

Just stop at seeing & knowing. This is also a kind of *vipassanā*. Just stop at hearing & knowing, etc. If desire, aversion & delusion not arise can reach Nibbāna. The Buddha gave the shortest instruction. It means not lost mindfulness. If lacking mindfulness & D.A process continues. Seeing / knowing, hearing / knowing, etc. & lobha, dosa, moha not arise. With this contemplation Ven. Mālunkyaputta became an arahant. He could stop ī just seeing, hearing, etc. But you all can't stop this way. The Buddha in his 45 yrs of teachings, this instruction was only given to Ven. Mālunkyaputta & Daruciriyā (Bāhiya). It was taught according to the person's nature. You have to follow the Dhamma relating to most people. For you, seeing consciousness arises & have to contemplate ^{quickly} its impermanence from behind, after seeing & passing away. Dīlthe Sutta-mattham - is very difficult to stop. All others entered Nibbāna ī impermanence. (Continued to talk on Cittanupassanā) Contemplation of impermanence is in sec(2). The Buddha taught that it was dukkha sacca (i.e. the 5 khandhas). Therefore if you can contemplate impermanence & get the *Saccanulomika nyan* - Knowledge in accordance & truth. It's important that impermanence must follow ī magga. Nibbāna will be realized sooner or later.

Mistaken ī Nibbāna 4th to 5th October 1962

[Sayadaw gave these 2 talks on 10 insight corruptions connected ī Nibbāna. These were 2 weeks before his passing away. Round about 3 months delivered a talk on the qualities of a Stream Enterer. All these were checking for oneself in practice. Sayadaw gave example of faked gold taking the place of real gold in use by most people. And it became popularity. He mentioned 2 kinds of counterfeit Dhammas; i.e. theory & practice - *pariyat* & *patibat*. We can find these in some Buddhists.]

(ii) In the sasana counterfeit Dhammas are arising & kilesa increasing. So very few becoming arahants. At the time of discerning impermanence counterfeit Dhammas are arising similar to Path & Fruition knowledges. They hinder the Path & Fruition knowledges. Yogis must distinguish them from the real. The practitioners sure to encounter it. If you still not encounter it & not yet the knowledge of right rise & fall - *udayabbaya nyan*. After encountering & don't know how to seal ī Them will stray away from the path. Therefore it's important. If you discern impermanence & ① light-obasa can come out from the body. The yogi takes it as the Path Knowledge & stops ī the practice. It's spreading out from the whole body & for some yogis, it as high as a toddy palm tree. For the Buddha

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it reaching downwardsly to the Avici Hell & upwardsly to the Brahma World. By stopping the practice & impermanence disappears. And it stops reaching higher knowledges & Nibbāna. With yogis no light appears & their ^③ knowledges (nyan) Nāna are sharper. Impermanence & path factors (anicca/magga) are arising uninterrupted without interruption & no kilesa comes in between them. The yogi takes its sharpness as the Path Knowledge & stops at the practice. If any light comes out not paying any attention to it & continues the contemplation of impermanence. If the knowledge becomes sharp, don't stop at it & contemplation of —

③ Zest/Rapture - Piti: can arise. The body feels lightness & it seems moving upwards. ④ Tranquility - Passaddhi, mind & body become tranquil. ⑤ Happiness - Sukha, body & mind feel happiness. After seeing conditioned impermanence & feel happiness. If it's Nibbāna & shouldn't see impermanence. Because of the yogis' character & different kinds of counterfeit shammas arises (There are 10). If you still seeing impermanence & don't stop at it. You can decide it as counterfeit shammas. In the place of real Path K. & Vipassana knowledge comes in for obstruction. Among 5 of them yogi will encounter one of them. After encountering & have to overcome it & shouldn't stop there. Disenchantment of impermanence & the ending of impermanence must arise successively. If you not encounter them & the practice not develop yet. After encounter & stop there is a great lost. If you can overcome it & on the right track.

If one of them arises means a person at 3 wholesome roots - duhetuka (born at non-greed, non-hatred & non-delusion). If practise diligently in this life will realize Nibbāna. If a duhetuka person - at double wholesome roots & it will not arise for him. But at the practice only fulfill the parami in this life. The Buddha told us, after having knowledge on practice & fit the contemplation (after ^{intellectual, knowledge} rāta parināma & ^{practical knowledge} do tīraṇa parināma). In the beginning of having knowledge, in the middle at practice & in the end abandonment of kilesa. We have to go in this way. In the Buddha's time, if he asked the monks to do this & they only to do this. They didn't busy at other things.

