Ignorance & kammic formation are the main point. These are the causes for the khandha. Because of samudaya sacca (avijja & sankhara) dukkha sacca arise (the khandha). Therefore only samudaya sacca & dukkha sacca are wandering-on (Sayadaw gave the simile of the seed & the tree). Because of the hindrances nirodha sacca & magga sacca cannot come in. In saṁsāra only the the bad cause & the bad result were wandering-on. Never had the good cause & the good result. Condense the Dependent Arising only that much. The cause for death (avijja & sankhara) & the result of death (khandha). You have to look for the good cause (the Path Factors) & the good result (Nibbānā) before arriving to ageing to sickness. If you look for it between sickness & death will never succeed. (Sayadaw told the story of Ven. Anuradha for dispelling doubt)

He had been closed to the Buddha & practised before. But it was evident that he had not been overcome his doubt. He had doubt & couldn't answer the questions posed by the outsiders. You have to contemplate to discern the arising & passing away of phenomena. Anuradha himself was by penetration of dukkha arising & dukkha passing away that ~~entered the stream~~ became a stream enterer (sotāpanna) & then an arahant. (This was after the Buddha helping him dispelled his wrong view & doubt). Only by penetration of dukkha that the Path knowledge of not wanting dukkha will arise. Dukkha cease means no khandha exist. The Path knowledge is not seeing the khandha. Path knowledge is the cause of ~~dukkha~~ sukha & the result of sukha is Nibbānā.

Dependent Origination ~~in~~ at Home

16th December 1960, 29th to 30th September & 1st October 1961

T1 (Sayadaw taught about how to listen Dhamma) The ears are listening to the Dhamma & the mind is observing the khandha. In this way the mind is becoming sharper. By delivering the truth of the Dhamma & in the end realized the Path & Fruit knowledges. Ven. Ananda told the Buddha that Dependent Co-arising was easy. The Buddha responded as not easy. (Sayadaw also said it was not easy) But if you can cut off the process will realize Nibbānā. To say I'll talk about Dependent Arising ~~in~~ at home. You all are making wealth but for whom? We can say for the sake of the khandha. By clinging to the khandha that craving arise for the search. If ask again for the sake of which of the khandhas you are seeking for wealth? For the sake of happiness & health, so it's for the aggregate of feeling (vedanakkhandha). We are seeking wealth for a better life.

Torture by feeling that every day we are seeking for money. Dependent Arising at ~~in~~ home means from our home we are going towards the plane of misery (apāyabhūmi). Feeling condition craving - vedana paccay tanha. It's unwholesome. By Theory Dependent Arising seem easy. In the real khandha process not really easy. Even people don't know that it's happenning (Sayadaw mentioned some of the processes in daily life ī humorous examples) The record in the text & the khandha experiences become the same, only then it's valuable. Because of craving the business of seeking or search (pariyesanā) arise. By depending on craving the business of craving arise. From seeking came acquisition (lābho) It become the gain of craving. Therefore craving connect ī craving. From acquisition come ascertainment (vinisayam). Making decision on how to use the money. It become the ascertainment of craving. For common people they think these things as ordinary processes. From ascertainment come desire & passion. From desire & passion come attachement. From attachement come possessiveness. After that come stinginess. By the torturing of feeling all these dhamma arise. After stinginess come defensiveness. For the safety of wealth, become defensiveness. The Buddha said that without the contemplation of pleasant, unpleasant & neutral feelings greed, hatred & delusion would not die & not realize Nibbānā.

(Ī) Staying at home without mindfulness & wisdom still can go to the 4 planes of misery. Therefore the Buddha taught Dependent Arising at ~~in~~ home. It's like a thief comes into a house & steals the properties will make the family members suffer. In the same way thief of defilement come in to a house will ~~making~~ a big trouble. People making money for the sake of eating good & living good. Just for the pleasant feeling & wanting to be happy. (Sayadaw explained about how people seeking for the pleasant feeling of each of the six sense doors). The masters are the 6 types of feeling & the slave is only one. We are under the control of feeling. You all know only one type of unpleasant feeling. Don't take feeling as insignificant. It's the master of craving. When you are in healthy situations under the control of pleasant feeling. If you don't know feeling arise & will also don't know under its torturing. Not knowing is the most difficult thing to deal ī. Of the 2 feelings of pleasant & unpleasant which feeling is the more fearful one? Which one is more terrible. For happiness people want to do anything. Most of them were killed by pleasant feeling. Dependent Arising at ~~in~~ home is starting from pleasant feeling.

This house & that house are busy because they want happiness. Pleasant feeling giving order to people for business that they don't dare to revolt. If they revolt all will be in Nibbana now. It doesn't give happiness to old folks either. People seeking wealth & unlawful means are falling into the planes of misery is the cause of pleasant feeling. I am old now but if I want still can do it. A real slave indeed. Because of pleasant feeling that become slaves. Feeling can over power on everything. Unpleasant feeling also ask you for seeking medicines. This life is so many sufferings (human life). Therefore try to reach heaven in next life. Reaching in heavens also find this dukkha. Torture living beings without any pity is feeling. Just seeing, hearing, smelling & tasting are neutral feelings (Sayadaw gave examples to each of them). The neutral feelings in the heavens (just mentioned) are better than in human realm so people are making merits for that. After arriving there also encounter ageing, sickness & death. Neutral feeling ask you to do things that you have no free time (for enjoying sensual pleasure) (Sayadaw gave the simile of a fish by the Buddha to explain the 3 feelings) You have to go somewhere there is no feeling at all. If you have the khandha even die still never free.

