceptions & categories of papañca (i.e., tanhā, māna & ditthi)]. Therefore tanhā, māna & ditthi dhammas are coming from seeing, hearing, etc. According to D.T process, see ② connects to see ③ (i.e., consciousness...feeling → craving, conceit, wrong view). (Sayadaw continued the instruction of cittanupassana). If seeing consciousness arises contemplate its impermanence. And papañca dies & samudaya ceases. Magga saccā & nirodha saccā arise. Papañca nirodha nibbānam — Cessation of papañca is Nibbāna. So Nibbāna is also called ni-papañca.

With the contemplation of impermanence the 4 Noble Truths arise together. If contemplate the arising dhamma, magga & nirodha will arise. These are our friends. We should associate to them. Without contemplation dukkha & samudaya arise. These are our enemies. We shouldn't associate to them. The time without contemplation is a fool. The time to contemplation is a wise person (see the Bāta Pariditā Sutta in the Samyutta Nikāya).

Development & Contemplation  
8th August 1962

Magga - the path factors has to be developed. Development to contemplation on one of the 5 khandhas. If you know how to use this khandha & it becomes a valuable thing. If you know how to develop it & will arrive to the other shore of Nibbāna. If not will sink in the 4 apaya bhūmis - woeful planes. A person knows how to use it will has benefit. Don't know how to use it will be in trouble.

With the contemplation what'll happen? You all have ignorance & craving.

— a lot of contemplation ignorance becomes thinner & craving drying up. Both of them connect to the taints (āsava). Therefore āsava extinct. (avijjasava & kamāsava). If you are discerning anicca & contemplate anicca. With dukkha & contemplate dukkha, & anatta & contemplate anatta, etc. And āsava will extinct. If you ask me the time span of when it'll become extinct?

If your kilesa & tanhā (defilements & craving) are thick & you'll get it slow.

— thinner & you'll get it quicker. In the Khanda-vagga Samyutta, the Buddha taught the Vasidha Sutta (The Axle Handle). It was like the wooden handle, & a lot of striking (using) & eroded slowly. We can't talk, how much it's eroded. But it's sure that it's eroded. The Buddha asked us to contemplate. But you all are making prayers & wishes. (Sayadaw continued to talk the simile of a hen & her eggs which included in the same sutta).

With a lot of the contemplation the egg shell of ignorance becomes thinner, tanhā liquid becomes drier & knowledge becomes sharper. So don't blame it on your paramitas (perfection comes from practice). With the contemplation of one of the 5 khandas & get the 3 results. You can ask for the 31 realms of existences. These are dead bodies. With contemplation you get Nibbana. It's not dying. If you don't want to die in anyway, just follow the way of undying.

The duties of a hen is; spreading its wings on the eggs, gives her body heat to the eggs, & has to give its smell to the eggs. In accordance to the smell & different beings appear. Only by performing these 3 duties & the outcome is sure. You also have to contemplate the khandha in anicca, dukkha & anatta. Vipaka vatta - The result of round of existence is like the egg. The shell is like ignorance. The liquid inside the egg is like tanhā. The claws of chick become sharper is like knowledge (nyan). The chick can come out by breaking the shell is like freedom from the cycle of round of existences - vipaka vattas.

### 87 Mountains & Bones & Oceans of Blood

2nd to 3rd September 1962

[In the Book of Causation - Nidānavagga, There was a Chapter called Without Discoverable Beginning - Anamataggasamyutta. The Buddha gave some similes on the subject of samsāra - round of existence without discoverable beginning. Some of them were:- ① Tears shed by a living being in samsāra was more than the 4 great oceans. ② The mothers' milk a being had

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trunk were more than the 4 great oceans. ③ The blood a being had shed by beheading were more than the 4 great oceans. After the Buddha passed away, some Buddhist philosophers or even might be practitioners postulated theory of the beginning of samsara or everything, the first cause. [In the time of the Buddha some of the 62 wrong views came from practices & miscalculation]

If you are making merits (puñña) base on craving-tanha & it becomes black & white mixed kamma. Therefore you'll get the human existence. With only tanha you can't get it. Merit is white & the desire for becoming is black. So it becomes Samudaya sacca. Mostly monks are using Samudaya sacca to teach people as good. Samudaya has to be abandoned. (Sayadaw was very different from others. Always teaching people to transcend dukkha only for whatever wholesome kamma they are doing). Why I say it's Samudaya?

Because it's governing by ignorance-avijja. People who know this point will do merits for not wanting becoming. If you have done Samudaya sacca & it'll give the result of dukkha. Only the round of existence-vatta is cutting off will realize Nibbana. Now people are making merits which for connection of vattas. With kilesa vatta & kamma vatta arises. With kamma vatta & ripaka vatta is sure to arise. (Defilements lead to actions & actions lead to existences). People are making merits for wanting to have long life & good health means include tanha & the affectionate khandha. During the merits making we can't realize about it. Only by contemplating about them & knowing that as dukkha. Important of right view is becoming clear. Even merit is dukkha no need to mention about demerit. Let's making merits for good fortune. This is clinging khandha.