Therefore they finished their practices very quickly. They followed one way & many became arahants. (These were still evident in the 20th century of some Thai Forest Monks' & Burmese Monks' Biographies). Increasing monastic rules were also the cause of monks doing more unwholesome things. They were wasting their times at unwholesome matters.

Therefore They can't discern impermenence or very weak in their discernments. These 5 points (from ① light to ⑤ happiness) are from the side of contemplative mind (nyan) for making the conclusion ^(arammavika). Now I'll make the conclusion from the side of objects (aroms). If you see light (i.e object) & have to make the conclusion that it's only vipassana nyan (i.e not the Path Knowledge). Still seeing conditioned phenomena - ~~sankhata~~ are vipassana nyans. Seeing unconditioned ^{The 5 khandhas} sankhata is Path K. (without objects). Making the conclusion \in knowledge (nyan). If you still seeing impermenence of the sec② (i.e, 5 khandhas - D. A process) & have to make the conclusion that it's never Nibbāna. The seeing knowledge is also not the Path K. Only all of the sec② are ceased is Nibbāna ^{Dukkha} & Path K. Insight knowledges seeing dukkha sacca & Path K. seeing ^{& both} nirodha sacca are right views. These are the right series of the practice. Sec② contemplate sec② becomes present moment (i.e sankhara contemplates sankhara).

In the Milinda Pañha, Ven. Nagasena said to King Milinda, "From seeing impermenence & the mind (nyan) turns towards no impermenence is Nibbāna."

Impermenence stays as it's but the mind (nyan) turns towards no impermenence. [The last words were simple & clear but profound for understanding. At the time, nyan inclining towards Nibbāna element, the khandha still exist. Therefore impermenence still exist. But nyan not stay \in impermenence, instead turns towards no impermenence or no khandha. Inclining Inclining towards no khandha].

⑫ Counterfeit shammas are enemies. Counterfeit shammas arise & real shammas disappear. Not all of them arise in the yogi. One of them sure to arise. ⑬ Resolution - Adimokha (Some teachers use it as Faith - Saddha, In Sayadaw U Puññananda's talk, he used it as saddha. After seeing impermenence very well saddha increases in The Triple Gems - Buddha, Dhamma & Sangha. The whole body cool & happy. The happiness comes from Saddha & covering up the objects of impermenence. And impermenence disappears, taking it as (the realization). Discerning impermenence of the whole body as without any gap for a needle between them. And then the yogi makes the conclusion as Path K. & kilesa comes in. Some yogis kilesa arise near death. During the vipassana practice it doesn't arise. Near death seeing the wrong mental sign (nimitta) & by trying hard, some overcome it. Some encounter \in suffering (die \in the wrong mental sign). By knowing beforehand can overcome it. (For this point Sayadaw told the story of Ven. Charra who was very sick. Later committed suicide & seeing the wrong image for rebirth.)

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But he already had some success before in his practice & could correct his mental image at death) There are some people taking sloth & torpor as samewhi & don't see impermenence, think it as Path K. The Buddha taught for 45 yrs. Divided them into 3 parts & got 15 yrs each. During the first 15 yrs many became arahants & abinna - special knowledges. After that followed c tevijja - triple knowledge arahants. After that fewer & fewer became ariyas.

Now a day even worse. ⑦ Exertion - Paggaha or Viriya, the 4 kinds of viriya arise clearly & it don't like the same viriya as before. And think it as Path K. ⑧ Mindfulness - Sati; at anytime sati can follow the object. Very sharp sati & take it as sati c the Path K. If you make conclusion c the object & it can't be mistaken. Still c the object of impermenence & not ending yet.

⑨ Contemplation - Anujana (Here Sayadaw used this word instead of upakkha-equality). Here is upakkha. With every contemplation seeing impermenence & taking it as Path K. ⑩ Nikanti - Attachment, its clinging tanka. Clinging to all the experiences as mentioned above. Contemplate its impermenence & going back to one's own meditation objects (for e.g., c the contemplation of mind & going back to the mind, c feeling & going back to feeling, etc.)

In conclusion, These are the causes of the disappearances of sañña (here means practice sañña). These are the reasons of disappearance of Realization = pativeda — . Because it hinder Path & Fruition Knowledges. You have to contemplate the impermenence of the arising counterfeit Dhamma. Or not pay any attention & neglect of them. All of the 10 points, only one of them will arise in the yogi.