Therefore the Buddha urged you to disgust this body, for disenchanment & not took pleasure in it. But most of you think about these words as just ordinary & insignificant. We all are killed by these 3 feelings. Pleasant feeling is deceitful & unpleasant feeling torture & kill you. After that sending you to the grave-yard. These 3 feelings have the nature of torturing. So it's the truth of dukkha. Everytime feeling arise contemplate as the torturing nature of dukkha sacca & it become the contemplation of Dhamma. If you throughly penetrate dukkha craving can't follow behind feeling. Kamma can't send to next life. This is arriving to Nibbana. If you don't contemplate feeling it will give order to do this & to do that & later kill you. It condition to all these things & continue to the process of nine causes & effects (See the 12 links)

13 There are 2 types of greed (loba). Greed for seeking & enjoyment. There is cause for the samudaya loba to arise. You all listen to the talk are the feelers of vedana. You are healthy that can come here. If you are a feeler of dukkha vedana can't do it to here (In Burmese every day language it refer to a sick person). Feeling aggregates are listening to this talk.

This is dispelling wrong view. Insight meditation is every-time feeling arise by knowing it & also know it passing away. If you don't know & Then an ignorance person. Because you don't know what's happening. But even you know, know the pleasant feeling ī greed & unpleasant feeling ī anger. And knowing neutral feeling ī delusion. All these knowing develop the Dependent Arising process. It's ugly knowing. Why are you seeking for wealth? Because you are tortured by feeling's. Pleasant, unpleasant & neutral feelings are leading to greed, hatred & delusion. It's quite terrible. If craving arise will ask you for seeking. From pleasant feeling craving arise. From craving seeking arise. People who understand feeling are very rare. Most of them die without knowing it. I don't want to die yet & very good in seeking wealth. Still good to be a slave of desire! If you can contemplate feeling no craving arise. Without it arising & there is no seeking. That's in Nibbana, no seeking & no searching. If you don't know about feeling should not be in at ease. The Buddha was never seeing the good side of it that taught contemplation of feeling in an extraordinary way. What is the most important thing he want when someone is in painful feeling? Wanting to be cure. Painful feeling condition craving - dukkha vedana paccaya tanha. In this case you have to look for the medicines. If not by yourself will have to ask someone to do it for you. You do know painful feeling but not by knowledge. Instead knowing about it ī craving. In the 31 realms of existence all living beings are tortured by the ignorance of feeling. In the world human beings only know how to teach people on developing feeling. But don't know how to teach for the cessation of feeling (These points are very important for deep contemplation. Because human beings are nearly destroying the beautiful earth by getting lost in feeling from politicians, business people to all walks of life)

Neutral feeling condition craving - uppekkha vedana paccaya tanha. There are a lot of craving going on ī the seeing, hearing, smelling & tasting. The Buddha taught us to know feeling every time it arise because of the suffering of seeking. Do you see the Buddha & Ven. Sariputta are going for alms-round? All their feeling were ceased a long time ago. They were in Nibbana which was no seeking & searching. Ending of feeling is a real happiness indeed.

If you can follow the ending of feeling then everything is finished. So don't forget about the contemplation of feeling. If you are in negligence it will push you down (to the abyss of suffering). If you want to eat little suffer a little. Want to eat a lot then suffer a lot. All these unwholesome developments come from not overcoming of feeling.

(T4) Craving is very cunning, because of it there are a lot of seeking & searching going on. Why we are deceiving by the tanha? Because we don't get the knowledge of the way as it really is (Yathābhūta Nyan). We don't know form (rupa) as form, mind (nama) & mind & impermenence as impermenence. So the Buddha reminded us to look for a teacher who could teach the truth of Dhamma for 32 times (in the suttas). Wrong perceptin is wrong view & attachement is craving. If you are deceiving by them will go to the planes of misery. Only by getting the Yathābhūta Nyan not deceive by them. This is an important knowledge. The knowledge close the doors to the plane of misery & leading to Nibbānā. Every-day don't be lazy to listen Dhamma. You have to practise to get this knowledge. I am asking you that do you discern impermenence means do you get Yathābhūta Nyan. If you are not getting it not free from the deceptim of ditthi & tanha & will have unfortunate death. Why don't you get the Yathābhūta Nyan? No learning (study or listening Dhamma), a worldling cont any Dhamma learning - asutava puthujjana. By getting the Yathābhūta Nyan is becoming a part of the stream-enterer. You are practising sīla for long life. Making dana practices for good rebirths & ~~before~~ after all these good rebirths & in the end realize Nibbānā etc.... (with tanha saṁsāra will never come to an end) All these are (wishy-washy) just in deceptions. Most Buddhists are making dana under the deception of craving. I (tanha) will follow you up to the Brahma Worlds. This is the power of tanha. Without or little learning is leading to the plane of misery (Now a day human societies have a lot of social problems & sufferings are due to lack of moral educations. Don't know how to behave like a human). Why we are no learnings? Not listening to the Succa Dhamma. Not seeking for a good teacher or a spiritual friend (Kalyna-milta).

