

The 4th time the monks sent Dāsaka to ask Khemaka. But Khemaka went to Dāsaka to their place for instruction. They asked him, "Do you take the 5 khandhas as I am or each one of them as I am?" I don't take each one of them as I am but to the whole khandhas. An example is in a lotus flower see the smell come from the petals or the pollens etc.? In reality it can be say the whole one. In the same way I don't take each one of the khandhas as I am but the whole as I am. If you want to cut off conceit then contemplate the impermanence of the mind & body again. To give an example for conceit is after the clothes are washed clean it still have the smell of the soap. Put them into a perfume box to take off the smell.

Susima The Wanderer
28th to 31st January 1960

samatha

(1) (Sayadaw said without developed Samatha practice separately can realize Nibbana. He pointed out a commentary by Ven. Amurudha - Namarupaparichada Text. It was said that the light of the dawn was showing the sign of the sun would be arisen come out ^{very} soon. Insight knowledge (vipassana nyom) was liked the dawn period & the Path knowledge was liked the sun come out.)

Vipassana knowledge has the 5 factors of the path (5 magga^{ya}). ① Right view-Samma-ditthi ② Right Thought - Samma-sankappa. These are wisdom factors. ③ Right mindfulness Samma-sati ④ Right effort - Samma-vayama ⑤ Right Concentration-Samma-samadhi. These are samadhi factors. Because when you are discerning anicca these 5 factors are functioning together. Without these factors you can't discern anicca. Therefore without even developing Samatha practice separately & with confidence start to impermanence in the way of practice here. I will also give you the story of evidence from the sutta. In this process of the practice wisdom is the leader & Samadhi is the follower. Now is the age of short life span that don't develop Samadhi separately. If you discern anicca quickly it will end quickly. But you can't get the psychic power. After become an arahant if you want to follow Samatha practice even more easiest. (Sayadaw did not mean have to follow it. For an arahant no interest in it)

If your mind is restless, first using anapanasati - mindfulness of breathing develop some calmness. After that contemplate whatever feeling arise (In this talk Sayadaw using the contemplation of feeling explaining the practice). The arising feeling is dependent arising appears (paticcasamuppada) & the passing away of the arising feeling is dependent arising ceases. Khandha arises & khandha ceases. It's about knowing the nature of one's khandhas. The arising is sankhara (conditioned phenomenon) & the passing away is anicca (impermanence). Only sankhara & anicca exist. Therefore it's the same as to the saying of Sabbe sankhara anicca - All conditioned phenomena are impermanent. If you not contemplate when all the feelings are arising then each pleasant, unpleasant & neutral feelings & will connect in greed, anger & delusion.

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By seeing the passing away of the arising dhamma not create new dependent arising process. Seeing the old passing away not create a new one. In this way not receive new dukkha. You can say dukkha ceases. Dukkha ceased is Nibbana. Seeing the old one arises & ceases can be said knowledge come in. Insight knowledge come in to cut off samudaya (tanhā, upadāna & kamma) & dukkha (jati,vara & marana). This is cutting off samudaya saceca & dukkha saceca. Cut off the next khandhas. The cause & result are cutting off. The cutting off dukkha & Samudaya is the practice of vipassanā. This can't be achieved by prayers & only by practice. This is a very sure practice. Start doing it & will be finished. Some say nibbana is far away. Some say its near. The one who says near without any insight knowledge is blindly near. The one who says far away without any knowledge himself can't do anything for him.

If you can separate the 2 khandhas it's near. After the feeling khandha come tanhā khandha. After tanhā continues to upādāna, kamma khandha etc... We must know that we are alive by connecting khandhas. If you can't contemplate the before khandhas will get the later khandhas. (There an interesting point to contemplate. Our present life khandhas are continuously arising because of the past kammas which are releasing by tanhā which kept the karmic energy to them. By practice we kill the latent tanhā & at the same time tanhā not arise & no new khandhas arise in the future) Therefore vipassanā is the function of stopping the next khandhas arising. Without the next khandhas arise, then the 2 truths of round of existence have ceased to exist (vatta saccas, i.e. Samudaya & dukkha or kilesa vatta & vipaka vatta).

Therefore vipassanā practice is the working of liberation from the round of existence.

Without samādhi the mind can't know straight away towards impermanence. If you know it then samādhi & vipassanā are working together. The merit without the round of existence (vivatta kusala) is referring to vipassanā practice. Even making generosity (dāna) need to support by vipassanā. By developing insight is knowing one's own important of cutting off the dependent arising process. A knowledgeable person firstly to store away his own WOK (Here Sayadaw referred to one's own Hell wok created by unwholesome kammas) (In this talk also said about dukkha & having & sukka & not having were good for contemplation to understand the 4 meanings of dukkha & the peace of nibbana.)

(T2) If you discern anicca Samādhi & vipassanā are together. There are 3 ways for vipassanā practice. Based on Samādhi practice, based on vipassanā practice and based on Samādhi/vipassanā together (here Sayadaw explained it as Yuga-nanda way). With khanika samādhi (momentary calmness) develop insight. With anapanasati develop calmness & contemplate impermanence. The Buddha gave instruction to Susīma the wonderer. First contemplate impermanence, after that come the end of impermanence which is the Path Knowledge. He said only that much. Not included Samādhi practice. Susīma dissatisfied to the Buddha's answer. He said that he did not understand it. The reason today I use this Susīma's story

is to support my teaching here. So I tell you to practise it full confidence without any doubt about it. If you do it will find out what I have to say. The Buddha also supported about it. If you can't get the result it's not the fault of the Dhamma. It is the fault of one's over grown defilements. This is the only conclusion to make. If the forest of kilesa is over grown can't do anything. You can't arrive to Nibbana by samatha practice. This is the result of vipassana practice.