Rely on Dhamma, not Outside Power

7th October 1962

From many past lives we had done many wholesome & unwholesome kammas. These 2 wholesome & unwholesome dogs are following us & the unwholesome dog is more stronger. Before cause if we observe everyday mind process, unwholesome minds are more prominent. With karma used up & living beings die means kill by unwholesome Dhamma. There are many wholesome & unwholesome kammas exist in everyone. Therefore instead of saying 2 dogs are following us, it's more true to say that a pack of dogs following us. If we think as its safety, Then we are very foolish. Therefore we have to walk in the way of freedom from dogs & arrive to the place of Nibbana free from dogs. In regard to this I'll tell a story. (Sayadaw told about the story of Subrahma Devata & his 1,000 celestial nymphs)

The Buddha couldn't save Them directly (preventing Them from falling into Hell)
 Only The Dhamma can save us (This point is different from some ^{some} others ~~Others~~ Buddhists)
 (And then Sayadaw talked ^{behind} in practice). In front is impermanent dhamma.
 Behind the seeing ^{nyan} & its also dhamma (anicca / magga). Only it can ~~save~~ ^{seats}
 save you It can only saving you if you can practise & know the Dhamma.
 Except the Dhamma no other reliable things . (i.e , outside powers , instead
 we have to develop inside power). All your bones were piling up ^{to} 13 miles of
 height , between 2 Buddhas . Because you ~~died~~ ^{had} bitten by dogs .
 Except to the practice of maggam (Noble Eight Fold Path) & There are no
 other real refuge .

[Subrahma Devata's story told us some important insight on the working
 of kammas . Most Buddhists because of craving for sensual pleasures &
 becoming (kama tanha & bhava tanha) rely ~~on~~ ^{know} on doing wholesome kammas
 for ^{the} round ^{edge} of existence . But what they don't ^{know} is tanha likes a drop of honey
 on the razor blade . So we have to always remember the warning of the
 last words of the Buddha - not living our lives to negligence].

The Murderers

8th October 1962

The most fearful thing for living beings is dying . Even though fear of it ,
 They are buying the khandhas to dana & sila . They don't know the death of the
 khandha is dukkha sacca - truth of dukkha - maranamapi dukkha saccam .
 Therefore they are asking for future khandha by prayers & vows . A quite
 difficult lunatic . Their fear of dying is fear & not knowing . In reality
~~They don't know~~ ^{not knowing} That they are dying all the times . They are fearful of the death
 of after dying & carrying away by other people (conventional death which they
 can't see by themselves) . But don't fear of the death which they can see by
 themselves , because can't see it . (Only can see by vipassana practice) .
 Ven. Radha asked the Buddha ; " What is death ? " The 5 khandhas are King of
 the Death - The 5 murderers . Therefore whatever khandha you get & will be killed
 by it . Don't know the truths of death & oppressive function that people are making
 prayers & vows to get them . (sacca nyan / kicca nyan) . It's like the mouse is
 running towards the cat . We have to kill them back to knowledge . But not doing
 things for them to kill us . It's too foolish . We are not free from the present death
 yet . And looking for the next death again is very deep foolishness .
 We have to kill him first or will kill by him . These were coming from this Pali
 passages . (Khandhavagga Samyutta) . If we can contemplate the mind / body become
 cessation & it's killed by us . Everyday I talk in different ways mean
 there are many things you don't know .

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Changing your days around & practice is waiting for death, to kill us.
U Mya had prepared already the sleeping bag to come here. He couldn't make it because death came early. Death was staying to him. I was staying at distance. Death is always exist within us. It's still not killing you yet. (Note: Henzada U Mya a well known & successful business man in Burma. He was well known by many. Sayadaw met him in Rangoon a month before this talk. And urging him for the practice. His reply was he couldn't die yet. When he wanted to come & couldn't make it.)