Ven. Ananda answered to the Buddha that because of a good teacher received half of the benefit. But the Buddha responded that without a teacher couldn't realized Nibbanā. With a teacher a task is completed. Why don't we get a good teacher? Without the knowledge of examination (vicārana). Without it we can encounter pseudo-teacher, wrong teacher, conterfeit teacher. We are tracing the source of the cunning tanha, & find a lot of them. Why don't we have the knowledge of examination? Without wise attention (yonisomanasikara) or unwise attention. In this case we pay a visit to the human world & return to the plane of misery (According to the Buddha most ~~human~~ living beings came to the human plane for temporary ~~like~~ liked a visit & after that returned to the plane of misery which were their permenent homes) Why unwise attention come to be? Because of ignorance. And then ignorance come from the taints (asava). Therefore when you are making offering (dana) I teach you to follow me to recite the Pali words - Asavakkhayam aham homi- Because of this merit all the taints are destroyed. So asava dhamma is the main source. By arranging it in the direct order (anuloma):

Taint (asava) → ignorance (avijja) → unwise attention (ayonisomanasikara) → no knowledge of examination (nivicārana) → do not have a good teacher → not listening to the truth of dhamma → do not get the knowledge of the way as things really are → deceive by craving → to the plane of misery.

In this way in the whole of saṁsāra beings are deceived by craving. Without the destruction of the taints will not free from the deception. How to destroy the taints? It's easy. By discerning impermenence it will be destroy. To contemplate every thing existing in the world as impermenence, dukkha, not-self, loathsomeness (asubha) & truth of dukkha & no taints will arise. For the destruction of the taints must practise vipassanā. We are travelling in the very long of saṁsāra is under the deception. Who is deceiving us? Craving & wrong view.

Nibbanā Always Exist

25th December 1960 & 22nd June 1962

(Sayadaw formulated a Dependent Origination Chart from the Buddha's Teachings to explain many of his talks very successfully. It helping to understand the Dhamma in a very profound & clear. It need to use this chart to understand some of its talks & for contemplation. This chart is very well known to most Buddhists in Burma. Can find this chart in internet in English version)

11. [Interesting talks on The nature of saṁsāra & Nibbanā. Khandhas are not always exist & it's dukkha. It's also saṁsāra. Nibbana is the opposite way. Always exist & no dukkha. It's nirodha - Cessation of dukkha, The real happiness & peace. Saṁsāra is no beginning & has ending for someone who follows the Noble Eight Fold Path. But it has no beginning & no ending for someone who doesn't follow The Path. Nibbana has beginning & no ending for someone who practices the Noble Eight Fold Path. But no beginning for someone not practise the Path.

The Buddha stayed at Sāvatthi, Jetavana Monestary & talked to the monks. Whoever seeing vedana anicca had right view. The body is vedanakkhandha & you can find vedana at anytime if paying attention to the body. Sayadaw gave a simile - anyone pointed a finger to any direction where the sky was always exist. In contemplation of feeling at first will see anicca. Continue practice will become disenchantment to vedana (Nibbidā Ngan), another right view which is more mature than the first one (Yathābhuta Ngan). Nibbidā Ngan is understand dukkha. Sayadaw gave a simile between the 2 different Ngans. Yathābhuta Ngan is like a razor shaving the hairs & not very clean enough. Nibbidā Ngan as a more sharper razor which cut clean the hairs but the hairs of the roots still inside the skin]

The 5 khandhas - the mind & body are not always exist & have dukkha. They are not always exist but when exist it's suffering. Look at it in whatever way never good. People don't have the knowledge are praying for them. (By doing wholesome merits & prayers). They are praying for the impermenence & dukkha. So have to stay & only happiness. It's the truth of cessation of dukkha - Nirodha Sacca. Saṁsāra doesn't has beginning but has ending for someone who knows the truth. Nibbanā has the beginning & no ending. You can take it as the happiness without ending. If you discern the impermenence of feeling become right view. The view lead to Nibbanā. In the khandha there is always exist one of the feelings. Without feeling then it's Nibbanā. The whole body exist & feelings. If you are using the noble eyes (ariya eyes) to observe will always see it. Discern the existence to non-existence is anicca. This is seeing the absolute reality (paramattha dhamma). If you see something originally not exist is concept. Discerning impermenence is right view (the first stage). Continue for contemplation become disenchantment to feeling is the 2nd stage.

Even it become as you don't want to continue the contemplation. Right view become more mature. The practice on the way to Nibbanā must be in this process. It is also becoming close to the truth of dukkha. After the 2nd stage & continue become free from affection to anicca & all the attachements - rāga dhamma cease is the 3rd stage. With wrong view (ditthi) & all the kammas associate c̄ wrong view are ceased together.

(T2) Not always exist & exist c̄ dukkha are mind & body. These are its original nature. They are always like these. It's impermenent that not always exist. It's arising & passing away is dukkha. So don't want any mind & body. Making a decision that these phenomena are not good to get & receive. Not always exist & exist c̄ dukkha, therefore the truth of dukkha. Nibbanā has no dukkha & always exist dhamma. Nibbanā & mind/body are different nature. So don't be in confusion. You prefer the human & heavenly worlds are the liking of a leper, who is using the fire heat to alleviate his itches. Nobody can destroy Nibbanā & create it.

Again mind & body have no beginning & have ending. The Buddha said that you couldn't think about the beginning of mind & body. But it have the ending for someone who know how to go there. Nibbanā has the beginning & a happiness without ending. ~~But that need to encounter a good teacher~~. Samsāra doesn't has the beginning & has the ending. But that need to encounter a good teacher. Nibbanā has the beginning & no ending. You will instanly doubt these points. Someone c̄ the help of a teacher & after arriving there will has the happiness which is never end. If you meet the path factors will has the beginning.

