

If you don't try even one of them & only has zero left. And then I myself can't help you. If you try one dukkha & all are included. (This was from Saccasamyutta) The maggavā analyze it as dukkha. So it includes magga saccā. Magga arises & saṃvaya ceases. Khaṭhānirodho nibbānena - The Cessation of khaṭhā is Nibbāna. And nirodha saccā appears.

Dependency is Wavering

In The Petakopadesa Text (an old commentary) mentioned as, if someone was wanting to enter the stream had to fulfill These 2 factors.
① Listening to saccā shamma; ② and after that had right attention, such as materiality, feeling..... consciousness, dukkha, etc. There are 2 ways of knowing the truth. Knowing by hearing from a teacher's teachings. And practice accordingly to the teaching & knowing directly, making decision by oneself. Right attention also 2 kinds. Right attention from the teacher's teachings.

— — — ^{come} from direct practice. Decision comes from right attention
In the practice will realize the Path knowledge. By knowing thoroughly as real dukkha & dukkha disappears (khaṭhā disappears). You know dukkha exist & also not exist. It's penetrating dukkha & realizing the cessation. Only can make one's own decision that the 4 Noble Truths will be completed.

Heavenly mansions in the celestial realm & hell fire & works in the hell have arisen are waiting for us. Here dukkha ceases & all these things ready for us are disappeared. With dukkha ceases & the disappearance of the results there are happening at the same time. So you ought to do this task. If you still don't arrive to this end of knowledge & shouldn't relax or feel safe.

We have uncountable wholesome & unwholesome karma of our own.
(The untrained mind usually takes pleasure in unwholesome things. The defiled mind only doing defiled things. Therefore we can justify our wholesome & unwholesome - merits & demerits.) You have to demolish the 4 painful rebirths from here. Taking seriously for your own matter. You have a lot of your own debts. Still immersion in pleasures. What kind of people you are?

The Buddha taught the way to Nibbāna. Taṇhā & ditthi are connecting to each other, as e.g., my song etc. If you always have dependency on taṇhā & ditthi ~~as~~ in the state of wavering. (Sayadaw gave the following example. Orchids grow on a rock; in the earth quake, the rock is shaking & the orchids also.

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In The Channovada Sutta, Ven. Mahacunda (Sariputta's brother) was reminding to Ven. Channa, who was very ill & wanted to commit suicide. He told — — —, the Buddha taught the monks constantly given close attention to this point. For someone had dependency was wavering. Someone was ^{independent} was no wavering. Without wavering & there was tranquility & no inclination. Without inclination, no coming & going, nor passing away & between being reborn. There was neither neither here nor beyond nor in between the 2. This was (the end of dukkha.) Our khandhas connect to tanhā & ditthi, e.g., if you're sick. The khandha is always changing & perishing. If you always have affection to the khandha to tanhā & ditthi & it's always connecting. These 2 shammas are very important. (i.e., tanha/ditthi & khandha). You're very pleasing to the wavering. If ^{② change position} khandha & tanhā/ditthi are not connecting & no wavering. For not having wavering how to do it? By watching & observing the khandha & you'll see its unstoppable perishing. If you seeing impermanence & tanhā/ditthi are falling off. Tanhā & ditthi are the closest to our khandha. Vipassanā is watching & observing the nature of the khandha for what is happening to it. If, it's rising & falling & just knowing it as rising & falling. If, it's in dukkha & just knowing it as in dukkha. If, it's showing not yours & just knowing it as not yours. Watching & observing it like a stranger (alien) & will know the anatta nature. Someone not in wavering, mind & body are peaceful & free from kilesa. By knowing its nature thoroughly free from kilesa. Doing the sitting & observing need to be taught? Watching & observing to nyan & the khandha'll tell its nature. With a lot of contemplation will understand dukkha nature. It has dukkha & only tell dukkha to you.

The Creator

After you know how bad the mind is & will become disenchantment to it. Therefore let us contemplate the mind. The result of this khandha came from kamma. Could it be done by itself alone? You must ask me. Did it has any leader above him? The mind controlled & governed mind is controlling & governing on kamma. Mind is the cause & kamma the result. Kamma is so strange & wonderful & the mind also. With the mind, in the future the result will arise. You're following the path without ending. Does everyone has the same result? For examples, body, face, etc. It's not the same that there is something controlling it.

Kamma strongly making the construction & each one of us is not the same. Living beings fall into hells are in different types of hells. With different kinds of kamma & different kinds of results arise. If you ask why kamma can give different kinds of result? At the time of doing kamma the mind is strange & wondrous. As the mind is so strange & wondrous, the kamma also. With the strange & wondrous kamma & the result khandhas are also strange & wondrous. Someone can't control his mind & creates kamma like a blind elephant passing through the Thicket forest. With blindly creating kamma the results will arise blindly/randomly. The Buddha mentioned the importance of controlling the mind in the Cittavagga/The Dhammapada.

In the Anguttara N., a monk asked the Buddha 3 Qs.

- ① What is leading the world? (The mind is leading the world. All kind of actions come — by the mind)
- ② What is pulling the world? (— — pulling & pushing the world to rebirths, e.g., celestial realm, hell realm, etc. arise in the inclination of the mind)
- ③ With whom desire the world is following? (The world is following & arising in the desire of the mind)

The Buddha answered that the mind was leading the world (The world was referred to the mind & body, the 5 khandhas or living beings)

For e.g., you have come here to listen talk is leading by the mind. Falling into the realms of becoming are leading by the mind. Now you know that who is the culprit leading living beings & wandering in Samsara. Our khandhas are controlled by the mind. Before we think about it as under the arrangements of kamma. Because we didn't know the master of kamma. Now, you have found the master of kamma.