(13) The duty for the Buddha's Teaching is the contemplation of impermanence of the mind & body process. Following the Teaching of the Buddha without deviation. (Continued to talk about the qualities of a sotapana). In the Buddha's time there were 5 dharmas on practical vipassana practice. The Buddha himself instructed Suresha on practical insight practice. He came from a group of wanderers who held wrong view. The Buddha helped him first to dispel his wrong view. In the Anguttara Nikaya it mentioned that people held wrong views can't penetrate the 4 Noble Truths. The Buddha used the 5 khandhas to teach him. Because except the 5 khandhas there are nothing to talk about. He said many things to Suresha. Here I will use only feelings (vedana). By faculty (i.e indriya - eye, ear.... mind faculty) There are 5 kinds of feelings. Pleasant feeling in the body (sukha vedana), pleasant feeling in the mind (somanassa), unpleasant feeling in the body (dukkha vedana), unpleasant feeling in the mind (domanassa) & neutral feeling (upekkha). There are no period without any feelings. Even during the sleep we are changing our bodies by turning around. Free from feeling is only in Nibbana (So people don't like it) (Sayadaw gave a simile of a fish to demonstrate how the different feelings are functioning) A fish sees a hook & a bait (neutral feeling). And then swallows the bait (pleasant feeling). The fisherman pulls the hook back on the boat & beats the fish head & a stick & dies (all these are dukkha vedana) The fish dies because of the 3 feelings (Living beings are suffer because of these, especially human beings. You can contemplate all human problems & suffering from family life, society, country, politic, economic, culture etc connection in feelings.) In the Vedana Samyutta, the Buddha said that if someone could contemplate all the feelings tanha not arise & leading to Nibbana. If you ask, "Is it the ending of impermanence is Nibbana?" Cool & peacefulness is Nibbana. Because all dukkhas are ceased. In the heart it is cool & peaceful. Knowing it is the Path Knowledge.

(14) Sayadaw mentioned the Suresha's story. He said that the Buddha taught him by questions & answers, nothing to do to Samatha practice. Actually every realization from Sotapannato arahant always include vipassana, jhana or supramundane jhana. Therefore they can enjoy the fruition state in their lives. He explained the 5 magga to simile. Discerning anicca is Sammaditthi & samma sankappa.

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Here sammasankappa as a lense. Samādhi factors are helpers of wisdom factors. Sati, viriya, samādhi are liked 3 persons plucking a fruit on a tree. Sila factors come only at the point of discerning the end of dukkha. It become a magga sila. During the time of penetration of dukkha^{The}, 3 the sila factors come in & dukkha end. Dukkha ceased is Nibbana. The 8 factors completed is The Path Knowledge. After that comes fruitions. Fruitions also see Nibbana. After fruitions ceased reviewing knowledge arises (Paccavekkhana Nyan). It also see Nibbana. Seeing Nibbana 3 times in the whole process.

Why Human Beings in Dangers?

30th January to 1st February 1961

24th September to 26th Sept 1961

(1) Before the Buddha appeared Sakka the king of Tavatimsa Heaven asked some questions to some teachers but nobody could answer him. Later he asked the Buddha listened to the talk observed his khandhas & became a stream enterer. And then passed away instantly & reborn again as Sakka at the same spot. He asked the Buddha that beings wanted long life & healthiness but they had dangers & illnesses. So what was the reason about these? The Buddha gave the answer that because of envy (cissā) & stinginess or avarice (macchariya). Sayadaw said people have these negative mental states not only they have dangers & sickness but also lead to painful rebirths. Where these mental states come from? From love & hate. Where love & hate come from? From desire (chanda) which are 5 kinds: want to get, want to search, want to use, want to store & want to give. The last giving is nothing to do making merit (dana)^{but} to protect or secure one's own properties, as example bribery. Where is chanda come from? From thinking (vitakka); here refer to unwholesome thoughts, such as thoughts of sensual pleasure, ill-will & harmfulness. Where vitakka come from? From mental proliferations (papanea), connection craving, conceit & wrong view (tanha, meva, sītti). And then Sakka asked the Buddha that was there any way to eradicate papanea? To practise the contemplation of feelings.

This khandhas always going towards death. If you are going the wrong direction (miccha-maggan) deaths are never end. Only by right direction (samma-maggan) will end deaths. Everyone at the time of death with citta arise (consciousness belonging to a cognitive process, here for taking rebirth). These are not free from sense-objects. Before a being dies seeing black dogs, hell signs etc. for a new destination of rebirth. The dying person knows his way to rebirth. Tears run down from his face because I had lived a bad life so I will have a painful rebirth. At that time everyone has remorse but too late for correction. All living beings no one dies without seeing the objective signs. Now, if you are making preparation it will be ready at the dying moment. How much kamma still left nobody know? (In this present life for continue to live)

It's possible even today or tomorrow for death. There are also through the intervention of destructive kamma (upacchedaka kamma). If you are still going on pulling the time will be a foolish person.

(Sayadaw continued Sakka's story) Envy & avarice are attracting dangers & evil things. They are mental states of sosa. In this life will have enemies & painful rebirths. It don't come during meditation, but in daily life of actions or activities. So in our daily life & mindful attention contemplate them. At first it's difficult to practise & mental states, but later you will get the habit of it.

should we

(T₂) [Sayadaw talked about dying & rebirth at the beginning] At the time of death, have to cling anything or don't want anything to come into the mind? It's important don't want anything or the knowledge of not want anything to come in. Have to die & this knowledge die & the knowledge of not wanting the khandhas. Prepare & practice before death. Have to discern the impermanence of anicca, dukkha, anatta, asubha, dukkha sacca. Of these 5 points at least discerning one of them, so near death the knowledge will come in. Before death, one has to realize the Path knowledge. Even though you can't do it at least should have the insight knowledge. Near death by contemplation still have the chances for become sotapannato araham. By having habitual kamma (acinna kamma) near death become asanina kamma (near death kamma).