(Sayadaw explained the above ideas c̄ Dependent Arising process) Because of the past ignorance we have the present khandhas. With these khandhas we create kammas & will receive the future khandhas. During dying moments will become sorrow, lamentation & taints arise. Asawa samudaya avijja samudayo - Taints arise & ignorance arise, because of the taints & ignorance come back again. Someone who doesn't know the truth at near death become sorrow & lamentation. Taints & ignorance combine together to get the khandha again. It's running in a circular that there is no beginning. It's like searching for the beginning of an egg. Also like an ant running around the edge of a circular plate. The end of a samsāra for everyone is only possible when a Buddha arising into this world. (except a Pacceka-Buddha). Also must teach the truth of Dhamma to them.

From ignorance to become knowledge & kammic formation non-kammic formation (asankhara) & then Saṁsāra will come to an end. You have to practice to become vi-sankhara. Vi- means free from something. I use the asankhara to make you understand it.

The Six Oceans of Māgandiya

25th December 1960, 5th to 8th September 1961

(T1) [The Buddha compared the 6 sense-doors c̄ the 6 oceans which never overflow or human beings never fulfill their desire. The oceans can be dry up when the world come to an end. But living beings desire never dry up & it can be only by the Noble Eight Fold Path. Māgandiya brahmin disagreed c̄ the Buddha because the Buddha cut off desire. His view was increasing desire. But the Buddha said that he cut off desire & found the real happiness, (i.e Nibbanā) was incomparable by the sensual pleasure. We can contemplate sensual pleasure as real dukkha. Even these momentary worldly pleasure are not easy to come by only by hard works]

The eye looking at forms never ~~give us fulfillment~~ enough for it. The ear hearing the voices of ~~family members~~ son & daughter never ~~give us fulfillment~~ enough for them etc. Therefore the 6 sense-doors are like the 6 oceans. You can't never fill them in full. Filling them is only one person. By filling it until you die. But the eye door never ~~say it's~~ enough ~~& is enough~~ for it, etc. & overcome by ~~tirdeness~~ tiredness. By filling them & at last end up in the coffin. The monks asked the Buddha, "What is called the ocean?" The Buddha answered that the water in the natural ocean could be dry up when the 6 suns came out. But the kilesa water from your 6 sense-doors would be never dry up. Busy by filling is not only one's own 6 oceans but there are also extra oceans have to be filled. (i.e family members) Their leader is tanha. It's like a blind man filling a pot c̄ holes in it. Tanha hole is very wide so can't never fill it. (Sayadaw told the Māgandiya's story) Māgandiya brahmin quoated his view from their ancient text to oppose the Buddha's view. The Buddha had seen the real happiness of Nibbanā & not indulged in the desire & attachement of sensuality. These are inferior dhammas. People are still can't find anything better than that & in craziness for them. Still can't find the real happiness & take these ~~things~~ as the real things. And take SUFFERING ~~as~~ as HAPPINESS.

(T2) [Sayadaw said saṁsāra should be take the khandha arising & passing away moment to moment continually. This is a more practical in sense. Past is only a memory, so can't do anything about it. The beginning of saṁsāra is khandha. The ending of saṁsāra is the ending of khandha. So the present saṁsāra is more important. From here can cut off the future saṁsāra or to continue.

The Buddha stayed at Kuru State. After the old māgandiya brahmin became an arahant & one day the Buddha went to the fire place of Bharadvaja brahmin. He sat on the grass near him for a few days. So the brahmin looked after the sitting place properly. One day the old māgandiya's nephew young māgandiya had a walk & came to his friend Bharadvaja's place. He saw the sitting place very clean & tidy that asked him who sitting place it was. After he heard the name of the Buddha & said that it was unlucky for him to see the Gautama's sitting place. Bharadvaja asked him why? Because he cut off worldly affairs was the answer. Bharadvaja said to him that he should not say in this way & Gautama was worshiped by many. māgandiya retorted as if he met the Buddha would say the same thing to him. From far away the Buddha heard their conversations by devine ear. He came to their place & said directly to māgandiya about their conversations. māgandiya was shocked by what he heard from the Buddha. Then the Buddha explained his way of practice to cut off worldly desire. By observing whatever arising from the 6 sense-doors & tanha is cutting off]

Connections of dukkha is saṁsāra. Cutting of dukkha is the stopping of saṁsāra. Connection of mind-body processes are saṁsāra. Connection of khandha in a circle is saṁsāra. Don't take saṁsāra 1 months & years. As example, you open your eyes & seeing arise. This is the beginning of saṁsāra. Starting from the aggregate of consciousness. It will not wrong if you take the beginning of saṁsāra as from the khandha. After the seeing & the next mind khandha of wanting mind arise. This is another saṁsāra. Now, it's already 2 saṁsāra. Saṁsāra become increase if continuously up to kamma Dependent Arising is completed. You'll get the future birth. This is the extension of saṁsāra. After getting a new khandha follow by ageing, sickness & death. This also saṁsāra. From the seeing consciousness to kamma is present saṁsāra. From birth onwards is future saṁsāra. The Buddha asked to cut off the present saṁsāra was to stop the future saṁsāra. Stopping the process of increasing & saṁsāra will stop. From present saṁsāra to future saṁsāra is the increasing of saṁsāra (Continued māgandiya story)

māgandiya liked the increasing of desire. you all are the same. So the relatives of māgandiya. Not understanding of Dependent Arising & all are liked him. From the point of truth people like the increasing of dukkha. Becoming more increasing & more falling of tears. More increasing of sorrow & lamentation. It's true to say that all yourselves are the relatives of māgandiya's wrong view.