The mind makes you suffer & shameless in the 31 realms of existence. If you overcome/conquer the mind & everything is finished.

Devadatta (the cousin of the Buddha) couldn't control his mind & fell into hell. Because of the mind living beings are arriving into the wombs of different kinds of animal. And taking rebirth anywhere. Arriving into others' mouths as corpses, etc. (i.e., as foods) People taking these things as coming from kamma, so they don't practice cittanupassana. Instead they are making good kamma. Most wrong views are connection to the mind.

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For e.g., it makes me angry, I want to eat, etc. Cittamupassanā is the quickest way to enter the stream. With the contemplation of vedana & it kills tanhā, ē kayamupassanā to lobha & shammanupassanā to moha. Mind & feeling are arising together (sahajata). It's like the fire & the light. If you can control/overcome the mind & the result of kamma also gone.

Therefore the mind is leading the world (i.e. answer to Q①). Again the mind is pulling the world. The mind is pulling it towards ^{family} members & arriving there (i.e., the A to Q②). Again the world is following the desire of the mind. Because of the mind & volition (cetana/kamma) arises. Because of kamma & the result of khamoha arises. If you don't kill the primary cause, isn't possible? (i.e. the mind & not kamma). The mind'll make you becoming ^{a poor} being eating vegetation & excrement.

(People living in the ^{rural} area are using a deep pit toilet. After sometime will see a lot of white worms appearing there. It seems they are wriggling & struggling among each other for the excrements. Now-a-day human beings are like these worms, just only thinking about money, power, fame & sensual pleasure. Except money & pleasure never mention about moral issues. The media & people behaviours testify this point) How much terrible it's? Don't listen to a normal ear. We must conquer it. If not it'll conquer us, & becoming corpses in others' mouths, in hell works. Living in the egg shells & becoming worms are arranging by the mind. If you can't overcome to contemplate the sense bases (āyatana) ¹ sense objects impinge on it & the mind'll lead you here & there. The mind is making people crazy. If you overcome the mind, there are no craziness, ageing, sickness & death.

— — — — & no kamma arises. And without kamma & no ageing sickness & death arise. (using the ^{reverse order of} k.D. A process - patiboma & tracing the cause of birth, ageing & death, & it ending at sense bases - āyatana.)

āyatana ← phassa ← vedana ← tanhā ← upādāna ← kamma ← jati, jarā, marana
There are 6 sense bases. From cakkhayatana to kayayatana are matter (rūpa) & manayatana is the mind. The cessation of sense bases are Nibbāna. (from the Samyutta N.). Therefore the Buddha said, there were no cakkhayatana manayatana in Nibbāna. If you want to arrive Nibbāna have to make the mind ceases. Therefore the Buddha said, no sun & moon, āyatana existing in Nibbāna.

Let us contemplate manayatana - The mind. Normally if mind arises it leading to feeling....action (vedana....kamma). In the whole samsara we didn't cut it off that the khandha processes were continuous.

Without cutting off we are running in a circle. If you overcome the mind & the world of living beings will end (satta loka). I am encouraging you to work hard for the overcoming ^{of} the mind. It's only following behind the mind & magga. Everytime mind arises contemplate its impermanence.

You'll complain as ^(you are short form) it's difficult to follow behind the mind everytime arises. Normally you're following down stream ^{as} the mind. Down stream is always easy. You're easily — behind phassa to kamma. Now, you have to follow only one (the mind). During the 5 steps you're not tired (i.e. phassa → kamma)

For only one step & saying as tired. So what can I do. If you keep the playing monkey for quiete & it'll not happy (here monkey is the mind). You have to follow behind the mind everytime it arises. If not after the 5 steps & you'll fall into the wok (hell). If you can't overcome the mind & kamma will influence you. To overcome the mind is very important.

In the Dhammapada it had mentioned that someone could train the mind & was leading to Nibbanic Happiness. Let us taming the mind & magga. The mind is also making the material world of breathing (in/out breathing mind) The air follows behind the mind. If you're breathing long & it's long. The matter arises in accordance ^{matter} in the mind. At walking if the mind is fast & the body also walking fast. Missed in every Buddha was also by him. It's clear that the mind is controlling us.

(Sayadaw continued on the practice of cittanupassana using the simile of a spider). Contemplate the impermanence of the mind arising from the 6 sense doors. You have the khandha process, so asking you to cut its duk.

With magga following behind the mind & can't continue the khandha process. The ending of the mind is the ending of the khandha. Then ^{you will attain} you'll attain Nibbana in this life. Taṇha also can't follow behind the mind & samsara is cutting off.

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No Beings, nor Souls & only Intrinsic Nature

The Buddha's Doctrine is to know the arising & passing away of phenomena. This is every Buddha's Doctrine. By watching & observing the khandha, except impermanence & you can't find hairs, teeth, etc., How do you observe & see it? You have to learn the way from a good teacher, & observation & will see it. If you have this knowledge, tanhā, upādāna & kamma will cease.

Only by seeing impermanence ^{that} becoming the sāsana insider (can be said a true follower of the Buddha). Even Universal Monarchs (Cakkavati Rajas) can give the precepts (sīla). Outside the Sāsana the Vēlama brahman (The Bodhisatta) performed great dāna (offerings). With only dāna & sīla not attain Nibbāna. But also need to do them (a supportive condition & not directly). If you still not seeing impermanence yet & even born during the Sāsana & still an outsider. Only by discerning impermanence & ditthi will fall off ^{By} Seeing the arising or vanishing & becoming an insider. Then you have the seed of liberation. The knowledge in accordance to the truth arises in your heart (because of anicca dukkha sacca).