Contemplation of impermanence is killing the murderers. Everytime seeing the 5 khandhas & contemplate as murderers & dukkha sacca. In The Radha Sutta the Buddha asked him to do this. Even the killer is holding his knife on your neck. But if you are still indulging in pleasure & wife, children & wealth is really blind & crazy. Whatever arising & contemplate as dukkha sacca. The Buddha taught in different ways for contemplation. If condense all of them only dukkha sacca. (This is a very important point to understand Buddha's Teaching correctly. It's always to know dukkha & to end end dukkha.) It will kill the person has affection to it. It's like a cobra kills its master. If you see the khandha as King of the Death is seeing rightly - sammapattam. Ven. Radha continued to ask; "What's the benefit of seeing in this way?" Everytime seeing in this way & the knowledge of disenchantment - not wanting to see will arise - sammapattam nibbidati. Seeing the King of the Death is yathabhūta nyāna - knowledge of seeing things as it really is. And disenchantment is nibbida nyāna. The Buddha also taught about the process of insight knowledges. Therefore don't desire any khandha in the 31 realms of existences. I am warning you don't pray & vow for the khandha existence. Teachers teach people for life enrichments is wrong. And who follow them also wrong. It's quite worse & terrible. If taking them as friends are wrong. And taking them as murderers is right. Ven. Radha continued to ask again; "What's the benefit of disenchantment?" With disenchantment & free from lust/attachment(rāga) & without affection. After that follow is the Path knowledge. "What's the benefit of free from rāga?" The answer was getting The Fruition knowledge. Fruition knowledge is totally not mixing to kilesa. Path K. is like pouring water on the burning red charcoal & becomes extinguished. But don't go & touch it. Heat is still there. Fruition K. is like pouring → more water on the black charcoal & totally → cool down.

Ven. Radha asked; "What's the benefit of Fruition k.?" The Buddha answered; "Arriving at Nibbāna." Ven. Radha asked again; "What's the benefit of arriving at Nibbāna?" The Buddha answered; "You don't need to ask this question. No more questions!" This is the ending of the path. Fruition k. come by itself. You don't need to do for it.

Fall in Love ē Dukkha 9th October 1962

Instant rebirth - upapatti-bhava in sec④ is the rebirth of instantly arising of the heavenly beings, brahma gods & hell beings (refer to 12 links of D.A.). Rebirth doesn't mean follow from this life to that life. It's conditioning by the power of kammas. Saying it as rebirth, in real it's like ^{from} consciousness to vedana feeling (i.e., vinnānam.....vedana) in sec②. Ageing & death also the same (i.e. as a khandha). Knowing that we'll die & happy & sensual pleasure is crazy. Taking pleasure in dukkha saccā. Arriving to Nibbāna means no kamma exist. But you all are expecting for good kamma. Expecting for samudaya & dukkha saccas. You love dukkha. Take dukkha as snkha. In the 4 Noble Truths dukkha saccā is the most difficult to know. If you know it & will free from dukkha. Now you know dukkha as the animal also know. You all are bored without dukkha. When someone dies & people cry because they lost their dukkha. In real they are crying, because their burden is falling off. An example of dukkha is the most difficult to understand. With the understanding of dukkha saccā everything finished. Without understanding dukkha & not arriving to Nirodha - the Cessation of Dukkha. So Nibbāna is not the kammic way but nyanic way. Only the knowledge of understanding dukkha arises & Nibbāna will appear. Now, if loosing dukkha & people are crying. (Sayadaw gave other examples in life but the sound of the tape was not clear enough). If asking you for practice ^{you} fear & don't want to do it. Because you are fearful of dukkha ending. People are working hard for kilesa matters leading to dukkha. More & more not know about dukkha & more & more appreciate kamma. Whatever kinds of kamma you are doing only get birth-jati. And only get dukkha saccā. Wanting to abandon ^{we are} kamma is quite rare. By connecting to kammas mean, not liking dukkha ^{not wanting} become short life. Longer life means longer dukkha. Someone ^{not knows dukkha} is expecting kamma. Appreciation of samudaya saccā which has to be abandoned means dukkha saccā is difficult to understand. This is an evidence about it.

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Why Become Living Beings?

9th October 1962

We have to ask; why become human beings & heavenly beings? If living being exists & ageing, sickness & death exist. If without living being exists & no ageing, sickness & death exist. Craving to sense objects (aroms) & become living beings. Become living being & ageing, sickness & death arise. Therefore the beginning of living being is not knowing - avijja & craving - tanha. The culprits construct s are ignorance & craving. With the causes of avijja & tanha & the result of living beings come into existence. (continued to talk the story of Ven. Radha) Ven. Radha asked the Buddha; "Why it's called living being?" The Buddha answered; "Craving to all the 5 khandhas is called —". After getting the 5 khandhas & craving arises. And then doing the causes for the 5 khandhas again. In this way the machine of Samudaya & dukkha is turning on & on. If you are taking off the craving & living being will disappear. Therefore the Buddha taught vipassana dhamma. The Buddha asked Ven. Radha to discern the impermanence of each of the 5 khandhas. After arising & passing away is dukkha sacca. Knowing it is magga sace.