The Buddha taught to māgandiya the above mentioned Dhamma. Every-time of seeing, contemplate the impermenence of seeing consciousness. If you ~~cant~~ can contemplate the impermenence of form also become the path factors. This was the doctorine of the Buddha the cutting off craving. māgandiya doctorine was increasing of craving. Just seeing is a neutral mind & without any fault. But by continuing the process has fault. Therefore stop the tanha, upādana & kamma arise by practice. By contemplation is cutting off samudaya & dukkha. māgandiya believed according to their text (It was misinterpration by them) Others also have their own records. If all these are have differences will bring to arguements. Taking the khandha process is the right one.

(13) [In the beginning Sayadaw gave instruction in how to listen Sacca Dhamma. If the monk talks on vedana the yogi should listen [the ear but the mind observe vedana. In this way during the talk discern anicca, become nibbida nyan (Knowledg of disenchantment) & magga nyan (Path Knowledge) successively. During magga nyan moment can't hear the talk anymore. Sayadaw said no one realized Nibbānā just by listening only. However quick the enlightenment was more or less it need to contemplate. Sayadaw encouraged his disciples practise diligently. He said the preacher & the listeners were moving towards death in moment to moment. So could die at anytime. If we die before the realization missed the good chances. Whoever observed anicca at this moment he was wise & if not foolish. Should not determine wise & fool by concept. By moments to moment practice. (In the later period of 1961 to 1962 Sayadaw gave talk usually based on strong samivega, urging & encouraging his disciples practised diligently without wasting time. Sayadaw mentioned on death very often in his talks. He knew the time of his death a long time ago)

moment to moment time concept is very important to yogis or Buddhists because reality & experiences are moment. Practice, doing merits, realization etc. all actions are momentary. In each moment without practice we are influent by avijja & tanha & then towards jati or birth of misery. By practice each moment influence by sati & paññā, then towards Nibbanā. The Buddha said to māgandiya that he knew sensual pleasure very well as a prince & enjoyed the highest sensual pleasure & aware of it empty nature. So he gave it up & led a homeless life for the real happiness & realized Nibbanā. The Buddha used simili to compare sensual pleasure & Nibbanā. Human sensual pleasure were nothing if compared to heavenly pleasures (Here Sayadaw gave a simile of a hungry dog eating human excrement which are very common in poor countries. But for human this view is very disgusting) Another simile was a man infested by leprosy had to scratch the itchy sensation & sometimes used the heat of fire to alliviate it. After curing the disease he will never close to the heat of fire anymore]

If the khandha is talking impermenence during the talk you get the yathābhūta ñyan. At that moments your ears are hearing the talk & also the mind observe the khandha seeing impermenence & identity view fall away. The Dhamma is talking to you & the mind appreciate it. After that come disenchantment to the khandha, the mind develop & want to free from it. Tanha become thinner that develop to this knowledge. By continuous observing the impermenence of the khandha come to an end. At that time you cant hear the talk & the mind inclining towards Nibbanā. In the time of the Buddha some people realized Nibbanā by listening talks & at the same time observing the khandha. Without knowing these, people think it as just by listening ~~only~~. It didn't happen just by listening. Give an example, if you are observing a carcass of a dog for some period of time & it's becoming slowly bloated & livid c various worms & eaten by vultures. Later you'll find it disappear. Here also the same it's becoming clear by the developing knowledge. Our concern is the continuation of the knowledge. At the same time seeing Nibbanā & kilesa die out. In this way during the time of the Buddha became sotāpanna to arahant. After the talks they didn't want to leave but wanted to report their experiences to the Buddha. I am urging you very often to practise hard is death can come to you at any time. If you are still not discerning anicca is the time of a fool.

By discerning anicca is the time of the wise. The time of the wise & the fool are decided by time moment. Without attention can't see impermenence is living ī ignorance. Therefore it's foolishness. If you discern it, so it's wise. The fool goes to the plane of misery. The wise goes to the blissful plane (sugati) & Nibbanā. Death is also momentary. If another moment not arise then it's death. Nibbanā is also in the moment. If kilesa not arise in the next moment, then it's Nibbanā. Therefore 7 years old novices arrived at Nibbanā. It's not only for the grown up. To make the decision, by cutting of Dependent Arising is wise & not cutting off is foolish. After this mind & next mind not arise is dead. After this mind & a foolish mind arise is living ī a foolish life. But ī wholesome mind arise is living ī a wise life. When a hell being ~~is~~ was arriving in hell & questioning by Yama, King of the Hell. The questions were connecting on ī the Dependent Arising. They were suffered in hell accordingly by the decision of the Dhamma, which they had commited.