With this knowledge will continue to know the higher knowledges. Discerning impermanence is a cula-sotapanna. And will not fall into painful birth for one life (i.e., next life). If not near death kamma (asanna) can comes in & disturbing you to fall into painful birth (gave the e.g. of Queen Malika & the monk Tissa)

So, have to practise hard to discern anicca. Someone not seeing impermanence is sticking to ditthi. And seeing it as an entity & can't free from the sphere of concept. A type of vedāna is arising & if you can know it as not there to the contemplation. In this process, the arising & vanishing are the duty of the phenomena (dhamma) & knowing to the contemplation is the duty of the yogi. Even if you're not observing or looking at it & also impermanence by itself. It's the fixed order of phenomena (dhamma niyāma). Someone observing it & ditthi falls away & closing the doors of painful existence. If not, ditthi arising & opening the doors to painful existence. Knowledge is closing the doors of painful birth & ditthi opening it. In your hearts there are dhamma opening the doors of hell & closing of it. These are wrong view & right view. If you want to close the doors of painful existences & don't neglect what the khandha are showing you. I am often reminding you to be mindful, diligent & contemplate to wisdom.

If you observe in this way & will see it. What is the benefit of seeing impermanence? Tanhā, mana & Sīlīhi will die. Be mindful is satimā. Diligent is atapi. Contemplation ī pāññā is sampajāna. These come from the Satipathāna Pali. Have to practice ī 3 of Them? Not at all, it come together. These dhamma are can't separate.

Khandha is impermanent, so person/being are disappeared. It becomes right view & wrong view has to be disappeared. Its intrinsic nature arises & its intrinsic nature disappears are seeing impermanence.

It disappears without a person nor a being. Ni-satta, ni-jiva, sabhāva — not a person, nor a soul, just only intrinsic nature. Ultimate phenomena (paramattha dhamma) are phenomena of intrinsic — (sabhāva dhamma).

All khandha are sabhāva arise & sabhāva disappear. Each one of Them is sabhāva (Sayadaw explained Them ī The example of a lightening).

If you see/discriminate ni-satta, ni-jiva, sabhāva are seeing rightly. Everyday I am teaching you are about wrong view & right view, & only changing the forms. I make your wrong view into right view. And helping you discern impermanence (If we study many Sayadaw's talks can see these points. We can understand the compassion of the Buddha & his noble disciples. Nothing is more important than closing the doors to painful & miserable path births. Even a real Bodhisatta couldn't escape it. We can see it in the Jataka Stories of the Bodhisatta. Anyone didn't have the prediction from a Buddha in the past was not a real Bodhisatta & just only in name).

Why Can't Discern Dukkha?

To know the present dukkha is important. First, to know the present dukkha, & the second become afraid of it are important. If you don't afraid of the present dukkha & will not afraid of the future dukkha. This khandha is present dukkha. If you only know ageing & sickness, knowledge can't arise. To know dukkha at the time of healthy is important. Only that you know the real dukkha. If you know the dukkha of ageing, sickness & death, & called saṃviveka dukkha. With this kind of — magga not arises. To know the dukkha of when you're healthy can lead to Path & Fruition knowledges. Dukkha comes from groaning & crying can't lead to magga. Knowing dukkha ī the healthy body in activities can lead to Path knowledge. People were still healthy when going to listen the Buddha's teachings.

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Dukkha pain & aches are pathaka dukkha. Pathaka dukkha are distinctive dukkha. Even animals know it. Dukkha arises at the time of healthy can lead to Path k. You can see this only in your eye. And can't see it in the ordinary eye.

This is called apathaka dukkha. After getting old don't practice & you'll get only samivaga. Can't attain Path & Fruition knowledges. Apathaka dukkha exists but not in a distinctive way. And observe in your & will know it as real dukkha. Pathaka dukkha is everyone can see. And apathaka is not everyone can see it. People are practising in samadhi that can't see apathaka dukkha. (This point was the Buddha said to the monks). For 10 minutes or 15 minutes let the mind concentrates on the meditation object (here the breath).

If the mind not running away is samadhi, ^{but} no penetration. It's just only samadhi. Therefore if you all are arising here & I am asking you to sit 20 minutes or 1/2 hr for samadhi (Sayagdaw gave short instruction for anapanasamadhi. If someone went to his place & practised for sometime, he asked to develop strong enough samadhi before vipassana).

After developing calmness of samadhi & turning towards the khandha & see the apathaka dukkha. You'll attain Path & Fruition k. only in good health. And at near death you can't, only see pathaka dukkha. The Buddha was asking us to practice when we were still young. At the time of the Buddha most people attained Path & Fruition k. when they were healthy.

Only few realized it when they were sick. These people were also had previous experiences. After a calmness of samadhi you have to observe the 5 khandhas. Don't observe all of them. The Buddha taught 4 satipatthanā. You have to look for the most attached object. Mostly attached to the mind in wrong view. (Sayagdaw gave instruction for cittanupassanā)

The saying of paramattha sabhāva means the ultimate phenomena are intrinsic nature. Not as a body, for e.g., you see the itching & then it's not existing? Its intrinsic nature arises & vanishes.