All are based on the attachment to the khandha. Not including to come out from the vattas. Therefore we are always doing the avijja paccaya sankara sankhara - action & ignorance. The reason if 100,000 human beings die & not anyone of them realize Nibbana. Rise & fall of the khandha is the truth of dukkha. Therefore khandha is dukkha sacca. You all said that it was the teaching of the Buddha. Truth always exists without the Buddha. The Buddha only explained it in names.

Truth was existing before the Buddha. Therefore have to be remembered that whenever you have khandha & dukkha exists. Whatever arises from the khandha is dukkha sacca. By knowing impermanence & dithi falls away. And knowing the cause & effect & doubt falls away. After dithi falls away & contemplate is a cula-sotapanna. With the contemplation & discerning of impermanence will become sotapanna.

If you don't know the truth your bones will be higher than Mt. Vepulla (at Rājagaha). Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. Now you are discerning <sup>is</sup> aricca & knowing dukkha saccā. You'll not die again. Because section ② (not connecting to section ③) (i.e., viññānam....vedana  $\neq$  tanhā....kamma). By seeing the arising & falling dukkha that nyan cut off Samsāra. Samsāra is long because we don't know dukkha saccā & the Path Knowledge. Following in the ways of traditions our bones were piled up like mountains. (Here traditions mean worldly matters, dāna, sila & samādhi practices, etc.) Our khandhas are rise & fall. Seeing impermanence is seeing dukkha. By seeing dukkha tanhā, upādāna & kamma die out. No more birth(jati), ageing(jara) & death(marana) arise. Therefore the truth to Nibbāna is knowing the Noble Truth. Making worldly developments are the matters of bones developments (Even may be worse than bones development because human beings misuse them in unwholesome ways. The results are painful births). Especially, today you have to remember these things. If you contemplate & discern impermanence of the arising dhamma; section ① of ignorance (avijja) becomes knowledge (vijja). And mental formation (sankhara) becomes non-mental formation (vi-sankhara). Also knowing the section ② as dukkha saccā (i.e., viññānam....vedana = the 5 khandhas). And also it cut off sections ③ & ④ not to arise (i.e., tanhā, upādāna, kamma  $\neq$  jati). The magga (path factors) sees dukkha saccā & cut off D. A cycle of sec ① to sec ④ & it can't recycle again. Sec ① & ② are cutting off by knowing dukkha. Sec ③ & ④ are cutting off by abandoning. Therefore the whole circle is vanished. Before we are running in circle. Now, the circular running is cutting off.

The circular running of Samudaya & dukkha saccas are finished. The cessation of Samudaya & dukkha is Nibbāna. They are ceased by the arising of magga & nirodha. The person working to impermanence is knowing 2 truths & abandoning 2 truths. Therefore the circular running show comes to an end. In reality, all the 4 truths including in the knowing dukkha saccā & magga saccas. The Buddha has arisen in the world to open the nyan eyes for not connecting sections ③ & ④ or to cut off sections ② & ③. For a person the journey is not ending sorrow & lamentation always following him. Craving, clinging & action (tanhā, upādāna & kamma) are the shammeis for the extinction of samsāra. It doesn't matter to reduce your works & eating. But if you reduce the practice or not doing the practice & your bones

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will pile up like a mountain. It's quite terrible. Now, if you don't practice give the simile by the Buddha, your dukkha can't vanish. It was like using a blade of grass dipping into the sea of water & shaking the water out each time & the sea water would never dry up. The Buddha said these things in his direct penetrative knowledge.

(Sayadaw here warned the audiences about the passing away of Henzada U Mya, a well known business man & a close disciple of him. Nearly a month before he died, Sayadaw met him in Rangoon & warned him again for practice. He never took Sayadaw's warning seriously & always busied in money making. So Sayadaw now urged his audiences for practice & not wasting their precious time for money).

### A Simile for Nibbāna

7th September 1962

In studying the 3 Pali Canons (Pitakas) the main importance is to know on the 3 universal characteristics. Teaching on the 28 matters (forms) are also impermanent. Condense on the 53 minds are also impermanent (Here 53 minds are 52 mental factors + 1 consciousness). In the 4 Noble Truths, dukkha sacca is the main one. The cessation of dukkha is Nibbāna (nirodha). Samudaya & magga also impermanent once dukkha sacca. The Buddha's 45 yrs of teaching were also on impermanence. At the end of impermanence will discover nirodha. The Buddha said that in the past, at present & in the future, all the Buddhas teaching the arising of dukkha & the cessation of dukkha. Therefore don't be in too many shamans & teachers. Just follow this way. And no one can deviate from the path. We have to change into the aryan eyes. The eyes given by the parents were for the matters of living & eating.