(Sayadaw explained the process of Sakka's question)

Feeling (vedana) lead to → mental proliferation (papanca) → Thinking (vitakka) → desire (chanda) → love & hate → envy & avarice or stinginess (issa & macchariya) → Danger & Sickness.

To overcome it contemplation of feeling (the source).

(T₃) I have to warn you all, that because of your good kammas all are still alive. How long it's? I have to answer for you it's until now. I will give you an example. A lake is full of water after raining. Because of the hot sun the water in the lake become less & less. But the fishes in the lake don't know it. The water little by little dry up the fishes are also closer to die. The water dry up means for the fishes to die. Do you know it? These fishes are human beings & the water become less & less means their kammas are used up slowly. For older people their karmic water nearly dry up now. Is it the time for them looking for pleasures like the fishes or searching for the deathlessness? If the lake dry up the fishes must become the food for eagles & hawks. Here eagles & hawks are referring to the 4 painful rebirths. I have to remind you 2 things. Some are near death because their karmic water become less. But concern for others who are still far away from death. They are still busy & family matters & business. So I remind you to make preparation for death now. Practice for the dying of tame is looking for deathlessness.

(Retold the Sakka's story here) In this discourse the Buddha mentioned 6 types of feeling.
 ① 2 pleasant mental feelings (somanassa vedana) ② 2 unpleasant mental feelings (domanassa vedana) ③ 2 neutral mental feelings (upekkha vedana). Each type of these vedana can be divided into wholesome & unwholesome (kusala & akusala).

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① The wholesome pleasant mental feeling (kusala somanassa vedana). The example of it is seeing anicca the mind develop joy & happiness. ② unwholesome pleasant mental feeling (akusala somanassa vedana) ③ Wholesome unpleasant mental feeling (kusala domanassa vedana) ④ unwholesome unpleasant mental feeling (akusala domanassa vedana). Example of it is disappointed in one's own practice (no progress, the commentary gave the story of Mahasiva) ⑤ Wholesome neutral mental feeling (kusala upetkhha vedana). ⑥ As an example is ripassamaupetkhha. ⑦ Unwholesome neutral mental feeling (Akusala upetkhha vedana).

(14) Sakka the king of gods asked questions & the Buddha answered. At the same time he observed his khandhas & entered the stream. Before the Buddha arisen in the world he was the king of the gods. He was a thoughtful person & asked some questions to some teachers of the time & nobody could answer him. These questions were also could only answer by someone who had realization of the Dhamma (especially the Buddha). Therefore it's important to understand the khandhas. Because of not understanding it we are quite along time in the round of existence until now. Instead we are always to craving & wrong view (tanha/ditthi). So wandering in the round of existence to the dangers of old age, sickness & death. Now, you have the chances so try hard in your practice.

Everyone has the desire of to be healthy & happy. But why human beings have a lot of sickness & short lives. Because of envy & avarice. Most people think it's the causes of foods, climate & other causes. Stay away from envy & avarice will be less sickness & have a long life. We have to count also the past & present lives as both causes. Envy is don't want to see or hear of other people goodness & happiness. Macchariya is meanness. All these things come from the Sakka-Pannha Sutta (Digha Nikaya) & the ripassama practice come from other suttas. Issā is anger (dosa). Macchariya (displeasure) is also anger. If they come contemplate anicca. It's ^{the} contemplation of the mind-cittarupassone. By contemplation black thing become white. Cutting off defilements means it's now arising & cutting it now. In that way we are free from sickness in this life & from suffering in next life. Don't be negligent. Everytime they arise must contemplate. They will benefit you & impermanence. Not only free from sickness & short life, also cut off the dependent arising process. If you know how to use it become medicine. If not become poison.

Where is issā & macchariya come from? From love & hate. These dhamma are good for contemplation. Love & hate are lobha & dosa. If these are coming in a com contemplate it, the root cause of issā & macchariya are cut off. So cittarupass- is good. Delusion (moha) also cut off. It function together to them (sahajata) If you can contemplate everytime lobha, dosa, & moha come & cutting off the dependent arising from the beginning, middle & the end (To understand this point see the 12 links of dependent arising)

You have to look for or search for contemplation or contemplate when it's arising?

Ven. Sir, it's only arising (Some people think vipassana contemplation is looking for something to contemplate). Where are love & hate come from? From desire (chanda). If you have doubt it's ignorance (avijja). Without contemplation will become wrong view. If you contemplate wrong view & doubt die away, & will become sotapanna. Why we don't become sotapann? Because we don't contemplate whatever is arising? Without any doubt & can contemplate impermanence sotapann is easy! Where is desire come from? From thinking.

(15) (In the beginning Sayadaw explained that in our past lives we were doing wholesome deeds & making prayers to meet the Buddha Teachings & had the ears to understand it. Now, we are having these chances. If we don't practice all these become fruitless). The Buddha said that even how much perfection in the past we had fulfilled it & if we don't practice now accordance to the Dhamma (Dhammanu-dhammapatti) will like a lotus bud can't open up. In the same way our lotus bud of knowledge can't open up & die out. (Sayadaw gave the example of layman Peya in the Kassapa Buddha time) without the Dhammanu-dhammapatti it's become fruitless. Also like a good meal without any salt in it. Work hard before death come, & important to discern anicca. You only need to fulfill that one. Also like a lottery number. Only miss a number you loss the chance to win. The latent defilements are always waiting for you to push you down into ^{the} painful rebirth. Don't delay your practice by moving around for tomorrow & the day after tomorrow. The Buddha warned us about the 5 future dangers in the Anguttara Nikaya. Dangers should not be wait for but have to shun away. Don't take it as I am pushing you for practice. I see the great loss that warning you.