Its ni-satta, ni-jiva - free from a person or a soul & seeing only its intrinsic nature. We give the names just for knowing them, as examples, seeing mind, hearing mind, itchy mind, etc.

Becoming & Not Becoming

Becoming again is dukkha. It's dukkha-sacca. Not becoming again is sukha-happiness. It's nirodha-sacca (Sayadaw mentioned many kinds of dukkha, because of the body). Not becoming again is Nibbana. It's all kinds of dukkha not arising. You have to practise & The mentality of not becoming again. This is practice for the dying of bhava tanha - craving for becoming. So practise it very quickly. If becoming again & you'll be suffered. Watching & observing your khandha (Sayadaw using Ven. Sariputta's gatha on practice as an instruction.) You have to reflect & contemplate this phandha again & again & knowledge. As example, you watch & observe when vedana arises & will see its arising & passing away again & again. It including becoming again & again. All these are dukkha. Knowledge becoming sharper & discerning more. You see becoming again & again. Don't be let it out of sight. I am teaching you the way of to know becoming again. I want you to know the becoming dukkha. At first, it's dukkha. After sometime knowledge becomes sharper & penetrate it as real dukkha. In reality it's the truth (sacca). Seeing dukkha & real dukkha are quite differences. If you ask me; "When will the Path knowledge arise?" The answer is seeing only dukkha & not yet arise. And seeing real dukkha & it'll be arisen. The day when the truth arises & enter the streams Observing the becoming dukkha again & again & will know the real dukkha. With the right knowing & become vijja nodapati - knowledge arises ^{But} ^(add here) During the time of knowing the becoming dukkha again & again, our dying & suffering are never ending. In the heart base knowledge arises (at the hadaya vuttu). We are dying & the ageing & death dukkha carrying & them. Then we know kicca nyam - The knowledge of its functioning. (i.e., the oppressive nature). We are burning & the fire of ageing & death carrying & them. With the function of burning & it disappears. If you are becoming again & will suffer again in this way. And then kicca nyam is becoming clear. Knowing its vanishing is sacca nyam. By seeing kicca nyam very well & latent disposition cease (i.e., anusaya).

It means contemplation very well & kicca nyam & will enter the streams. This is kicca nyam - knowledge ^{of} seeing the ending of dukkha arises (i.e., Path K.) by itself. ^{it's} knowing & the after practice. Knowing ^{the} dukkha ^{arising} & vanishing dukkha are ~~kicca~~ ^{sacca} nyam. Knowing the oppressing & vanishing is kicca nyam. If the knowledge becomes more & more sharper & you don't want it anymore.

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If you are fear & disgusting of becoming again & it ceases. If you contemplate ~~vedana~~ & ~~vedana~~, if mind & mind ceases. Knowing ~~there is no~~ dukkha & ~~kata~~ ~~nyan~~ not exists, is kata nyan. Duk. not becoming again is Nibbana. If you don't discern ^{becoming} again & can't attain the Path Knowledge in this life. _____ are _____ ing it & don't ^{no need to} worry about it. If you don't see & it resists as a body concept & can't discern duk. This is a padaparama person or double rooted person (duhetiyka). If he/she ^{is} doing the practice only develop parami in this life (but has the potentiality for realization in next life). If he discerns becoming again & has the potentiality of attainment. And including among the people of ending duk. Now you know how much important of discerning impermanence. Udayabbaya, myan, banga myan all are discerning of becoming again (i.e., knowledge of rise & fall, knowledge of dissolution). Except the Path Knowledge, all insight knowledges are discerning (the becoming again). The reason of not becoming again is the ending of sankhara duk. It's the arising of not becoming sukha, which is Nibbana. At the ending of becoming again is existing Nibbana. Not arising of becoming again is Nibbana. Dukkhassa antam karissati - at the ending of duk is seeing Nibbana. Everytime seeing impermanence citti & tanha are hiding underneath. Because of the knowledge seeing the becoming again that like a hidden disease & not a cured one. If you not continue to do the practice & it'll pull you down to the woeful places. So kilesa are hiding there & waiting for the chance. People are not doing Vipassana & kilesa diseases are in a stimulated states. Therefore you have to practise until seeing the becoming not rises again. Only then the hidden disease disappears & the waiting kilesa are gone. Becoming again is duk. & not becoming again is sukha. In the Samsara it's only in this way. In the contemplation also in this way.

Don't Live & Die in Ignorance

Listening to the Dhamma talks are the same as study the Teachings. By turning inwards to the khandha & knowledge & attaining yathabhuta nyan is quite beneficial (i.e., the knowledge of as it really is or rise & fall) The Buddha concerned for the monks & giving the 4 types of rain as examples to teach them (from the Anguttara N.). These 4 types of rain are:- ① With Thundering & not raining ② Without Thundering & raining ③ Not Thundering not raining ④ With Thundering & raining.

The Buddha taught ī compassion & wanted them to practice. The first one is someone has Dhamma knowledge but not practice. The 2nd one is someone not has much knowledge but practise intensively what he has known. Let's say ī one of the Sabipaththinas & getting the result.

The 3rd one is someone without knowledge & practice. The 4th one is someone has Dhamma knowledge & practice. You older people must practice like the rain without thundering & raining (most older people were sitting close to Samadaw). You shouldn't behave like the 3rd person.

The 4th person is a very good one. There are more second type of people. Therefore no need to be in low spirit. When did letters start to appear?

It arose only after the Buddha was passing away. At the time of the Buddha & before letters arose, there were more people attaining liberation.

Wisdom has the quality & power of penetration. If we are choosing something in the world, wisdom is the noblest & sharpest thing.