In this way tanha in sec ③ is cutting off. The nature of the khamda is always disintegrating & perishing. If seeing of this is the view of the path factors - right view. If not seeing it, Then Samudaya & dukkha are revolving. A grown up person is more foolish than a child. Because man & woman can't throw things away. A child attaches to his/her things only in short time. Craving on whatever seeing is called living being, i.e. on oneself, others & possessions. And craving to any place (i.e., round of existence)

Avijja & tanha are like the axle of a wheel cart. Khamda as the body of the cart. It's like the cart is moving around the turning of the wheel axle. Therefore you can't move what you like. You arrive to human world, heavenly world, etc. ^{any} ^② ~~where~~ arriving at & will end up in ageing, sickness & death. Both of them are in the khamda & beings are suffered according to their arrangements. Don't know how to break the axle of the taints - asavas that living beings are in random situations. There are 4 asavas. ① Attachment to wife, children, home & possessions is kamasava - taint of sensuality. ② Taking pleasure in this & that world (round of existence) is bhava-sava - taint of becoming. ③ Attachment to one's own view is ditthasava - taint of view. ④ Without knowing the 4 Noble Truths & wasting times is avijjasava - taint of ignorance.

When the 4 wheels are moving & the body of the cart has to move in them. Kāmāsara sends beings to sensual world. And dīthasara sends beings to woeful planes. Avijjasara sends beings to 31 realms of existences.

Condensing the 4 āsavas; ① + ② + ③ are tanhā & ④ is avijjā. (continued to talk about the contemplation of the mind). Every-time mind arises have to contemplate & discern dukkha sacca. And have to contemplate & discern impermanence. If seeing impermanence avijjā becomes vijjā & the axle of avijjā is broken. Without tanhā, upadana, & kamma not arise, the 3 axle-①, ② & ③ are also broken. So only by knowing the truth āsavas will end. Dukkha sacca is not my teaching. It was in the Pali Text. In the khandha, ^{only} arising dukkha & vanishing dukkha exist. Therefore it doesn't mix in any happiness (sukha) at all. By knowing dukkha sacca thoroughly & samudaya ceases. Also let nirodha sacca arises. So contemplate to know arising dukkha & vanishing dukkha thoroughly.

Disenchantment & The Monkey
The Monkey & Disenchantment

10th October 1962

The Buddha at Sāvatthi Jetavana monastery contemplated on living beings. They didn't had the disenchantment to their mind & body process that not realized Path & Fruition knowledges. Thinking of the body in one life lasting for 50, 60, 70 yrs is let it be. Citta (mind), mano (mind), viññāna (consciousness) are the same meaning. Citta is the nature of knowing the objects. Mano is thinking & planning. Viññāna also knowing the objects. Citta, mano & viññāna are not the same one in day & night. It's good to become disenchantment of them. Attach to the body as me & mine, I am are let it be. Because it's lasting for 60, 70, 80 yrs in one life. But for the mind; as seeing mind, hearing mind, greedy mind, angry mind, etc. each one of them is perishing moment to moment. It's good for disenchantment to the mind. The Buddha said, the mind was like a monkey. Here, what the Buddha wanted to say was human beings attached to the mind clinging to self view - dīthupadanam. Therefore he wanted us to contemplate on the mind (from Nidana vaga Samyutta, Mahavagga). People have the view of eternalism are taking the mind as one mind only. Having a lot of wrong views on the mind. For e.g., every nationality believe in a soul.

Monkey has the habit of jumping from one branch to another on the tree. At last no other branches holds on to & embracing & sleeping on it. In the same way mind is at rest taking the object of the past life.

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(The mind at sleep is life continuum mind - bhavanga citta & taking the object of past life at the moment of death). Therefore it's sure that there are many different kinds of mind (The monkey hands are changing like many different kinds of mind changing. Jumping from one branch to another branch on the trees are sense objects). Today talk is comparing the forms & the minds. And the Buddha making the conclusion that wrong views arose because beings didn't understand D.A process. (explained the 12 links as minds are changing moment to moment by causes & effects). And ending ī the assemblage of dukkha. Therefore dukkha saccā arising & dukkha saccā ceasing; i.e impermanence is called dukkha saccā. Only by understanding D.A process can arrive ^{at} to this thought. Mind arising is dukkha arising. And mind passing away is dukkha passing away. In the real process, mind can't last long even 1 second. Arising & passing away at the speed of 10 times/sec. It's no need to discern that much. In every second discerning them arising & passing away is enough. Their nature of unstable & uncontrollable nature appear. For example, after death consciousness ceases & birth consciousness arises. And after it ceases & life continuum consciousness (bhavanga citta) arises. Therefore it's good to disenchantment for it. Nibbidanta virijjati - ī disenchantment comes dispassion. This means without the knowledge of disenchantment arises & the Path Knowledge not arises. If feeling (vedana) arises; physical feeling (rūpa-vedana) & mental feeling (citta-vedana) arise. With the cessation of feeling; physical & mental feelings cease. If craving (tanha) arises; craving ^{for} form (rūpa-tanha) & craving ^{for} mind (citta-tanha) arise. With the cessation of tanha; rūpa-tanha & citta-tanha also cease, etc..