It's not including for reaching Nibbāna. Fix in the aryan eyes & you will get the aryan's view. This view is pure & not mix a kilesa. Therefore whatever situations ariyas were in, their minds were unshakable, never worrying, never affection & free from raga (lust, attachment). We should also not reject worldly conventions. With the view of no father & mother will commit the heavy kammes. You get the aryan eyes if you discern anicca. Because it's right view. In practice, look in the sammāditthi eye. Only by seeing anicca arrives at right view. This is the view not connects in section ③. If connects in section ③ & becomes wrong view. It becomes wrong view, attachment & wrong view & actions govern by wrong view. This is teaching for becoming a sotapanna. For once-returner (sakadagamin) & non-returner (anagamin), the process is craving, clinging, actions done in craving.

(Sayadaw continued to explain the 3 maggas & how they connected in practice)  
 Right view & right thought can't be separated. They are like the eyes & glasses. Without right thought & can't become right view. If you discern impermanence & include these 2 wisdom factors. You can't discern them only & 2 of them. Mindfulness reminds you to look at here. Samadhi not letting your head moving around but turn your eyes straight towards the object. If not pushing it towards the object of impermanence & it can't go there. Therefore if you are discerning impermanence & you get the 5 path factors.

Ekacitta Sampayutta - mind can be alive in one only. Therefore you see the death of your own mind. Before not fixing in the aryan eyes & you didn't see your own death. Mind can't be shown in dimensions (pāmāna). It can be sensed that its own existence is clear to us. Knowing the existence to non-existence is the view of the ariyas. This is the view of purity. You can say right view is the aryan view. In the whole samsara, you only saw other peoples' deaths but never had been your own. Now you see your own asubha, dukkha, anatta, anicca & dukkha saṅca are in the aryan eyes. The worldly brahma gods & their divine eyes can see a small needle in the earth. But they don't have the aryan eyes that can't see their own impermanent khandhas. If you see your own deaths moment to moment will become disenchantment in it. At the time of don't want these deaths & all of them disappear.

If you arrive at this point, see & know that there is a place without deaths. With the contemplation & khandhas disappear. During seeing the impermanence is the eyes of the disciple of the arya. Not seeing deaths is the eyes of arya. No khandha exists is khandha nirodhā nibbānam - The cessation of the khandha is Nibbāna. Section ② not exists. These are death elements. The reason of not seeing deaths are the cessation of sections ② & ③ together (i.e from viññānam... to ... kamma). Only Nibbāna & magga ryan are leaving behind.

Sections ①, ②, ③ & ④, all are ceased. All of them are samudayas & dukkha saṅcas. The whole cycle of D.A process is teaching for someone not in practice. \_\_\_\_\_ is ended for someone in practice.

After the contemplation of D.A process & became a Buddha was knowing the beginning & the end of it.

I'll talk about Nibbāna. Dāna, sīla & samatha practices are for dying. With the vippassanā magga shamma & to get the undying Nibbāna.

\_\_\_\_\_ sankhata shamma (conditioned phenomena) & to get the asankhata shamma (uncondition). This is the reason why Nibbāna is difficult

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to understand, because it's the conditions to get the unconditioned. (Sayadaw explained about Nibbāna & The simile of digging a cave. It was profound. During the 2nd World War, jet fighter planes came to bomb people. So they had to dig caves in the mountain area for safety). The cave <sup>is</sup> not existing in the past, present & future. It appears by digging. The digging is like seeing impermanence. The rock fragments are khandhas. The empty cave is like Nibbāna, without khandhas. The true refuge of unconditioned-sankhata. Impermanence & the rock fragments are conditions-sankhata.

[This simile of Nibbāna is looked very simple but profound & easy to understand the nature of Nibbāna. Nibbāna is existing for someone who practices. It doesn't exist beforehand as some Buddhists think. The Buddha said to Rohitassa Sāvaka to look for Nibbāna in the 2 armed-length body. In one of his talks, Sayadaw said Nibbāna not connected to the 5 khandhas. Khandhas only has 3 Noble Truths, Dukkha, Samudaya & Magga Saccas. But the Buddha said 4 N-T was in the khandha. Sayadaw said Nibbāna was the external of the khandha & not in the internal of the khandha. Because Nibbāna was niceca (permanent) & khandha was impermanent (anicca).]

### Contemplation on Anatta

16<sup>th</sup> September 1962

There are 5 khandhas. Some people contemplate on forms & discern anica. Some contemplate on minds. & some on contact (phassa) & discern impermanence. — on feelings & at last whatever you are contemplating all phenomena are not-self - Sabbe Dhamma anatta. It doesn't follow the desire of a person or a being. Not according to our own interests & not follow the character of a person is anatta. It happens according to its own nature. For e.g., an itching sensation arises. It arises without the desire of a person or a being. After arising & disappears. In disappearing also not follow the desire of a being. So, if feeling feeling arises contemplate it as anatta. The body contacts to the air from the electric fan & pleasant feeling arises. And contemplate it as anatta. It doesn't follow anyone's desire. It arises by the contact of sense object & sense door. (Continued on the neutral feelings from the 4 sense doors of seeing, hearing, smelling & tasting). Contemplate them also as anatta. (Continued on the mental feelings of somanassa, domanassa & upakklesha) Also contemplate them as anatta. Arising is anatta & disappearing is anatta. Not following the desire of a person or a being. Not following the character of a person. Note these 3 points as anatta.