If we're not doing the task of wisdom, born & die in the darkness.

This saying is you'll die ī ignorance - avijja. Also it's starting ī ignorance. (i.e. The D.A process).

King Milinda asked Ven. Nagasena: "What are the differences between wisdom & knowledge?" (paññā & nāna). They are the same. Non-delusion (amoha) is also paññā. If you know the 3 characteristics & it's paññā.

Anicca exists & you know anicca, it's paññā. Other characteristics are also in the same way. Anicca, dukkha & anatta are objects of conditions - arammanapaccayo & because of them knowledge on the objects - arammanika arise. Because of dukkha & the knowledge of dukkha arise; because of anicca & the knowledge of anicca arise, etc. If noone teaches anicca, dukkha & anatta, paññā can't arise. (Therefore only a Buddha arisen & beings have those knowledges). Ignorance covers up the 3 characteristics.

We are born ī ignorance. I am asking you to do vipassanā is to know the reality. Therefore never forget that the knowing has to be in accordance in accordance ī the reality. If the light of wisdom appears & the darkness of ignorance has to be ceased. Wisdom & ignorance both of them cease. What are the differences? Their cessations are not the same.

For e.g., the mind of wanting to eat arises. If you know its cessation & it's paññā. If you don't know & other minds continue to arise, it's ignorance. As e.g., I'll go & buy this food. For a vipassanā yogi, knowing Dhamma arising here & vanishing here is paññā.

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With the disappearance of ignorance that seeing the existing of impermanence. If not seeing impermanence even living for 100 yrs is not a good long life. And at near death becomes sorrow, lamentation, etc are the cause of not knowing (avijja/ignorance). Therefore die in ignorance & take rebirth in the wok (hell). (At here Sayadaw reminding & encouraging disciples in Samvega not to waste their in practice). An earthworm was born in the darkness & died in darkness. It represents ignorance/avijja. If we are not seeing impermanence yet & living in ignorance.

If I explain it & you'll see it. For e.g., a sound arises & passes away. If you don't pay attention to the hearing & vanishing, & its nice to hear will arise (for a pleasant sound). In the case of pañña also after seeing the vanishing & ceases (the contemplative mind/nyan). But the kamma of pañña bhavana is not ceasing. (The potentiality energy of nyan). It arises again & you know it. I am talking about the power of ripassana nyan in one discerning. King Milinda not cleared about this point, so Ven. Nagasena gave an example. At night wrote a letter under a light. After finished the letter & the light went out. But in the morning went to see the letter & the words were still there. It was like the energy of kamma. Each time in the discerning & the pañña energy are leaving behind in the mind. Therefore if you continue in the contemplation & seeing impermanence. So discerning of one impermanence is very important. If not you're an earthworm. Mostly you lose the attention of rising & passing away. Because it's covering up in ignorance/avijja. I am urging you that when still healthy & practise hard to become pañña.

(Continued to talk on Satipatthanasamutta) For e.g., wanting to eat something arises & if you only know the wanting to eat mind, it's Satipatthana. It's not becoming bhavana yet. Only after the arising & knowing the ceasing becomes bhavana. Don't stop at only in Satipatthana. Following it to the Satipatthana bhavana. Whatever mind arises & observe to know its vanishing. Vedana are also in the same way. A person in samadhi know its arising at everytime. Satipatthana bhavana is called magga (The 5 path factors which seeing impermanence) Even don't have book knowledge, you can contemplate to discern it. If you see impermanence will attain Nibbana. (Sayadaw continued to talk other things; about impermanence in the simile of dawn time, & then listening to suca dhamma & wise attention)

Wise Attention & Wisdom

Wise attention (yonisomanasikara) means anicca exists & can make the attention as anicca. For the other characteristics also in this way (including asubha-loathsome/foul). With the wise attention & nyan follows behind. With wise attention & nyan cut off kilesa/deslements. Wise attention is paramattha dhamma (ultimate reality). Nyan cutting off kilesa also a paramattha dhamma. Both of them are mental factors (cetasika). Wise attention is the first & cutting off kilesa is the 2nd. Both of them are dhamma cutting off kilesa. These 2 points are important for people practising Vipassana. King Milinda asked Ven. Nagasena;⁶⁶ What are the differences between wise attention & wisdom?²⁹ (Ven. Nagasena gave the example of cutting off the rice plants ^{the including of} a sickle). Here wise attention turning towards the object. Only ^c nyan kilesa is cutting off. Including both good attention & nyan that the vipassana journey will be succeeded. Only ^c both combine will see impermanence & kilesa will be cut off. (connection ^c wise attention Sayadaw told about the story of Prince Jayasena & Ven. Bhūmija. Jayasena asked 4 Qs to Ven. Bhūmija) These Qs were ① Some people making wishes, prayers & practice, but not attain the Path & Fruit knowledges.
 ② Some people not making wishes, prayers, but ^c practice & also not attain the Path & Fruit. ③ Some people sometime making wishes & prayers; & sometime practice, also not attain Path & Fruit. ④ Some people not making wishes/prayers nor practice. So not attain anything. What are the reasons behind these?

Ven. Bhūmija answered;⁶⁶ With unwise attention will not attain anything. I never heard about these things from the Buddha. This is my view about them.⁹⁹ I refer to this story for the important of wise attention.