(Continued Māgandiya's story) Every Dhamma arise no contemplation is the increasing of defilements. By contemplation is cutting off it. All the Dhammas arising from the 6 sense-doors are in these processes. Sound sleep is unconsciousness mind which is life-continuum mind (bhavanga-citta). You can't sleep is active mind (javana citta) & a lot of thinking going on. Whatever mind state arise contemplate it's impermenence. (The Buddha told about his bodhisatta life ī sensual pleasure). Sensual pleasures ~~were~~ are increasing desire. You are taking pleasure in family life & wealth is not seeing Nibbanā. The Buddha said if you really see Nibbanā & you would not taking pleasure in them. It was like the differences between worldly pleasure & heavenly pleasure. Another one is when a human seeing a dog eating excrement become disgust ī it. In the same way practice to have right view. If you take pleasure in your own things still not have right view. Next example was a man had leprosy. If you are in pleasure ī your family & wealth is like a leper. Wanting to go near a pit of glowing embers. After curing the disease doesn't want to go near the heat anymore.

T4 [The way of Māgandiya's tradition was the continuation of Dependent Arising. That is – contact → feeling → craving → clinging → action. The Buddha's way was the cutting off Dependent Arising. That is – contact cease → feeling cease → craving cease → clinging cease → action cease. Sayadaw gave a very good example the differences between sensual pleasure & Nibbānā peace. The rich man Visakha after became an anagamin (non-returner) not interested in his beautiful wife Dhammadinna & wealth. We are always get lost in unreal things because of the kilesas. (Continued the Māgandiya's story from T3) After cured of his leprosy, 2 strong men grapsed this man & forcefully pushed him near the fire again would reject it. Ordinary people are like this because of their kilesa disease take impermenence as permenence, dukkha as sukha, not-self as self & not beautiful as beautiful & get lost in sensual pleasure. These are like fire & burning but take it as cool & pleasant. In some discourses the Buddha compared the body c̄ disease. Now he was free from kilesa disease & a real happy person. Then the Buddha recited these verses: "Arogyam paramam labham..... Nibbanam paramum sukham" – "Health is the best fortune..... Nibbānā is the foremost happiness, and the Noble Eight Fold Path is the best way." Māgandiya requested the Buddha to show him the way to real happiness. But the Buddha said to him that he was born c̄ blindness. So, must cure his vision first & then could show him the way.]

(In the beginning Sayadaw made a very important point) The Buddha c̄ the 5 great sacrifices fulfilled his paramitas (perfections for Buddhahood) were not for Nibbānā. (Offered his life, bodily parts, great wealth, wife & children) If he wanted it he would get it at the time of the Buddha Dipenkara as the hermit Sumedha. Only for the living beings. Therefore we should respect & show gratitude for his great compassion & love by diligent practice. In the Maha-suññata Sutta the Buddha mentioned to Ānanda, "Ānanda engage c̄ me in friendliness & not in opposition what I have admonished & have faith & follow accordingly c̄ it." Therefore don't show disrespect & ingratitude to the Buddha. Before fall into hell correct our mistakes & practise hard. (Sayadaw mentioned the 2 different ways of Dependent Arising) Cutting off the increasing of craving by not letting Tanha, upādana & kamma arise. The dying of craving is the death of papanca dhamma (tanha, mana & ditthi)

Before seeing the real Dhamma & torture by the fake Dhamma (i.e Nibbānā & worldly Dhamma) If you try hard & see the real one, do you want the fake one? Seeing the real one & don't want the fake is natural. If you see the real Nibbānā will not want the family members & wealth. Do you still happy at home after become a non-returner? (Sayadaw gave the example of Visakha as the point for overcame sensual pleasure). Torture by the fake one is increasing craving & will arrive to the plane of misery. Thinking that living together c̄ family members & wealth bring coolness is a kind of carazinessⁿ. Arriving at a cool place like the Dhamma Hall is hot for him. Arriving at a hot place, going back home is cool for him. All have strange disease. It's over crazy. Crazy disease. Fire is a natural heat. Only a crazy person is going near a pit of glowing embers. A person c̄ perversion will go near it. Therefore the Buddha taught us to contemplate the khandha as disease, sore etc. If you still not see impermenence is a double blind person.

(15) [Continued the above talk to the verses which the Buddha recited to māgandiya. The Pali verses were handing down from a past Buddha ~~to~~ until to the time of Gautama Buddha & preserved in the brahmin tradition. But they were using it for the worldly ceremonies. The Buddha's instruction to māgandiya had 3 points. ① Approaching a teacher for instruction. ② Listening to the Sacca Dhamma ③ Practise the Dhamma in accordance c̄ the Dhamma. In all these points, the 3rd is the most important one. Sayadaw explained on Practice the Dhamma in accordance c̄ the Dhamma as seeing reality as it's & will lead to Nibbānā. In Pali - Dhammanu-dhamma-patipatti. The mind know the reality of what really exist in the khandha. (According to Sayadaw it's the nature of anicca or the 3 universal characteristics). It open up the Dhamma Eye. Then ignorance become knowing or knowledge. The knowledge of eye (ñāṇa cakkhu) is opening up. Living beings are born c̄ blindness & die c̄ blindness in Saṁsāra & never been seeing the light of Dhamma. Saṁsāra is like the prison of darkness. Revolving in saṁsāra is like changing prison to prison. And never find peace & real happiness.

Sayadaw said that in the beginning of the practice mano dvāra pasāda - mind door sensitivity is not clear & bright. Therefore seeing anicca is not very clear & bright intermittent. By continous diligent practice becoming clearer & brighter and discerning more & more.]