There was another kind of anatta taught by the Buddha. For e.g., conditions by viññānam & nāma-rūpam arise. With the cessation of viññānam & nāma-rūpam also cease. This is the cause anatta & the result also anatta. Both are the same nature. The first one is showing ī person or being. The 2nd one is showing ī Dhamma nature, or related ī Dhamma. This came from Samyutta Nikāya. Another way is ī contact (phassa) & feeling arises. With the cessation of contact & feeling ceases. Only cause & effect exist, & not including a person or a being. Atta (self) & attaniya (belonging to self) are falling away. This was from the Chakkavaka Sutta - The Six Sextets Discourse, Majjima Nikāya. This kind of anatta was teaching by the Buddha not letting the self come in. If you appreciate this kind of anatta & free from sassata & ucchedha (eternalism & annihilationism).

In the Anguttara Nikāya, the Buddha said that without clearing away sassata & ucchedha views & practised even couldn't get the saccanulomika nyāna - knowledge in accordance with truth. So no need to mention about Path & Fruition Knowledges. If listening to talks, all of them get merits. But there are also Dhammas ī the realization of Nibbāna & also without it. Only Dhammas dispell wrong views will get Nibbāna. Why after dispelling wrong views & ī the practice will see Nibbāna? (Sayadaw made this emphasis by pointing to the suttas, for e.g., in the cases of Ven. Channa, Ven. Yamaka, Ven. Anuradha, etc.)

The Dhammas you contemplate are anatta (objects of contemplation). Also Nibbāna is anatta. Only ī the know of the sankhata anatta & their disenchantment & not wanting of them will come to ending. And then you'll get the unconditioned anatta (Nibbāna). At the ending of sankhata anatta, asankhata anatta exists. Anatta benefits anatta. You are hearing strange words. Don't take it as easy. First, the Buddha taught 2 views of anatta. Without a person/a being & cause/effect anattas. Now, 2 kinds of anatta ī the practice. Sabbe Dhamma anatta - All Dhammas are anatta. Contemplate to see things this (i.e. impermanence) & to become disenchantment of it & following to the ending. After seeing impermanence, dukkha, anatta & the ending of them. At the end of sankhata anatta will see asankhata anatta. This is the practising process of anatta. With the big knowledge & it become more clear.

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### Cessation of The Taints

19th September 1962

The ending of the taints-āsava is the ending of its causes. If you ask the result & it's the realization of Nibbāna. There are 2 kinds of realization (for e.g. an arahant still alive & after passing away). In the Samyutta Nikāya, the Buddha taught how to end āsava? These kilesa dhammas are floating & sinking down living beings from the highest plane - the realm of neither perception nor non-perception - neva saññā-nāsaññāyatana bhūmi to the lowest plane - the Great Hell are called taints-āsava. Condense them & these are greed, hatred & delusion - lobha, dosa & moha dhammas. Condense the 4 & become 2; lobha & moha dhammas. Taints of sensuality - kāmāsava & taints of becoming - bhavāsava are greed-lobha.

— wrong views - ditthāsava & taint of ignorance - avijjāsava are delusion-moha. Human & celestial planes are kāmāsava, the fine material-sphere planes (rupāvacara bhūmi) & immaterial-sphere planes (arūpāvacara bhūmi) are bhavāsava, & the 4 woeful planes (apāyabhuī) are ditthāsava. Floating & sinking up & down all the living beings in different realms are avijjāsava. If there are taints & their ending also exist. What kinds of person end the āsava? Jhanato-passato-āsavakha-yam-vadāmi - The person in contemplation & seeing & taints come to an end. If you can discern in contemplation taints will come to an end. Separate the 5 khandhas into 4 satipatthāna & contemplate one of them can fulfill the satipatthāna practice. If you know whatever phenomenon is arising has the 2 processes of rise & fall & taints will come to an end. For e.g., greed arises & then vanishes. All other dhammas are also the same. So don't name it as greed, etc. instead take it as arising & vanishing dhamma. All are arising & vanishing phenomena. If you see these ignorance becomes knowledge (avijja → vijja). Tanhā-craving not arises & kāmāsava, bhavāsava & ditthāsava cease. Craving, clinging & action cease without arising. Therefore there are 2 kinds of cessation. Cessation by discerning & without arising. The 4 āsavas cease by discerning impermanence. You all are praying for the ending of āsavas. But in no practice & only having desires. The Buddha taught the ending by contemplation. And then he said that the ending of dukkha - peaceful Nibbāna couldn't be realized in relaxed effort but in only full effort. Therefore you have to put full effort. The goal of knowledge must work in knowledge. That's only realized Nibbāna. With only dāna, sīla & Samadhi can't get it. These are only support for it.