For e.g., on the hand^a painful feeling arises. If you don't see its vanishing & it's without nyan. For the painful feeling you have the attention, so you know it. Painful, painful is satipatthāna (here the mental noting of the arising of pain). Not knowing the pain disappears is without nyan. If you know the vanishing & knowing the not existing? Before you only know the existing. You have to note this point. If you only knowing the pain (i.e., painful, painful) & it's yoniso-wise attention! It's not including wisdom yet. I am now talking about the important point. If the pain reduces & the big pain disappears. Only ^c wise attention not attain Nibbana. Only nyan can follow behind it & will realize it. It's the dhamma instantly leading to Nibbana that I am talking about its important.

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In the satipatthānasamyutta, it mentioned that to only satipatthāna not attained Nibbāna, but must including satipatthāna bhavana. Satipatthāna only knowing the arising Dhamma & satipatthāna — knowing the vanishing? Satipatthāna is yoniso & — — — is panna. Only knowing the arising & not the vanishing, no magga follows.

Therefore it doesn't cut off D.A process. I am talking importantly for someone wanting to realize Nibbāna instantly. Therefore I am urging you all, for practising to know the arising & vanishing. For e.g., in drinking water, & you feel that it's good. You have to contemplate to know its goodness. And also think about its not existing (i.e., it's existing or not existing). Knowing its goodness is satipatthāna. Knowing its goodness not existing is satipatthāna bhavana. In this way D.A process is cutting off. Another e.g. is; I am angry is satipatthāna. If you don't know the angry mind disappears & not become bhavana. Only knowing anicca becomes bhavana.

Therefore I am exhorting you as have to know the arising & vanishing. Know the arising is wise attention & not including nyan. Therefore whatever mind arises, have to know the arising & vanishing. (Sayadaw gave another example for the hungry mind) Knowing the hungry mind is right attention. Not knowing the hungry mind disappears is not including nyan, & continues the D.A process. (Sayadaw continued about right & wrong attention / yoniso & ayoniso & the simile given by the Buddha. A man in need of oil would pile gravels in a tub & press it, even made a wish for results, having made no wish, both having made a wish & no wish, & neither having made a wish or nor having made no wish. He would be incapable of obtaining results). Right attention is the main point. Wishes & prayers are not.

With right attention & can follow in nyan, & will arrive to Nibbāna. Practice is the main task & right practice is important. D.A process is supporting this point. You don't need to choose a place for practice. You can do the practice where the mind arises. The problem is — don't do it. Mind will arise wherever you are.

(Sayadaw gave another example of a cow) If you want milk by twisting the horn of a cow & can't get it. Therefore it's important to practice rightly. If discerning impermanence & its bhavetabba & getting magga. By getting magga have the benefit of cutting off samsara.

Human Characters

Satipatthāna is making the 5 khandhas into 4 groups. The reason behind is for many life times people have lobha-greedy characters contemplate feelings-vedanāmūpāssanā. If have wrong view - dītti —— minds-cittamūpāssanā. Weak intelligence contemplate forms - kāyamūpāssanā. With sharp intelligence contemplate shammas - shammamūpāssanā. Forms have the body & easy to discern (or coarser phenomena). People have different characters that, have 4 types of contemplation. With the wrong arrangement of the process in practice & can give the wrong meditation (It's not wrong to the system but to the character) For e.g., only after killing dītti & comes for lobha. And after dispelling dītti to teachings & doing viññāpanā. If not can be wasted time. It's like a monkey gets a coconut fruit. Someone prefers sour taste is a dosa person. Prefers sweet taste is lobha person. Prefers bitter taste is a moha —. Whatever they prefer & eat accordingly to their characters. Dosa person is closer to nivāraṇī. So give him shammamūpāssanā. He is a blunt person. Someone has a lot of thinking & planning is thought character & give anāpānasati. You have to contemplate whatever preference according to your character. Faith - saddha character has excessive faith & no wisdom. And pāñca character penetrates things. There are 6 types of character. Vedana nirodha tanhā nirodho - to the cessation of feeling & craving also ceases. Therefore give vedana to a lobha character. If someone has sharp knowledge & to the meditation on truth easy to success. At last the arising dhamma has to be ceased. So if you discern impermanence is all right. At last all of them converge at impermanence.

If the practice is not a suitable one given by teacher or taken by oneself & it'll be taken time. This is not easy for to become a meditation teacher. The lobha person is walking slowly. His sleeping place is always clean & tidy. A dosa person's place is a mess & untidy not swept. a mess. He is wanting to be quick & pressing his front feet in walking. Therefore if you checking his sandals at the toes' places have deep impressions. A moha person doesn't have the straight foot steps. (For the important of a teacher, Sayadaw gave the example of Ven. Sariputta & Ven. Anuruddha). A person had wisdom became conceited. Contemplate the impermanence of māna (conceit). A person to sharp wisdom & conceit, give him shammamūpāssanā. First thing is taking the meditation method according to one's character.

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After that dispelling wrong view. And then contemplation of impermanence. I am not giving for a talk but for the way of practice. Stripping off ditthi has 3 stages; knowing, developing & abandoning (theory, practice & result). (Continued on the Anuradha's story). Form (rūpa) is changing & perishing. Changing means disbanding one's nature. Perishing — also the same.

Disbanding one's nature is anicca. Form disbands form's nature & vedana disbands vedana's — . Other khandhas also known in this way (i.e., perception, karmic formation & consciousness). This is form, this is vedana, etc. are stripping off ditthi & knowing. Knowing the disbanding of one's nature & contemplation is vipassana. — by falling away ditthi is & perception (sañña). It's learning from a teacher. It's not & wisdom yet. Pañña also has 2 kinds; lokiya & lokuttara pañña — mundane & supramundane wisdom.