(Retold the story of Sakka) Where is vitakka come from? From mental proliferation (papanca) or tanha, mana & ditthi. Where is papamea come from? From 3 types of feelings. Sakka entered the stream by meditation on feeling. Many yogis benefited by contemplation of feeling. Sariputta became arahant by feeling & his nephew Dighanakkha also. Every feeling arise have to contemplate. You will only see the arising & the passing away of it. Dhamma reality become the Dhamma knowledge. Then it become accordance to the Dhamma. The Buddha asked us who have paramis only to fulfill this one. In this way we know the nature of our khandhas. Without knowing it papamea dhamma follow.

(16) In the Anguttara Nikaya, the Buddha warned about the 5 dangers human beings will encounter in the future. So he reminded & encouraged people to practise diligently now as the 5 dangers would surely to come. King Pasenadi of Kosala also had the 16 dreams on future human beings & the Chakkavati Sutta in the Digha-N also mentioned by the Buddha about the future human beings & societies. All these suffering & unfortunate things happen to human beings because of immorality.

(17) Old age: At this stage the body become weak & the mind dull. So difficult for practice. Practice ^{effective} should be continuous. With a dull mind & weak karma the practice will not effective. When we were young wasting our sharp mind & good karma for defilement was a great lost.

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The Buddha didn't want people to wait for the 5 future dangers. Instead wanted them to finish their practices. If you don't do it now, then you are waiting for the danger of old age. Waiting for forgetfulness. Waiting for the danger of can't practise. Waiting for the round of existence or painful rebirth. Work hard to finish it in this life. If you don't practise just only wasting your good kamma & intelligence for worldly matters.

If you have khandhas you have the danger of sickness. Before you are sick you are doing what craving tell you. When you are free from illness & practise easy to progress. There are sayings, when you are young looking for wealth; & when you are getting old looking for wisdom. All these are wrong! You are waiting for your disadvantages. The Buddha said that should not wait for the practice, but you want to wait. Now, you don't encounter ^{the famine} yet but if you getting old it can be. At that time can you practise because of ^{concerning} about livelihood? Human beings have different views & doctrines become disharmony. It's not good to lean towards any side & has to hide oneself away. In the future when the Sangha split it's not easy to pay attention to the Buddha Teachings & difficult for practice.

(Continued Sakka's story) Pleasant mental feeling connection & sensual pleasure should not be happened. Connection & Dhamma is good. Unpleasant mental feeling also should not be happened related to sensual pleasure. Related to Dhamma is good. When you can't teach your children & indifferent to them is neutral mental feeling (domanassa upetikha). It's also not good to happen. Equanimity of insight is good (vipassanupatibha). I am still analyzing them & not put into practice yet. Explain & Dependent arising become more clearer. Without it the Dhamma is not finish. If you can cut off the process ^{& then} do it. If you can't just continue the process. In the khandhas just these 2 processes exist & no other. Without them no 4 Noble Truth. If you don't cut it off there are only dukkha & samadaya saecas. If you can do it become nirodha & magga saecas. Without including Noble Truth there is no realization. The 3 positive feelings cutting off the dependent arising & the negative feelings continue the process. Developing the 3 positive feelings & contemplating the 3 negative feelings as objects of contemplation.

Body Moving towards Death 4th March 1960

Don't mess up the I & me & the feeling. Vedana is feeling. I & me is wrong view. They are different. Feeling is arising here & passing away also here. It's arising there & passing away there. The patient has to follow in this way. Contemplate the impermanence of the feeling arising. Even the whole body is in pain contemplate where it has the most severe pain. Feeling is a mental state of feeling. Wrong view also a mental state. They can't mix together. Example, feeling appear in the body. I & me appear in the heart. They are different. Feeling is impermanence. Knowing that it is not I & me is insight knowledge. In this way you have to contemplate until all the feeling cease. Then all feelings end. It's vedanakkhandha so the whole khandhas disappear. At this place the ending of khandhas appear. Every feeling arise can be followed by contemplation of impermanence & taits (asava) diminish.

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Ven. Phagguna died after became an anagamin (non-returner). After he passed away Ananda found out that his whole body was no defect & looked like as normal. So he informed the Buddha about it. Before he ^{was} practised ^{was} tortured by the sickness because seeing the body as a composite thing. He was messed up the feeling & I & me. The Buddha taught the monks 6 ways of dying. 3 for ordinary people & 3 for trainer (sekha). ① By listening to the Buddha's instruction on feeling separated from the sense of "I" could realize the fruit of sotapana to anagamin (as above to Phagguna) ② By listening to the instruction of a Buddhist monk ③ Without the Buddha & any monk at the time of near death should contemplate one's own Dhamma & die in the knowledge of insight. The Buddha was not existing anymore. Also not easy to get a monk near death & don't know the time of death. People can die anytime. The best way is contemplation of one's own Dhamma.

Craving Come from Affection

6th March 1960

Touch your body. Is it warm or not? It's burning in the fire of decay (jvara). The body become mature because of it. A bamboo tree will fall after burning in more fire. In the same way the khandhas burning in more fire of decay become painful & sick. It's burning in the fire of sickness. You are sitting & can't keep your body still & changing from this side to that side. This is burning in sickness. If the body is in more burning just prepare to go to the cemetery. Torture by these things all the time that it's the truth of suffering (Dukkha Sacca). These things are happening because of the 5 khandhas. It's the cause of suffering. Anyone who doesn't practise want to live in these suffering. When you are sick & unpleasant feeling arise, contemplate it & cease. If you follow them to the end, it disappear. Then dukkha also disappear. The Buddha said that having the khandhas, having dukkha. So vedana arise & follow them to the end. If vedana cease & then dukkha cease. People want to free from sickness. But they don't do the work to free from it. So if you are healthy contemplate & if not also contemplate. There was a discourse called Bojjhangga Sutta (Factors of enlightenment). When Buddhists are sick they recite this one. Maha-Moggalana & Maha-Kassapa were sick. So the Buddha taught them to recite the Bojjhangga. They did it what the Buddha said & cured their illnesses.