In vipassana contemplation without the D.A process & not become right knowly. If not, ī the seeing of passing away phenomenon doubt can arise as, why it's passing away? With doubt arises & wrong view follows. Having doubts & viewing things ī one's desire. (Sayagadaw explained the impermanence of the mind ī an example. Writing the numbers ①, ②, ③ on the 3 posts side by side. And then observing them one by one. With seeing no ② & no ① ceases, ī seeing no ③ & no ② ceases). All of them appear in the eye-sensitivity - cakkhu-paṭṭada. Then after the old one ceases & the new one arises. The numbers are evident for this point. This Sutta described the important of D.A process. It rely on the heart base. The objects are not the same. Arising here & vanishing here. Can't move away from the place.

Someone has the knowledge becomes disenchantment. D.A process is very important in the contemplation of vipassana. The whole fire in the khandha ^{is} only dukkha arising & ceasing. Therefore the Buddha said, every Buddha taught dukkha.

So whatever arising in the khandha is dukkha arising. Sukha can't arise. From the poison tree only bear the poison fruits. Again from the poison fruit only has poison seed. Again from the poison seed grows poison tree. It'll go like this without stopping. Samudaya → dukkha → Samudaya → dukkha, etc. Here, Samudaya is the seed & dukkha is the tree. It don't get the medicine for killing the poison, tree & the seed never cut off. Therefore the Buddha said, it was like the person wanted to extinguish the fire & repeatedly put dry woods into the fire.

You all are like insects flying towards the fire as taking it gold. Craving for the gold in heavens everyone praying for rebirth there. After arriving there & die again. Let us extract the main point. Only knowing the non-existence of the before phenomenon & become anicca, dukkha, anatta & asubha (impermanent, suffering, not-self & worthless). Always watching the D.A process of one's own khandha. In front a D.A dhamma arises & nyan observes from behind, etc. Then only become vipassana, Panna cutting off the dhamma connecting to samsara. Don't say there are many ways on practice. It's right if you contemplate your own D.A process. Here, U Aung Zan Way & U Tin have to remember; contemplate the paticcasamuppada dhamma. The result. Contemplate the arising result dhamma. Not on the paticcasamuppada dhamma - it's the cause dhamma. Samuppana is arising dhamma.

Samuppana is has arisen dhamma. Therefore can't contemplate. Have to remember this point carefully. Samuppana dhamma & nyan have to be in line (one after another). If not in line end up & fruitless. Sometime people are saying as your mind is like a monkey mind. This is not saying to nyan but to hate.

(Note - U Aung Zan Way & U Tin were politicians, became his disciples the year he passed away. Both of them were successful in their practice. Later U Tin became a monk - known as Sayadaw U Dhammasara.)

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How to Perform Dāna?

12th October 1962

Making dāna is not using up one's money, instead one gains from it. Some heavenly beings came & mentioned to the Buddha. Most people think, including Buddhists by performing dāna, one used up money, wealth & possessions. So they usually ask the donors how much they had spent the money. The right question should be how much they gained from it. It's like a house is on fire. During the burning, if one taken out as much as from the house is one gaining from it. In the same way, everyone is burning in the 11 kinds of fire (greed, hatred, delusion, old age, sickness, death, sorrow, lamentation, suffering, grief & despair) & 5 kinds of enemies (water, fire, king, Thieves & not infilial family members). In these kinds of situation performing dāna is like saving things from the burning house. Another point here is we are not doing this for human & heavenly world's. If for these purposes & after arriving there still burning in fire. Now, we are taking out the causes for Nibbāna. In this way we gain the unburnable priceless property (i.e Nibbāna). If you are taking out things like a blind man & only get the valueless properties. (may be it's like a baby was inside the burning house. Instead of taking out the baby first & taken out other things. most Buddhists are doing like this man) It's quite a different between a blind & a visionary ones are taking things out. 31 realms of existences are ^{not} free from fire. Outside them is free from fire. Therefore today is the big dāna of a person in right view. It's easy to give others in ordinary way as just giving out. (Even that much is quite difficult for most people. Because they don't know the benefit of wholesome kammas, (the law of causes & effects). The khandha is also on fire. The possessions are also on fire. The khandha is burning in fire of birth, ageing & death (in the 11 kinds of fire). The possessions are burning in the fire of 5 enemies. Such as water (e.g, 2011 year tsunami in N.E Japan), fire (e.g, fire in the New York world trade centre), thieves, by one's own family members, kings (nowadays Governments & corrupted officials)