Let's do the practice. First, must strip it off & mundane wisdom. For e.g., form is disbanding its own nature. Does it still has form there? Know the other khandhas also the same way. If you can discern the disbanding of its own nature is mundane wisdom. — still seeing form as form is not tirana parināma (understanding & developing). Only seeing anicca lakkhana — the characteristic of impermanence & D. A process will cut off. We're talking as cittavipassana — contemplation of mind. It's necessary that — have to use it. It's not only for the contemplation as mind. But have to discern the impermanent characteristic of the mind. If you're still seeing it as mind is a nutty person. For e.g., a mosquito bites you. From the not itching vedana & it becomes itching vedana. This is changing & disbanding its nature. If you're discerning in this way, practising in the morning & will realize Dhamma in the evening. This was taught by — Buddha. If you're still not discerning anicca lakkhana & not right yet. Dhamma inviting you, ehi passiko (inviting one to come & see) — calling you to observe the nature of its cessation. Or the cessation of Dhamma is calling at magga Dhamma. When the magga arrives here, does it still exist? The not existing lakkhana is anicca lakkhana. Not really existing Dhamma is only a concept. Knowing from the existing to not existing Dhamma is lakkhana. The inviting Dhamma & the contemplative mind have to be in accordance & each other. The object of contemplation is inviting ^{yon} & also not existing after that, because rise & fall are very fast. At the time of contemplative mind observing it & seeing the not existing of it. You must see the lakkhana.

In our speech is talking about the contemplation of impermanence. Talking rightly, it'll be contemplate the anicca lakkhana. Seeing only the not existing is its lakkhana. For you to note; seeing from its existing to its not — anicca —.

Follow ehi passiko ē sanditthiko is seeing the lakkhana (i.e, inviting Dhamma & seeing Dhamma). Still seeing vedana is nāma~~pari~~ pariccheda nyan — knowledge of discerning the mind (here vedana). The mind inviting you & also disappearing. If you can follow ē every calling & seeing its lakkhana. (i.e, seeing its not existing). You must know the calling & also have to contemplate it, then will know its lakkhana. If you still seeing its entity & is wrong? And seeing lakkhana is right. During the time of inviting you it's there. When you contemplate of it & it's not there. Whatever Dhamma you're contemplating & it must be this way? The arising Dhamma inviting you & its vanishing shows the lakkhana. Hūtara abhavulthena anicca — At the time of contemplation^{on} the inviting & seeing its not existing is anicca. impermanent. If your contemplation is right & D.A process will cut off. If not right & it'll not cut off. Not existing is anicca & nyan is lakkhana.

The object is anicca & nyan is lakkhana. The ways of stripping off ditthi are not the same. The time you discern form, vedana, etc is are ē perception. With discerning impermanence is panna. Ditthi falling away base has the body concept. With — is without body.

The differences are here. There is no existence of stability, me & mine. Mundane wisdom is good. We have to develop this wisdom. Every time Dhamma arising have to contemplate its lakkhana. With a lot of contemplation & development even not seeing its vanishing lakkhana.

Not seeing is nyan becoming mature. By killing ditthi & it become thinner. It's staying^{staying} there as amisaya-latent disposition. Amisa vanishes & not seeing it. Instead seeing the nice lakkhana - permanent characteristic its Nibbana. If you're discerning anicca lakkhana & its vipassana nyan. Without it & change from conditioned to unconditioned (from sankhata to asankhata).

Not Becoming Dog Again

[Sometime Sayadaw's talks were like a lion's roar. Fearless & only regarding for truths, not concerned about the listeners' status & wealth. In the sutta, the Buddha described it very simple but profoundly. Because of Sayadaw's sharp mind some of his profound talks were strong Sainvega & humorous. Could give the listeners different tastes of Dhamma / Dhamma Rasa.]

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In the khandavagga Samyutta, the Buddha taught clearly should not have affections to the dukkha khandhas. For this the Buddha gave the simile of a dog. A dog was bound in a collar & rope to a strong post. So it couldn't run away from the post. Only could run around the post in its collar & rope. It became an ageing, sick & dying dog at the foot of the post. Eating, drinking, urinating & excreting near around it. Its ugliness was no end. The collar & rope were not cutting off & the post not came out & couldn't see any freedom. It was unpleasant for others to see it. The Buddha, wanting to show our ugliness that gave this simile. The strong post represented the 5 khandhas. Attachment to the khandha was the — rope. Taking them as me & mine was the ditthi collar. Deluded, crazy & blind worldling was the dog. Don't take it as an offending remark. Your foolishness & stupidity are not different from this dog. If you still have tanha/mana rope, ditthi collar & clinging to the khandha post. If you want to go celestial realms & brahma god realms are also the same way? Praying for becoming is changing post, i.e. as human being, celestial being, etc. Because you don't want to be free as dog. The power of not knowing/ignorance is so great that people are saying things & doing things whatever they want. (Just reflect on nowadays human & earth problems). Now, praying is only for becoming a dog. If becoming worse than that, just go to avici hell. Don't be ended up in the artists, but at truth. (This referred to artists drawing & describing about celestial realms without really seeing in their own eyes.)

Khandha is dukkha-sacca - the post, rope & collar are samudaya sacca & dog is the sufferer (dukkha beings). Beings make their own posts, bind themselves in ropes & put on collars & running around their posts in circle.