You all are contemplating impermanence & developing The factors of enlightenment. But most of you reciting it. These Dhamma are for contemplation. In the Sutta it was said that bhāvitā & bhāvūlikatā. Bhāvitā means contemplation & bhāvūlikatā - contemplate many times or developing. When you are in good health by contemplation preventing vedana & during sick cure vedana. It's like taking medicine. So contemplation is magga saceca & vedana cured is nirodha saceca. Nibbana is in this body. Don't go & search it anywhere. As an example is Buddhagaya & you will never find it. (Then Sayadaw referred the story of Rohitassa Devata searching for the end of the world) Vedanamkayo Bhikkhu Nibbanam - Bhikkhu, The extinction of feeling is Nibbana. Khamas cease^{is} also Nibbana. Craving cease^{is} also Nibbana. Don't afraid of old age, sickness & death but the affection of tanha. This is the most difficult thing. We are living tanha in the whole round of existence. Practise insight into the affectionate things until disenchantment & no desire of them.
desire

Two Kinds of Speech of the Buddha

30th December 1957 / 25th March 1960

There are 6 kinds of speech by man. The Buddha only used 2 of them. These are:-

- ① Not good, not true, not benefit, people don't like it
- ② Good, true, not benefit, " " " "
- ③ " " , benefit, " " " "
- ④ Not good, not true, not benefit, people like it
- ⑤ Good, true, " " " "
- ⑥ " " , benefit " " "

The Buddha used only no. ③ & no. ⑥ types of speech. These speeches also connection to sila. So practitioner should follow these kinds of speech. Buddha used no. ③ speech according to time & situation. If needed to wait for the time & he waited for it. The Buddha used no. ⑥ speech as soon as without delay. Sayadaw said he could not help lazy people, but can help people even they are dull until they understand. We should use these 2 kinds of speech skillfully in our daily life. These are using by noble & wise people.

The Buddha used 2 kinds of speech. ① Good, true, benefit & people don't like it. We have to use it according to time & place. ② Good, true, benefit & people like it. We have to use it without delay. As an example, the Buddha used it to teach Bahiya Daruciriyā before he died. After the teaching he was killed by a cow. Sacea Dhammas are not popular to people. But the Buddha was using it for his whole life. The 2nd type of speech is very important because for living & dying man can die anytime. Another point is concerning to young age & old age. When getting old difficult to listen Dhamma talks & not easy for practice.

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(Sayadaw talked about phassa-contact in practice) Because of contact many feelings arise. If you can contemplate phassa until the end is Nibbana. But it's difficult them feeling. Dukkha vedana is more coarser than sukha vedana. Therefore more easier for contemplation. Whatever kind of feeling arise contemplate anicca. Anicca is in the khandhas. The ending of it also in the khandhas. Impermanence is dukkha sacea & The ending of it is nirodha sacea.

Time & Timelessness

19th April 1960

Time is referring to Samsara (round of existence) & timelessness to Nibbana. Sayadaw gave an example of timeless Dhamma in The Anathapindikovada Sutta (Instruction to Anathapindika by Sariputta near his death) of Majjhima Nikaya. The source of time is ^{The} Sun & ^{The} moon & without them is timelessness. With time we are eating by it. So that our life span becoming shorter & shorter. Instead if we are eating time then we transcend it. According to Dependent Arising, The direct order (anuloma) is eating by time & The reverse order (patiloma) time is eating by us. So Nibbana is timelessness & Noble Eight Fold Path is timeless Dhamma.

Sayadaw explained the 12 links of Paticcasamuppada & took the 8 factors; i.e. from vinnānam to kammabhaava as present khandas process. Without practising we develop These 8 factors all the times. With practice only 3 factors, i.e. from vinnānam to feelings arise & Then cut off the continuation of the process.

feelings arise & then cut off the communication of the mind.
After the morning time & follow by night time is nothing to be happy about.
Because the body is eating by time & the good things are gone & bad things are leaving
behind. In reality there are no profit for us only lost. We are living under the sun
^{The} & moon, & time appear. Human good karmas & intelligence are always eating by
them. In the end we are becoming helpless. So we have to liberate ourselves under
the influence of time. In Nibbana there are no sun & moon. Therefore no day
& night time. Time was eaten by The Buddha & arahants. Even only become a
sotapanna a lot of time has been eaten by him. Time can only eat him again
not more than 7 lives time. These time & timelessness came from The Buddha,
who taught the 500 monks who were brahmins before. They had connection to
The Bodhisatta in their past lives. After death take rebirth again is like
a stick fallen on the wound. Because after dukkha, then dukkha again.
Don't take the 5 khandhas as this is mine, This I am, & This is my self. Contemplate
them as impermanence, suffering & not-self. The Noble 8 Fold Path is timeless Dhamma.

Near Death & The Five Mind Moments

29th May 1960

No one can die without seeing the way of rebirth. By seeing them in the near dying mind moments (vithicitta). Seeing the destinations in the near dying 5 mind moments & then pass away. After the dying mind moment already dead. Just send the corpse to the cemetery. The 5 mind moments are wholesome or unwholesome mental states. As example in unwholesome mental states, seeing back what one had deceived others or remembered them. Seeing back the unwholesome karma one had done.

As an example for wholesome mental states, seeing back making Dana. For Vipassana practice seeing the impermanence of the mind-body process reappear. Seeing back the impermanence of the khandhas. People seeing whatever used to them (Habitual tendency this point is very important). Dying means one seeing back what one had done before. Some seeing the destinations they will take rebirth. As examples, hell fire, hell works etc. & tears rundown from their faces. At that time there is no time for making correction. Therefore before death, from now on we have to prepare. You can't even talk to your children & wife besides you. He is in fright what he is seeing. Those who can cry out cry in fright.