(Sayagādā gave the simile from the Sutta of a hen & some eggs to explain on the realization of Nibbāna in practice & not by prayers. He told the duties of the hen). For this point the Buddha gave the simile of a hen & eggs. By the contemplation of impermanence & kilesa become thinner. It was liked the hen sat on the eggs very often & dried up the liquid of kilesa inside it.

And also The avijja shells were becoming thinner. The darkness of avijja disappears & the light of vijja appears. Practise in the 3 jobs of anicca, dukkha & anatta, contemplate it over & over that the shell of ignorance will thin out. And then tanhā liquid will dry out. And will see the Nibbanic light element. These are the result of the contemplation of impermanence. Except this job & there is no other refuge. Shell of ignorance & tanhā liquid cover up the knowledge (nyan). Therefore knowledge can't sharp. Without the contemplation & every day cover up thicker & thicker. (If the mind has small like the body & may be very unbearable). With the contemplation it becomes vijja udapadi - knowledge arises. Human beings are every day covering up in ignorance & craving & their minds are over polluted. (medias & environmental problems support this point). Therefore not becomes aloko udapadi - light can't arise. The function of knowledge is bhavetabba - continuous contemplation & development. It happens only by development, not by praying or prayers. (Later Buddhists do a lot of prayers to get outside powers). Even want to be born in the brahma worlds have to be practised. So, no need to mention about Nibbāna in prayers. You can ask how long have to be contemplated? With example, wise people can know it.

The Buddha gave the simile of an axe. Your duties are not separating from impermanence in the knowledge. (i.e., anicca/magga). Magga is vijja. Therefore knowledge is trimming out ignorance. Here nothing to do in the perfection (paramaṇi). If you use the handle of an axe to strike things a lot the handle will be eroded. Seeing impermanence a lot, avijja & tanhā become thicker, & āsava will come to an end. With the less contemplation & kilesa come in between the practice. And then avijja & tanhā becoming thicker.

### Are You Worshipping Wrong Views?

20th September 1962

Before in the past lives you all have done dāna, sīla & samatha practices. Why still until now can't you realize Nibbāna? You have to know that there's something still obstructing you. The self view of my dāna, my sīla & my samatha are mixing up to you. These are the hindrances. You might meet one of the Buddhas in your past lives. (Many Buddhas had arisen in the world before as much as the numbers of sand grains in the Ganges River. The Buddha also mentioned that couldn't find the beginning of a living being because samsāra was so long). Even you met the Buddha, me & mine - self view hindered you for the realization of Dhamma. Outside the sāsana it governs on living beings all the times. Even without dispelling atta ditthi & doing, dāna, sīla & samatha & encountering the teaching it hinders the realization of Nibbāna.

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Therefore you are suffered from the khandha dukkha & the dukkha of burning & kilesa heat. If you have me & you have mine. It forbidden the ending of khandha & tanha. It doesn't forbid other things. It prefers you to be in the sea of dukkha. — prefer you to be free from dukkha. Quite an evil Dhamma. But the difficulty is you all are worshipping him. Not understand the D.A of the khandha that this wrong view arises. We had missed the Buddha was also atta ditthi. Because at that time we were at the woeful planes. We had missed the Dhamma also because it was resisted by ditthi within our hearts. There were 2 chances of missing; without & with encountering the Dhamma. The power of atta ditthi is quite extensive, & teaching the whole 31 realms of existences. Nothing is possible cont it. It's like all living beings are bound to the ropes of ditthi & floating down the river of Tanha water. If the ditthi ropes are never cutting off or falling apart & can't free from the danger of tanha water. Ditthi was so evil that the Buddha told us to deal it before than, when you were hit to a spear or your head was on fire.

In the Abiyakata samyutta, Vaccha Brahman asked the Buddha; "Does atta exist?" The Buddha not answered. He asked again, "Does it not exist?" The Buddha again not answered. So, Ven. Ananda asked the Buddha why didn't he answered them. The Buddha replied to him that if he answered it was existed & would take it as eternalism. If he answered it wasn't existed & would take it as annihilationism. Therefore the Buddha not answered it.

And now you'll understand of how much difficult to dispel ditthi. Listen to the big ears only have the value (it means nyan ears). Another point was if the Buddha answered atta existed & it was the opposite of sabbe Dhamma anatta-all Dhammas were not-self. If answered not existed, he had already had the view of atta & became confusion. (This point is quite true, even to Buddhist believe in self or soul not easy to accept anatta doctrine).

Except the discerning of impermanence & there is no other Dhamma can destroy ditthi. Insight knowledge (vipassana magga) is like digging out the root of a tree & Path knowledge cutting off the root after it appears exposes.

The first magga doesn't cut off lobha & dosa. It cut off ditthi alone.

Only by abandoning it that can be free from the 4 woeful planes of existence. So you have to know that living beings are arriving there are the cause of ditthi.

If it sends beings to blissful planes of existence (sugati) & forbid Nibbana.