Showing themselves in the 31 realms of existence without shame. broken Not doing ripassana practice, the post, rope & collar will be never broken off. And then will never be free from becoming a dog. If you see the impermanence of the 5 khandhas & the post is broken off. Not connecting in tanha & the rope also cutting off. And not seeing the khandha as this is mine, this I am & this is myself (Not taking the khandha in tanha, mana & ditthi). From a crazy worldling & becomes a spiritual worldling (From aranya puthujjana to kalyana puthujjana). And then you're not happy to be at the base of the post. You make the decision for digging out the post, so continue the contemplation. If developing to the knowledge of disenchantment & has the seed of a stream enterer. With the disenchantment & continue the contemplation without giving up. If you choose one of the contemplations & all are included (in one of the 4 satipathanas) No need to contemplate all the 5 khandhas. With the k. of not wanting & free from this is mine, this I am & this is myself. The post, the rope & collar are falling off. Except ripassana no other true refuge. If you have compassion to yourself & just doing it. You must have to do it.

Difficult
Difficulty To Know Dukkha & Vedana

King Milinda asked Ven. Nagasena; "Does everyone attain Nibbāna?"
 Someone can know duk. & penetrate duk. will attain it. With these knowledges are the cessation of tanhā. The cessation of tanhā is Nibbāna. Here are 2 important points. These are ; ① to know duk ② and penetrate duk.
 No. ② is not wanting duk., so tanhā ceases. No. ① is important to know about dukkha. No. ② is important for no connection to duk. It has to be cut off to knowledge (ñāna). It's important for a teacher to teach the student to know duk. It's also important for the student not wanting duk by cutting off. To know duk. again & again & developing by not wanting it. Only by knowing about that the knowledge of not wanting will arise. If you don't know & you're wanting it. Vulture likes the putrid carcass of a dog. Because it's to the vulture eye & knowing. You must also change from the knowing of the vulture eye to the knowing of a human eye. Whenever you observe the khandha, it's only asubha & duk. (Loathsome & suffering). You must change it from the worldling eye into an aryan eye. Before wherever we were only making prayers & wishes for duk. & asubha. And only clinging to duk. & asubha. Vulture eye & knowing refer to tanhā, & upādāna (Samadāna continues to talk about the cause of duk. by tracing the D-A process in reverse order, starting from jāva, marana duk.)

(move here) → Vedana, tanhā, upādāna & kamma are the real duk. We never complain about it as duk. Never complain about good to eat & live as duk. (i.e. vedana). According to D-A process, samudaya becomes duk & again duk becomes samudaya. For e.g., vedana → tanhā → upādāna = samudaya → duk / samudaya → duk. We never observe tanhā arises & tanhā dies away? Are we really knowing the real duk? When duk. vedana arises & wanting it to go away tanhā comes in, & continue to upādāna & kamma. For pleasant feeling (sukha vedana) & the hating tanhā arises & also continue to upādāna & kamma. Do you still know duk, even duk. exists? Even duk. itself exists, so you still know dukkha? Even not knowing about duk. & far from penetrating dukkha. So, we don't attain Nibbāna. All you know is the very coarse duk (painful feeling). Vedana is covering up Nibbāna. Pleasant feeling (sukha vedana) is the biggest enemy! It's the most affectionate thing for all of us. Vedayita sukha & Santi sukha are totally different (happiness come from feeling & peace). Vedayita sukha is oppressing & tormenting you. Happiness (sukha) of good feeling oppressing you that never attain peaceful happiness.

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(For this point, Sayadaw gave the examples of ants die in honey & fishes die of baits) At last the fish dies in dñk. vedana by beaten. In your whole life, or samsara vedana are oppressing you in taking in turn & oppressing you. Don't say about it understanding dñk. saeca, even we're falling in love in it. Not knowing dñk. saeca is the worst & the most stupid thing.

Rope Carrying Away
Bond & Ditthi & Floating by Tanha Water

Before contemplating ditthi & ripassana; it's necessary to clear away its influence beforehand. If you have the I/me & then you have mine. Therefore if you have ditthi & tanha will follow. Ditthi is binding a person & tanha river/water carrying him down stream. Therefore even he is seeing the bank & can't climb on to it. Even though tanha water carrying him down towards the 4 woeful planes, because bound in ditthi rope & can't free himself from it. We were carrying away randomly by tanha water in the whole samsara. We'll encounter in big waves & whirl pools. The 5 sense objects were floods(ogha). Therefore you have to be sunk. The whirl pool also pulling you in & sinking you down. Here you don't need to ^{be} afraid of the flood & tanha. You have to be fear of bound in the ditthi rope. Therefore The Buddha said that ditthi was very important. D.A process makes you sink & sensual objects make you in dizziness. Tanha is carrying you away down there. Ditthi makes you ^{The} without energy & power. It was also making you missed in the Buddha & Dhamma. If you conquer ditthi & tanha also not having the power to carrying you away. Also not going into whirlpool & flood. And no sinking in the D.A process. Therefore ditthi is very important. It opposes good & holy dharmas. It was for this reason the Buddha taught us to abandon ditthi first by giving the similes of head on fire & the infliction by spears. Wholesome dharmas can give the result of Nibbana, as supportive conditions. But we don't attain it because of mix-up in ditthi. If you are making merits for the purpose of Nibbana, Then don't mix-up in ditthi.

(Sayadaw continued for dispelling ditthi & the 5 khandhas). Viewing the khandha wrongly as a living being is ditthi. Bound in it strongly & can't take it off is ditthupadana - clinging the 5 khandhas as me. If this ditthi is not falling off & not free from the 4 woeful planes.