There were very few suttas making correction near death. The Buddha gave some instructions on this. By making preparation & insight practice. Near death discerning impermanence & these are anica khandhas, dukha khandhas & then become sotapanna, sakadagamin & anagamin before death. Even die in impermanence take rebirth in heaven. (Sayadaw mentioned about Mahanama the cousin of the Buddha). He was a sotapanna but didn't know about it. So he asked the Buddha what happen to him if he died in accident. The Buddha answered that he didn't need to worry about it. And already had the good quality for dying. Therefore you all must prepare for impermanence. If you can have the ears of listening to the Sutta Dhamma, is a tihetuka person.

King Milinda asked Ven. Nagasena, "Is Nibbana always exist or not?" People who can discern anica in practice it's exist for them. The ending of anica is Nibbana. If you contemplate the mind, the mind covers up Nibbana. If you contemplate feeling the feeling covers up Nibbana. If you follow them to the end & uncover it & then Nibbana will appear.

From Vulture Eye to Wisdom Eye
26th September 1960

The dukkha you all know are headache, throat ache etc. Even animals know them. This is not the kind of dukkha known by the disciples of the Buddha. The first kind of knowing is ordinary knowing (by listening talks etc) & later by direct knowing & contemplation. Only by the penetration of dukkha penetration

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That not wanting dukkha will come. As an example vultures like the putrid carcass of a dog because it's the vulture eye. Whatever existence you get only dukkha & asubha (suffering & loathsomeness). So you have to change your vulture eye to wisdom eye. King Milinda asked Ven. Nagasena that everyone could realize Nibbana. Not everyone, only people know dukkha & not wanting it will realize it. Knowing dukkha & penetration of dukkha can realize it. The vulture eye or worldling eye means craving & attachment - the cause of dukkha (samudaya). You all know the coarse dukkha. Don't know the subtle one. In all dhammas feelings are the biggest things to cover up Nibbana. The real torturer to you all is pleasant feeling & guise as happiness. The real happiness is santi sukha - the peacefulness of Nibbanic happiness. The reason not arrive to Nibbana is you all take the happiness of feeling as real happiness & can't throw it away. It look like this simile. You pour some honey into a plate & leave it there. After sometimes ants come & eat it. Later they die & sticking there. They were tortured by pleasant feeling & dies. Now you know that in the whole round of existence living beings were tortured by feelings. Another simile is a fish in the water. A fisherman used a bait & left it in the water. The fish sees it (neutral feeling). After seeing & wanting to eat it (pleasant feeling). Goes & swallows it & the hook pierces its mouth (unpleasant feeling). The fisherman pulls it up & beats it to a stick & flies to dukkha vedana.

So all feelings are enemies. Therefore all living beings don't know dukkha & not arrive Nibbana. By not knowing dukkha & no insight knowledge comes. By ⁿnot getting insight knowledge By not getting insight knowledge & transcendental knowledge never come ~~arise~~ arise.

The Burden of the Khandhas

3rd October 1960

The khandhas only have sub-moment arising (uppada), sub-moment presence (thiti) & sub-moment dissolution (bhanga). Nibbana doesn't has these things, & also old age, sickness & death. Khandhas is the real truth of dukkha. It was mentioned to the monks by Sariputta near to his parinibbana (passing away) Khandhas were always burning to the fire of defilements. Therefore in the whole of Samsara never had peace of mind. Carrying around these khandhas was heavier than Mount Meru because when the world ends it would be disappear. But the khandhas would continue for existence.

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Therefore Nibbāna is for someone who enters into Nibbāna (parinibbāna) will welcome to gladness. The way of insight is watching the khandhas. Whatever is arising if you are watching at it will see it as not there. Because the knowing mind & the contemplative mind can't arising together. The arising is change (viparināma) & non-existing is perishing. Therefore only change & perishing. It's the characteristic of truth of dukkha - viparināma lakkhanam dukkha sacca. If you are following the khandhas process only seeing change & perishing - ehi passiko. If you are seeing the change & perishing it become the knowledge of seeing the truth. After seeing them for sometimes in this way & later become don't want to see it. This is the knowledge of disenchantment (Nibida Nyan). Seeing the change & perishing is the knowledge of the way as it's (yathabutu Nyen). If the knowledge of not wanting come in, then the 5 khandhas disappear. This is leaving from the khandhas. If you ask where it gone. It's arriving to Nibbāna which is without khandhas. This point is very important. The nature of the khandhas are changing & perishing. If you are seeing these & get the yathabutu nyen. If you are continuing to contemplate will become disenchanted to them. Yathabutu means ^{be} the right seeing. Becoming Disenchantment don't get up & leave, but have to continued your contemplation.

Understanding

The Knowledge of Insight Practice

13th & 14th November 1960

To get the first Path Knowledge (magga Nyan) must kill wrong view. Wrong view is sticking in the 5 khandhas. Wrong view arise because of not knowing the khandhas & the dukkha khandhas. First strip off wrong view by perception (sanna). Later dispelling them by contemplation. Hence, These are the 2 stages of practice; i.e intellectual, practical & realization knowledges-(ñata parinā), (tirana parinā) & (pahana parinā). So, wanting to ^{need} strip off wrong view need to explain the 5 khandhas. To understand the 5 khandhas, to know the Dependent Arising (Paticcasamuppada). Without knowing it, then have doubt about the source of the khandhas. Dependent Arising has 2 kinds; i.e in the book & in the present khandha. Must know the present D. Arising. Wrong views & doubts are sticking within the 5 khandhas. It happen because of not knowing their arising & ceasing. It happen because not understand the law of D. Arising. D. Arising of the past was already gone so nothing to do to us now. Future also not arising yet. Only the present is important. Everybody khandhas is the process of cause & effect. So, only explain about mind & body is not enough. According to the book to kill ignorance & volitional formation (avijja & sankhara), By knowing the present D. Arising is right. But this body is the cause of past D. Arising. The real have to kill is the present arising of avijja & sankhara. By knowing the present D. Arising, Then ignorance become knowledge (avijja become vijja).