(Sayadaw continued to talk about the results of offering monk robes, umbrellas, & sandals. And then the beginning of human birth in the pregnancy) Birth is dukkha saṅca & knowing it is maggā saṅca. You have to change your mind for I am offering these things in the knowledge of knowing dukkha saṅca. Saddha (faith) follows behind & knowledge (nyom) is leading at the front. You must believe it that except Nibbāna, it'll never give other results.

(Sayadaw continued to ask people to follow his reciting for the purpose of Nibbāna in Burmese) These Things are offered for the purpose of Nibbāna. Therefore except Nibbāna don't crave for other things. We were craving for other things before that until now not free from dukkha. Someone fear of dukkha will realize Nibbāna. You can decide that someone not fear dukkha will never get _____. (Continued to talk about dukkha of near birth & delivering. After that talk about the dukkha of the newborn baby) The baby becomes a disable being. Can't speak when hungry or want to urinate & defecate. (Continued to talk about ageing & sickness. And then talked about dukkha near death & dying) You have to change your mind for not wanting the dukkha of death. With the knowledge of disenchantment for dukkha & offer these things. You should have the attitude of ^{offering dāna} only for the purpose of Nibbāna. & offer dāna.

Staying in the Truly Reliable Dhamma

15th October 1962

[This was the last talk of Sayadaw. Because he passed away on the 17th October. Actually he had to give a talk on that day (17th) for the Kathina Robe Offering Ceremony. Also it was unnecessary for the lay supporters who offered the robes & requisites. Because he had given a talk for them on the 11th as a preliminary offering ^{min} for the family members together to the yogis practising at the monastery. ^{There created a situation for} Got them ^{to} concentrate what they were doing. But he couldn't make it again on the 17th for the general lay supporters.]

With the contemplation of bhavaṇa by teaching & listening at the same time, all of them were gaining liberations (Became arahants). Here, referred to the Khemaka Sutta of Samyutta Nikāya) If I am asking all of you; where are you coming from? Your answer would be I don't know. Dhamma sent you here (to the human existence). Dharmas are parents; so you have to follow its arrangements. Therefore; Is't possible without it? You don't know at all where are you coming from. Sending by Dharmas you all arrived here. Therefore there are only Dharmas have to rely on. After enlightenment (the Buddha thought; "Why I become a Buddha? If there is anyone excels me in sīla, Samadhi & paññā, I'll take refuge & worship him.") Therefore he looked for that being in the 31 realms of existence. But he couldn't find anyone excelled him in sīla, Samadhi & paññā. With Dhamma he became a Buddha.

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So he took refuge in the Dhamma. Sending by Dhamma, you are arrived here. After that also send by Dhamma to somewhere. If I am asking you; Do you prefer send by ① Dāna (or) ② Sīla (or) ③ Samadhi (or) ④ Vipassana (or) ⑤ Unwholesome Dhammas? Therefore There are 5 questions.

Unwholesome Dhammas send you to woeful planes of existence. Nobody want to go there. Dāna sends you to human & heavenly worlds. These are the places to the dangers of ageing, sickness & death. Sīla also the same.

Samadhi sends you to the worlds of 20 types of Brahma Gods. With the useless long life. With the long life dukkha, because carry dukkha saeca to them. Vipassana Dhamma sends you to Nibbāna - the ending of dukkha. Before you were confused & sent by unwholesome Dhammas. You had been to human & heavenly worlds for many times. In the end met to ageing, sickness & death, sorrow & lamentation. With sīla in the same way.

If you want to go a place without dukkha, Then practise hard in vipassana. And will arrive to the Path knowledge. Except Nibbāna, it'll send you to nowhere. Send you to free from 3 vattas - i.e., kilesa, kamma & ripaka vattas.