— you see the arising phenomenon & free from uccchedha view. And seeing the vanishing & free from sassata view. Practice for seeing impermanence means to kill ditthi. Practice to see its disenchantment means to disenchant ditthi.

Practice to see its ending is cutting off the root of ditthi.

Body & Mental Pains  
22nd September 1962

The 5 khandas are always changing. The nature of form (*rūpa*) is changing. The nature of earth element (*pāthavīdhātu*) is hardness. Disbanding its nature is changing. If it bands its hardness nature is changing. If the heat element is dissipating also change. In feeling aggregate, pleasant feeling arises & passes away. Perception, mental formation & mind, all are arising & passing away, by changing. Therefore there are nothing to say about the khandha is always healthy & stable. We have to remember that all the 5 khandas fall apart because of its unhealthy nature. With the insight knowledge & contemplate whatever arising as falling apart because of its unhealthy nature. So it's unhealthy at any time. The ariyas know that if separate from the khandha & it will be healthy (The power of ignorance & delusion are quite amazing). The views of ariyas & worldlings are never meet. So they prefer not to have the khandas. That's preferring Nibbāna. They are happy to laid down the khandas. (Some Buddhists taking this as selfishness. This is misinterpreting the Dhamma. Only people have clinging not free from selfishness & defilements. Coming & going are only possible & clinging. It's like the root of a tree after cutting off never grows back again. This is the law of nature. *Sabbe dhamma anatta*). But for the worldlings & they desire for the next burdened khandas. If you look at it to the *vipassanā* eyes & will find out that it's never healthy. It appears in the mind as *vatta khandha* or burdened khandha. If you don't have these kind's of eyes will not prefer to laid down the khandha. — have this eye don't want this present khandha, & not desire for the future khandha. Therefore you have to practise hard in *vipassanā*. Practice of *vipassanā* is not wanting this present & future khandhas. Not wanting the present khandha is the arising of insight knowledge. Not desiring for the future khandha is the dying of tanhā. This is seeing sec② as dukkha sacea & not connecting & sec③. If develop more than that & Path Knowledge arises. *Vipassanā* has a great benefit. This is right seeing & becoming right view. — magga knows dukkha & abandon Sammaya.

(Continued to the story of Nakulamata & Nakulapita) Leaving the fools of ignorance behind, this khandha is never healthy. (not including advanced yogis & ariyas) Here it doesn't mean pain, aches & numbness of the body. So people think themselves as healthy are including among the fools. They are talking about it to the blind eyes. Knowing the khandha intrinsic nature is *nyanāya*. How to do the contemplation? Whatever arising in the khandha is a sore coming out & passing away is perishing).

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A sore grows out is the body pain & let the contemplative mind as its. Don't let sorrow & lamentation arise. The *nyan* mind has to contemplate whatever arises & its own nature. The *khandha* nature is always perishing. This is saying to the yogis as, at the time of observing the *khandha* & equanimity. It's equanimity & insight - *vipassanapekkha*. Don't let difficulty comes in. Knowing the *khandha* nature is like this. It happens by itself & nothing to do & oneself & as an alien (*parato*). Seeing impermanence is *vipassana* & contemplation & equanimity is *upekkha*. Combine together is called *vipassanapekkha*. Later it develops into knowledge of equanimity towards formations - *sankharupekkha nyan*.

After that path knowledge arises. Does it take long? I am urging you to do it quickly. If not death can overtake you. The Buddha instructed them let the body pain & not the mind. Naberapita went to see Ven. Sariputta & told him what the Buddha had said. Ven. Sariputta explained for him.

Worldlings are taking the 5 *khandhas* as me & mine. When encounter the perishing of the *khandha* & take it as I am in misfortune. And then follow & sorrow, lamentation, pain, grief & despair. These are body pain & mental pain. A person & the *vipassana* contemplation & the *khandha* will change & its own nature. But the mind observes & its own nature & no mental pain.

It's like watching the flowing water. (a still flowing mind). Path factors mind (*maggacitta*) is not a mental pain. This is the mind contemplating impermanence or the right knowing mind. Because sec(2) not connects & sec(3). With body & mental pains, sec(2) connects & sec(3), & sec(4). If you don't have mental pain & D.A process ceases in the beginning, middle & in the end. If one of them arises & because you are in body & mental pains. Before I didn't give this talk in details. If no mental pain & the 3 processes of D.A are ceased to arise.

### How to Deal & Feelings?

23rd & 24th September 1962

them

Q. Of the 3 kinds of feeling; any one kind of it is always exists. Therefore it's called the aggregate of feeling - *vedahakkhandha*. Therefore at any time is not devoid of feeling, at any time. Someone observes & knowledge & always discerns one of it. If it's free from feeling & becomes *Nibbana*. So without *vedana* is *Nibbana*. A monk asked the Buddha, "A person has knowledge & another without it & both of them experience 3 kinds of feeling. What are the different between them?" Their reactions are different. Contemplation of the mind includes feeling & contemplation of feeling also includes the mind. Therefore I give this talk to you. First, I'll talk about the person without knowledge.