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Without ignorance will not do make sankhara. So have to practise become vijja & asankhara (discernment & not compounded). To prevent the fruits of ignorance & formation to arise start from the present khandhas. In this way no new khandha tree grow out. Without this then it will be never ended. So to know the present arising khandhas. For example, eye contact to the form & eye consciousness (seeing) arise. The eye is the present arising material phenomena & the form also. New eye & new form, new mind, new feeling, new perception & the volition wanting to see also a new one. All these new 5 khandhas are arising now. These new 5 khandhas are nothing to do to the past & future. From sense-consciousness to feeling; i.e the 5 khandhas are arising together. In the text writing it down in separately but in the real process appear together. So the present 5 khandhas are not the 5 khandhas gave birth by mother. Also not created by God.

Only knowing the khandhas which are now arising will know the khandhas, now is passing away. You all don't know how to watch a movie. When you are looking at the pictures on the movie screen you think it's permanent. In reality what happening is within a minute many pictures are arising & passing away. These can be only known by looking at the role of film in the machine. The material phenomena at the eye caused by the past karma were already ceased. Now is the new material phenomena caused by the new karma. (Sayadaw also mentioned an important point that when the 5 khandhas are arising we only aware of the most prominent one). For example, in a soup when salt is more prominent than the others & we say it's salty. But in reality inside the soup including other tastes also, such as sweetness, spicy etc. Within the 5 khandhas of the seeing mind, consciousness & feeling are more prominent, but the other 3 khandhas also arising together to them. (And then Sayadaw explained each one of them & the connection of cause & effect). Eye-base & form elements are the causes (paticeasamupad) & the 4 mind khandhas are the results (paticeasamupara).

So, there are no personality & living being only cause & effect process, phenomena. Do you have any wrong view & doubt as where I came from? Material phenomena are only material elements, don't come & confuse it. Mind phenomena are only mind elements don't come & confuse it. Material phenomena are conditioning by karma, citta (mind), utu (temperature) & avara (food).

Not created by maha Brahma & God. By knowing the causes doubt is overcome. Knowing that there are only mind & body phenomena can wrong view come & stick to it? No, in this way wrong view & doubt fall away. This is only in intellect & not by practice. There are 3 ways to dispel them; i.e by intellect, practice & extirmination (study, practise & realization). The 5 khandhas are arising & passing away & replace by another new khandhas, etc... in this way without end. (The past karmic energy support these continuation) For contemplation no need to contemplate all the 5 khandhas, only one of them. It's ^{the} contemplation of impermanence ^{and} also one's own death. After you have seen your own death all the times & do you still want it? The Buddha said that if you are looking for the beginning of a being it will never end. Why is that? Because all these deaths can never come to an end. When every khandhas arising & can't contemplate then D. Arising continue & will receive future khandhas continuously. By contemplation it can't. Vipassana is contemplating one's own death. After seeing your own death do you have any affection to them. Is the way of discerning impermanence the Buddha & worldling (putthujana yogi) are not the same rate. As example the Buddha in each moment for the mind $10^7 \times 10^5$ times & matter $10^7 \times 5000$ times. These rate were after became a Buddha. Before enlightenment could not discern that much. Even the Buddha & Ven. Sariputta are not the same rate.

To Deal w/ Wrong View & Doubt 14th November 1960

Sit comfortably & observing the breath in & out ^{normally} normally. This is oriented for Samadhi. Samatha by itself can't arrive ^{to} Nibbana. Let us talk about vipassana. After you are observing the breath for sometimes there arise an itching sensation, at a place on the body. Before this is not exist. It's changing now (viparinama). Changing is arising the change disappear is perishing? Only arising & passing away exist. After stop anapanasati for awhile & observe, seeing the arising & passing away. Changing is the truth of dukkha. What the Buddha said was right. Knowing is magga saccā. In this way following all the arising phenomena & seeing their arising & passing away is truth of dukkha. Then you know what the Buddha said that clinging to the 5 khandhas was dukkha saccā. In this way whatever mind arise & know, feeling arise & know. You discover them on the whole body. They are arising without any gaps for a needle to get in. Kaye sabavam vittivaa - knowing the nature of the body. You know that one's body is truth of dukkha. Don't follow anapanasati, but but if Samadhi & discernment become weak then return to the breath. Observe the mind at the heart base which is knowing the breath.

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After that follow whatever arising & without anything to follow just return to the breath. This is knowing the phenomena of dukkha, so its mindfulness of the Dhamma-Dhammappassana Satipatthana. Practise as the simile of a spider taught by Ven. Nagasena to King Milinda. By watching & catching you will get the prey of impermanence. After you discerning them as disgusting & disenchanted knowledge develop. Before you discern the impermanence of dukkha, & now is knowledge of disenchantment. If you are becoming disenchanted then it's the 2nd development of knowledge. After disenchantment I want to remind you. Continue to follow the arising phenomena. They will show you the truth of dukkha. After that develop to the knowledge of not wanting. Because it's the assemblage of dukkha that become the knowledge of not wanting. And then all dukkha will come to an end. Dukkha nirodh nibbanam - you will find Nibbana, the ending of dukkha. The death of tanha-ditthi is Samudaya Sacca. It extinguish the hell fire & wok. (In this talk Sayadaw urged his disciples to do vipassana first & later for business) you have practised vipassana during your daily life, such as eating, working etc. After you are closing the doors of painful rebirths & can do live as you like. Because old age, sickness & death are always there. You have to practise hard before death come & before your kamma & intelligence become weak.