Firstly, discerning the impermenence of the khandha. After that come the disenchantment of the impermenence of the khandha. Later knowing the khandha as truth of dukkha & developing to the point of not wanting it. At last all the disenchanted khandha are disappearing. With all the disappearance, are there still any pain & discomfort like as disease & sore will exist? Without any of these is Nibbanā. The Buddha also taught in this way. All these impermenence were existing originally. We can't see them because of greed, hatred & delusion. Not follow to the ending of them that can't arrive to Nibbanā. The Buddha taught it existed within the 2 armed-length khandha. After if you can't find the body it will arrive there. Making yourself to clear about this point by practice. It existed, so the Buddha taught about it. Before it arise the mind (nyam) as staying straight to the impermenence. After that the mind (ñāṇa) is staying straight without no impermenence. No impermenence is Nibbanā. (Sayadaw in many of his talks using language skilfully in many ways to explain the Dhamma)
Knowing this is Path knowledge. Only the one who practise will see it. All of your duties is following up to the end of impermenence. Don't ask for something which can't be given (by prayers & vows). You have to get it only by practice. If you don't get Nibbanā only will get dukkha. The gatha (verses) on Nibbanā was reciting by the brahmins for good fortune. If you still don't know the reality of the khandha is wasting your times among the blind people. The real existence is impermenence but your knowing are my son, my daughter etc... If you know the reality then ignorance become knowledge.

Āloko udapādi - light appear. If somone dies without getting the light is the corpse of a blind. Our grand parents & parents were also died in this way. In next life will fall from a cliff because moving like a blind person. Whatever realms of existence you are in it's only a prison. You must afraid of dying without getting any light for your both eyes.

By continuous practice the mind is becoming clearer. Later mind sensitivity (mano pasāda) & the knowing mind become the same. It's becoming the same & then a person c̄ light. The dying of the blind will take rebirth accordingly to the arrangement of kammas. A person gaining light can take rebirth accordingly to his desire.

Tanha the Tailor
29th December 1960

(Near the end of the talk Sayadaw made a very interesting point on the existence of Nibbanic element. His logic was simple by using the 4 Noble Truths & Their functions in the direct experiences of yogis)

The Buddha taught on how a Dhamma preacher mind should be in teaching to people. ① May They be well & can listen to this talk ② With metta in mind- may They understand what I have to talk ③ May They can practise accordingly after understanding of the Dhamma. If a monk possesses these 3 states of mind & teaching to people is a good teaching. From your sides is after listening to the talk & practise & better to become a stream-enterer (sotāpanna) to arahant. I'll listen to the talk; try to understand it & practise for the realization of the highest level. You must have the aspiration to achieve the highest level. If you underestimate yourself then achieve the lower level. Aspire to achieve the middle & higher levels & you can achieve accordingly. There were evidences of existing stories. The Buddha always encouraged to the monks for the achievements of highest levels to end dukkha. (Sayadaw told the story of Ven. Nandaka for this talk) Nandaka was very well known in teaching by using similes & examples in the time of the Buddha. Yesterday I had explained some of the similes by him. In the body has 6 sense-doors sensitivities (pasāda rupa). Outside has 6 sense-objects. We take these things as me & mine. In between tanha is connecting them. Joining the sense-objects & sense-doors. Without tanha cease never realize Nibbānā. It connect the inside & outside. We can't realize Nibbānā is not the cause of sense-objects & sense-doors. Tanha is the cause of dukkha (Samudaya Sacca). Its existence is the cause of suffering. You must cut it off to the knife of path factors. In this way it can't connect the inside & outside that samudaya sacca die out. The 2 dukkhas cease & Nibbānā appear.

The monks taught 500 bhikkhunis before Nandaka but no one had the realization. Because They had desire for Nandaka's talk. Nandaka & The bhikkhunis were having kammic links for many lives time. He gave The simile of a dead cow. The cow body like The internal bases (ajjhattā āyatanā) & The hide outside like external bases (bahiddhā āyatanā). Skin muscles, connective tissues & attachments in between are like tanha. In the same way in practice must cut off tanha ī the knife of bojjhanga or maggaṅga (factors of awakening ~~&~~ or factors of the path). They asked him how to contemplate & cut it off? He asked them in the following way. Is form impermenence or permenence? It's impermenence, ven. Sir. If it's impermenence, sukha or dukkha? It's dukkha, ven. Sir. If so, can you say This is mine, This I am, & This is myself? It's not, Ven. Sir. In the same way the eye, ...etc. Contemplate impermenence of the both sides. When it was cutting off it was tanha which connecting them in the middle. In This case impermenence still has any bodily form? No, Ven. Sir. Without it tanha still can connect them? No, Ven. Sir. Tanha can exist only by connecting them. Can't connect Then it cease to exist. By contemplation of mind & body & tanha die away. Because it cut off the phenomena which tanha is connecting them. Tanha can exist by connecting The internal & external. By contemplation of impermenence ditthi & tanha die out. The knife is like maggaṅga or bojjhanga. Practise hard ī right effort (sammā-vāyāma). Hold the knife & cut it off. Don't leave it there. Only With the hand of right effort & by holding The knife of right view that tanha will cut off. In the 5 path factors; mindfulness (sati), effort (viriya) & concentration (samādhi) are the hand & right view (sammā-ditthi), right intention (sammā-sankappa) are the knife. You can't do it by prayers. You can't cut it ī the mouth (These 2 points are practising by most Buddhists in later period of Buddhism). Without tanha arise clinging, action & birth are cutting off. If you practise ī one of the satipatthāna will be succeed. Tanha connect to all The 5 khandhas. Therefore if you contemplate one of them tanha die out.