For e.g., hitting  $\in$  a thorn & painful feeling arises. And then following  $\in$  by unpleasant mental feeling (domanassa vedana). Hit by a feeling & it becomes unwholesome. After that follow  $\in$  tanhā, the desire for feeling better. Dependent Arising process turning in to a cycle. <sup>From the end of</sup> Sorrow (soka), lamentation (pariveda) <sup>to the beginning</sup>. Ignorance (avijja)  $\rightarrow$  mental formation (sankhara). Don't know the arising of phenomenon includes ignorance-delusion. Three kinds of D.A processes arise (lobha, dosa & moha). Therefore, a person without knowledge is frightening. Only dhammas leading to the painful existences are arising (apayaabhūmi). From the point of contemplation of feeling it's very bad. Die  $\in$  anger & go to hell realms. With the desire of getting well tanhā & go to the realm of ghosts (petas). Without contemplation & die  $\in$  ignorance-delusion & go to the animal realms. Dhamma is leading people there. A person without knowledge has disadvantages in the present & samsāra. Compare  $\in$  your donations & merits, everyday from dukkha vedanas which connect the 3 kinds of D.A processes are uncountable. Therefore the Buddha ought to say that 100,000 people died no one took rebirths in the blissful planes (sugati). The life of a <sup>person</sup> not knowing is very bad indeed. It's clear that without approaching wise people can't realize Nibbāna. A person  $\in$  knowledge is not in this way? If dukkha vedana arises & he contemplates it as impermanence. And then 3 kinds of D.A processes are cutting off. If sukha vedana arises & without knowledge is following  $\in$  tanhā. Again no contemplation means ignorance-delusion (moha). So he moves on the path to ghost & animal (the cause of tanhā/avijja) For the person  $\in$  knowledge, if sukha vedana arises & contemplates its impermanence. So he moves on the path to Nibbāna. Without &  $\in$  contemplations are a big differences between them. These are the paths to apayas (apayaabhūmi) & Nibbāna respectively. The most <sup>un</sup>miserable path & the path of supreme happiness. Again, without the knowledge, if upakkha vedana arises & without contemplation is moving on the path of ignorance towards the animal realm. Even doing merits <sup>it becomes clear that</sup> without knowledge are following the D.A process of tanhā. No knowledge is frightening become clear.

Once time the Buddha asked Ven. Sariputta on the benefit of having a spiritual friend. Ven. Sariputta's answer was, because of him reaching to Nibbāna - The ending of dukkha (There were many stories of these in the suttas). According to this sutta (in the Vedana-samyutta), it was clear that people had to live  $\in$  ripassana dhamma. Everyday the 3 types of vedanas are arising in turn. With no contemplation & are doing kammas to apayas.

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And it's quite frightening & far from Nibbāna. It's a great loss. The Buddha taught in the Saccasamyutta were quite reasonable or believable. (Sangadaw continued the talk by told the story of Ven. Sariputta & how he met his teacher Ven. Asajit). If you have doubt in the contemplation of feeling, contemplates as ī contact (phassa) as conditions & feeling arises. And ī the contact ceases & feeling also ceases. Continue the contemplation until feeling extincts or comes to an end. And then feeling disappears ī the khandha. If you can contemplate until vedana extincts & will realize Nibbāna. Ven. Asajit taught Ven. Sariputta that in the khandha only causes & effects exist. With the causes arise & the effect comes to be. And ī the cessation of the causes & comes the cessation of —. The 5 khandhas are only in speech. The real existence is impermanent. With this short teaching Ven. Sariputta was entering the Stream. (Continued to tell the story of Ven. Sariputta became an arahant)

Contemplation on feeling is also good in its own right. Climbing up to the higher Path knowledges ī the contemplation of feeling. If you want to enter the Stream ī the contemplation of mind. All these things came from these stories. (It seemed Sangadaw himself practised in this way).

(12) At near death nobody devoid of feeling. If you die ī overcoming vedana & latent tendency of lust (rāgānusaya), latent disposition of hatred (dosānusaya) — delusion (mohanusaya) - These 3 latent dispositions will cease. If you can overcome now it's good. At near death to overcome it instantly is not easy. Therefore the Buddha taught contemplation of feeling as an important subject. Yesterday I also taught about the important of feeling. The Buddha told us to have mindfulness & wisdom & not let the time pass by. I remind you for making effort to see & know the cessation of cause & effect. What will happen having knowledge in the khandha? With the cessation of feeling & the khandha also ceases. The cessation of khandha is Nibbāna. In this sutta it was mentioned as it could be realized Nibbāna. Have to be mindful of the 3 feelings arise. Mindful of pleasant, unpleasant & neutral feelings when they are arising. This is called mindfulness-sati. Sampajāñākari - have to follow ī wisdom. Not only knowing the arising but also its disappearance, & is including wisdom. Knowing the arising is sati & seeing the vanishing is wisdom. Everytime feeling arises & knowing & mindfulness is satipaṭṭhāna.