For healthy & safety life people are looking for refuge here & there. Sometimes to superstitions & wrong ways. If you have envy & avarice will never safe from dangers. You have to make precautions beforehand when it come know how to defend it. Don't forget about that treasure accumulate to treasure & rubbish to rubbish. If you have love & hate then envy & avarice will come. Greed & anger are the source of it. If you are practising Dhamma then you are the insider of the Sasana (Dispensation of the Buddha) & without it the outsider. The outsider can't enjoy the Sun & the moon of the Sasana. If you die earlier Sasana also disappear for you. So there are 2 reasons for it disappearance. Die early & not practising. Love & hate come from desire. Two kinds of desire, wholesome & unwholesome. Desire come from thinking. You can't sleep at night because of too much thinking. So have to contemplate thinking (Vitakka).

Wrong view & doubt are sticking in the khandhas. So have to know the cause of the khandhas. To understand the khandhas have to know Dependent Arising. Without fallen off ditta beings are wandering in the pleasant & unpleasant existences. The cause of the khandhas is dependent arising. From there you know how to strip off wrong view & doubt. Real understanding of it are quite rare (Sayadaw emphasized was true, most Buddhists even don't know about it). Want to strip off ditta have to understand the source of Dependent Arising. Without knowing the causes of the khandhas stuck in doubt. Don't know the result stuck in wrong view. This is a very important point. In the Samyutta Nikaya the Buddha mentioned that it was more important than the head was burning in fire & the body was piercing in a spear. Had to deal in wrong view first & later the other problems. Don't take it as frightening you. There is nothing more frightening than wrong views. The Buddha used his knowledge & saw that nothing was more serious than wrong view. There were a lot of stories on killing parents (Nowadays a lot of news on patricide & matricide appeared in the east & west). If you have ditta & tanha will come. Forbid the Path & Fruit is ditta. Resistance by wrong view & doubt even someone discerning anicca can't realize Nibbana (Sayadaw in his many talks emphasized this point very often). If you don't intellectually dispel wrong view beforehand whatever you are seeing can't realize Nibbana. There were many stories in the Pali texts. As examples; Ven. Anuradha, Ven. Channa & Ven. Yamaka. They couldn't realize the Dhamma before because of their wrong views. Only by the help of the Buddha & Ven. Sariputta that became success.

Khanda Paticcasamuppada - doesn't mean the whole say of process but what happening at the present moment. Present khanda is not the khanda gave birth by mother or yesterday khanda, but the new arising khanda. If you know this free from the permanence view of permanence. From young you grow up is eternalism - sasata ditta. People will think the new arising khanda is nothing to do in the old khanda, Then it become annihilationism - uccheda ditta. So wrong view is sticking here & there. These 2 wrong views are hindering the Path & Fruit knowledges. The Buddha said to go on the middle way. The matter of the eye are conditioned by kamma, citta, utu & ahara (action, mind, temperature & food). Eye consciousness is caused by arom-dvara (sense door & sense object). By knowing these free from uccheda ditta. The cause is not broken off. By intellectually free from ditta & discerning impermanence can enter Nibbana. These 2 wrong views are coming from identity view - sakkaya ditta.

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Don't let these views arise in the 5 khandhas. The Buddha said if you had any one of them even didn't have the knowledge accordance in the truth - saccavulomika nyan. If you have identity view ^{also} & can be have all the 62 wrong views. By knowing that it's the process of cause & effect & not created by Maha Brahma or God, and then free from doubt. Cause & effect phenomena, not a person & not a being. Condensed the 5 khandhas, only have mind & body? In the discussion between Ven. Sariputta & Ven. Maha Kothitha, it was said that by contemplation of the mind including the body. By contemplation of the body including the mind. Vinnānam & nama-rupa (consciousness & name-form) are also the same way. These examples were good by the Buddha & Sariputta. They are depending on each other. If one of them are is collapsing & the other also. Therefore, Sabbe sankhara anica - All conditioned phenomena are impermanent. Every day people are doing uncountable unwholesome kammas. So the result would be also a lot but the time is not ^{yet} arriving to give the result. They are not doing anything to cut off the kammas. Because of vedana living beings are doing a lot of kammas (^{feeling} ^{conditioned} craving ^{action} paccaya tanha kammabhave). These are kammas desire for khandhas. You all take kamma as parents so rely on them as kam father & kam mother (kam - Burmese word for kamma). But the Buddha taught you to rely on nyan parents, nyan father & nyan mother (nyan - Burmese word for nānam). Between feeling & craving insert knowledge. You divide the 5 khandhas & get the 4 Satipatthāna. If you can contemplate impermanence to anyone of them, then craving & clinging are gone. Therefore the Buddha declared that he had got rid of all wholesome & unwholesome dhammas. Wanting to cut off kamma practice in one of the Satipatthāna. Without it become a human ball & kick by the wholesome & unwholesome dhammas. So must contemplate impermanence to one of the Satipatthāna.

Contemplate Anica, Perceive Anica & Know Anica
1st February 1960

[Based on Sadanta Sutta, Anguttara Nikaya. Five hundred Licchavi princes were talking "What are the most difficult things to come by?" They thought about the 5 things as; horse, elephant, jewels, woman & a rich person. They asked the Buddha & he answered the 5 rare things to encounter. These are:-

- ① To encounter the Buddha's Sasana
- ② To encounter a teacher who can teach the Saicca Dhamma
- ③ By understanding of the Saicca Dhamma
- ④ After understanding & put into practice & discern anica (Dhammaru-dhammapatipatti).
- ⑤ Repay the gratitude by realization of the Dhammaru → द्वयः इति।
→ (To the Triple Gems & the teacher)]