In The Dependent Arising; connecting death & birth are craving, clinging & action. Death is dukkha & birth is dukkha. Sense-objects & sense-doors are also truth of dukkha. In practice don't forget The dictum, "Be mindful, put effort to contemplate ī wisdom." Whatever dhamma arise be mindful of it & contemplate persistently ī wisdom. Impermenence is dukkha sacca, contemplation is magga sacca & The death of tanha is samudaya sacca. →

In the 4 Noble Truths if dukkha & samudaya die out only nirodha & magga ~~left~~ are leaving behind or the peacefulness & knowingness ~~left~~ are leaving behind. Therefore, nothing ~~it~~ exist in Nibbanā is impossible (Some Buddhists & non-Buddhists take Nibbanā as nothingness). During his life an arahant has nirodha & magga or peace & knowing (He can stay in fruition state if he wishes). After he put down his burdened khandha & no magga khandha anymore (After an arahant passed away). But the peaceful happiness (santi sukha) of Nibbanā is leaving behind. or undying is leaving behind. Staying ī happiness is Nibbanā. (Sayadaw continued to the end of Nandaka's story). All the bhikkhunis realised the Dhamma respectively according to their aspirations. This story testified this point. There are 4 piles of excrements (kilesas). If any one of them left over still not good yet. Therefore you have to clean out all of them.

How to Open Your Eye?

30th December 1960, 30th, 31st May 1961, 1st June 1961

(The following 4 talks were based on the Indriya-bhāvanā Sutta, Majjima Nikāya, The Development of the Faculties, Sutta No. 152.)

(1) I am worrying of you as living a negligent life. Should have a reliance with you. Without it will encounter dukkha. (These were the words The Buddha reminded the monks in the sutta of Anguttara Nikāya) The Buddha reminded us to rely on impermenence, because it ended Dukkha. He mentioned 8 kinds of reliance & the last one was impermenence. If you contemplate all the ~~impermenence~~ ending of ~~ending~~ impermenence & will get the knowledge of ending dukkha. Take reliance on the 2 knowledges of seeing impermenence & the ending of it (i.e Yathābhūta Ñyan & Magga Ñyan). During on the journey of life & dying moment rely on it. Near death of contemplation can become a stream-enterer to arahant. (There were a few stories at the time of the Buddha, for example - Ven. Phegguna). Even the Buddha had to rely on impermenence. If you enter the fruition state (phala Samāpatti) have to start from impermenence. I'll talk on how to see thing is the true reliance. On seeing hateful things become angry. On seeing affectionate things become greedy. On seeing neither hateful nor affectionate things become deluded. These are during opening your eyes. How to make the 6 sense faculties in safety? Don't observe the outside objects but instead observe what is arising in the heart. Seeing is the cause & the arising dhamma in the heart is the result. These ~~are~~ is the resultant phenomenon (paticca samuppana dhamma), gross & compounded phenomenon (sankhata dhamma). Contemplate the arising phenomenon as compounded.

After contemplation, it's not There. Every greed, anger & delusion arise contemplate in This way. All the non-existings are similar. Impermenences are The Same. Path factors are seeing it. All the knowings (knowledges) are seeing the non-existings. Seeing all the arising dhammas as impermenence in series. These are not an ordinary Thing. It's vipassanupekkha nyan (equanimity of insight). In contemplation of all of them c̄ equanimity, & not seeing no greed, anger & delusion. This is true development of faculties. With continued contemplation & arriving to the Knowledge of Equanimity (Sankharupekkha Ñānam). After That it's Path knowledge.

In this way make the 6 sense faculties in safety. It's easy to practise also. You have to practise & become your own nature. The Buddha said That whoever practised & become natural then it was easy like closing & opening your eyes. If you can practise up to this point & it become a true reliance (He continued to talk about the dying moments by seeing anicca as mentioned in the Anguttara N.) In these 3 knowledges (i.e vipassanupekkha nyan, sankharupekkha nyan & magga nyan) if you die c̄ the vipassanupekkha nyan or sankharupekkha nyan & after arriving to the heavenly realm & become a stream-enterer. If you don't rely on insight knowledge what will happen? If you die c̄ greed, anger & delusion will arrive to peta, hell & animal realms.

(12) [In the beginning Sayadaw mentioned the important & interesting about the power of Dhamma. Listening to the Dhamma carefully, make effort to remember them & then put into practice. In this way Dhamma can be enshrine in the mind body become a Dhamma Cetiya (Shrine) It will protect the yogi from dangers & difficulties. The examples were, the Buddha's Conquest of the 8 Adversities (See the Jaya-mangala-attha-gāthā). The Buddha after his enlightenment looking for someone to take on refuge but never found anyone who could be excellent than him in sīla, samādhi & paññā. He became a Buddha by the Dhamma. So he took the Dhamma, the 4 Noble Truths as a refuge & teacher. The Brahma God Sahampati agreed c̄ him because the past Buddhas were also doing the same thing before (This point is very important, because the episode showed That there was no Creator & Creation existing in the whole Cosmos). All living beings because of their wholesome & unwholesome ~~kamma~~ dhammas or kammas are travelling the round of existence. Sayadaw taught his disciples how to contemplate the Dhamma Buddha or Nyan Buddha & not the physical Buddha. Have to penetrate to the Dhamma Buddha.