If you can see the vanishing is sampajāñā-paññā. Everytime knowing the arising is sati. Knowing the arising & passing away is paññā - impermane including both. Therefore it taught as sati / sampajāñā. Kālam āgameya - not let the time pass by.

It taught about knowing the cause & effect. This 3rd point you still not heard before & important to remember it. For e.g., on the body sukha vedana arises. It's a dependent dhamma & can't arise automatically. It depends on the body. Dependent on the body sensitivity (kaya pasāda). Again it depends on the contact of the object. Dependence on the body & contact & sukha vedana arises. Both of them are <sup>time of</sup> anicca. Therefore vedana arises by anicca dhammas. Have to know their impermanent cause & impermanent effect. In this way the latent tendency of lust can't follow behind it (vedana). According to the D.A process tanha can't arises. Observe & knowledge on the 2 periods of arising & passing away. If dukkha vedana arises & contemplate its impermanence & latent disposition of aversion - patighātaya dies. D.A process is cutting off & next khandha not arises.

Impermanence is dukkha sacca. Therefore viññāna contemplation is doing the saccanulomika nyāna - knowing the truth. So you get the knowledge of knowing the truth. If neutral feeling arises & contemplate its impermanence. And the latent disposition of not knowing ignorance ceases. D.A process is cutting off in the beginning. The 2 causes are in the present time (kāla), & the result vedana also in the present. This way of contemplation of vedana is the cause & effect time was taught by the Buddha in the Vedanasaṃyutta. Contemplate the impermanence of pleasant, unpleasant & neutral feelings & greed, hatred & delusion die away. And also D.A processes are cutting off in the middle, in the end & in the beginning (according to the series of pleasant, unpleasant & neutral feelings). The Buddha using similes in the contemplation of feeling. The first was the simile of wick, oil & light. Wick & oil were impermanent, so the light also impermanent. The Buddha continued to talk on the realization of Nibbāna. This sutta was quite long. Feelings die before & the 3 latent tendencies die later. Here feelings are impermanent, the contemplative mind is path factors (maggas) & in the dying of 3 latent dispositions (ānusayā).

Ānusayas cease without arising. With the cessation of feeling & the heart becomes cool & at <sup>peaceful</sup> peace. Because it's without the marders (kilesas). Again the Buddha gave another simile for it. It was like a clay pot after fired & left it outside the fire. The cessation of feeling is Nibbāna. The cessation of kilesas is cool & peaceful. If feeling is ceasing ceases it's peaceful. The coolness is coming from the cessation of <sup>the</sup> oppressive feeling. Also without the arising of its companions & it's peaceful. (i.e lobha, dosa & moha). So the Path knowledge has the nature of coolness & peace. Contemplation <sup>without</sup> not let the time pass over means not missing the cause & effect or not let kilesa comes in between them.

(20)

Should Know One's Value  
26<sup>th</sup> September 1962

We construct The 4 woeful planes of existences from here. We can also demolish it from here. So This human world is The main centre. According to the mind process of the D.A., we build hell fire in hell realms. If we are ending the mind process leading to hells & hell fire & works disappear. By creating kammas to heavens & celestial mansions are appeared there. By doing Nibbāna all the worlds disappear (31 realms of existence).

Therefore you can get goods or bads in the human world. It's like the main railway station from Rangoon to Mandalay. Human world is the precious place.

If you can't use it properly & coming here for the provisions of the woeful existences. (Most human beings don't know the Buddha's Dhamma especially cause & effect have rare chance of arriving here; instead of doing goodness & doing many unwholesome kammas for the above purpose without knowingly).

All These Things are relying on the companions. From here you can go to hells, blissful places & Nibbāna any place you desire. You'll follow people more closer to you. Therefore companions are very important. As like There are 3 kinds of companions & also 3 types of mind elements. Therefore can be trained one's mind is the first main point. For e.g., seeing the form of a flower. If you desire it & the mind is leading you there & not a person.

Again, you see a flower & if your mind wants to offer the Buddha.

And it's leading you to sugati - blissful destination. If your mind can contemplate its impermanence & it's leading you to Nibbāna. With a form Sugati, Sugati & Nibbāna arise respectively. (painful & blissful existences & Nibbāna element). If you don't meet a spiritual friend (kalynamitta) normally mind leading to apayas are arising more. Therefore the Buddha said that the minds of living beings were enjoying in unwholesomeness.

Kalynamitta is very important. We ourselves don't know how to cut off D.A. processes. With his help complete our goals.

(Continued the story of Mātunkyaputta) The Buddha instructed Ven. Mātunkya-putta on practice. A form is not seen before & also not seeing now.

Do your mind has any desire to this form arises? The Buddha continued to ask him the same way for other sense doors objects. For e.g., at the moment of just seeing a form the desire & wanting mind can't arise. If you can just stop at just seeing & knowing, the mind of desire, clinging clinging & the effort of action to get it not arise. And then you can reach Nibbāna.