Before not knowing the truth & sent by Dhammas without any choices & arrived randomly to everywhere. Some sent by Dhammas to Hells. Some sent by Dhammas to heavenly worlds & after that fell down from there in ugly ways. (for e.g., the 500 celestial nymphs of Subrahma Devata). In the Brahma Worlds also the same way. (In the Dhammapada stories, the Buddha mentioned ^{about} a sow, he met during almsround. She was a brahma god before. After died & born as human being. And after died as human being & born as a sow). By knowing the truth & don't want to go anywhere. I have talked ^{on} Saeca Dhamma & you know how to make the choices. I want to say to you all ^{saying} looking for the truly reliable Dhamma. Not knowing the truth & don't know how to look for it. Don't let kammas making the arrangements. But let nyam do it. Kammas arrangements are 31 realms of existence. Nyam arrangement is transcending them. Nyam also has 5 kinds. ① Kammasaṅkata nyam - Doing good & has good results. Don't follow it. I do it & I get it - so it has wrong views to it. It sends beings to higher planes & afterwards pull them down again. (Sayadaw gave the simile of a bird hit to a poison arrow. It flying up to some distance & falls down again after the poison spreading out in the body. Subrahma Deva's story was a good example).

② Nāma-rūpa pariggaha nyan - Discernment of mind & matter. Also don't rely on it. Why? It's a Uula-sotāpanna & free from apayabhumī only for one life. ③ Paṭicca pariggaha nyan - Discernment of the conditions of mind & matter. Knowledge of knowing the D.A process. Free from apayabhumī only for one life. So not a happy dying. ④ Vipassana nyan - knowledge of knowing impermanence. Don't be satisfied w/ it. Have to take rebirth in the 2nd life. ⑤ Therefore the best way is practising for the cessation of all dukkha. Don't be satisfied w/ one cessation but 4 times of cessations. These are the 4 Path knowledges. Among the 5 knowledges the Path knowledge is the best one. Except the Path K. There is no other truly reliable thing. Because there is no dukkha. You never heard it before in your whole life. Never had been analysed that much. Mostly talking about one kind of merits only. U Aung Zan Way & U Than Maung, we are getting old now. You all have to practise hard w/ the thought of, in the future this sasana will not exist. (Both laymen were a little older than Sayadaw & met him in his last yr of life. Here mentioned this sasana (teaching) will not exist has double meanings. One referred to the Teaching of the Buddha & the other Sayadaw's talks. Here was referring to his teaching. Next 2 days he would lay down his burdened khandha. This was a hinting to his passing away soon)

Mahamedin (in Burmese refers to Islamic Faith) is sassata view - Eternalism. Communism is ucheda view - Annihilationism. Even they don't have the 1st & 2nd knowledges (have faith in laws of karma & the knowledge of the 5 khandhas). In the world only these views exist & overwhelm by them. They rely on weaponry & wealth to converting people (at that ^{time} it was like a prediction for the future). Even not including us, next generation will follow them. Our Dhamma (Buddha Dhamma) have to walk between sassata & ucheda views. If you discern impermanence & in the middle way.

Arising ← NIBBANA → Passing away
 sassata ← middle way → ucheda

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On Vipassana Bhavana
1st to 2nd September 1961

Q. Where is the khandha coming from? It has the cause. Come from craving. Only has the object tanhā can arise. It has a lot of objects. And has 6 types of objects (Form, sound... mind objects). From the affection craving tanhā arises. The most affectionate thing is our khandhas. With affection to oneself & we get the khandhas. With the khandhas, we have ageing, sickness & death. In vipassana contemplation, we have to contemplate our most beloved khandhas. Using the 4 Satipatthana in the vipassana contemplation. Kaya, vedana, citta & dhamma, all are in the khandha. No need to contemplate all of them. I'll show you only to the mind. With the contemplation of mind the other 3 also included. I'll talk about the contemplation. We have the identity view of my mind - sakkaya ditthi. There are more wrong views on the mind than others (khandhas). Wanting to become a sotapanna, first contemplate the mind. This is to cut off ditthi. The Buddha said we took the mind as mine. So we attach to it to wrong view & craving. Therefore we get the khandhas & ageing, sickness & death. It was like an alcoholic drink mixed in poison. We didn't know it & drunk it in affection & had to mix it. The Buddha taught us to contemplate the mind as impermanent, suffering, not-self, disease & danger. The Buddha taught different ways. Contemplate anica-impermanent also fulfill the task. If you don't contemplate & taking it as permanent, bliss, self, healthy, & safety & will have affection for it. With affection you get the khandha & encounter the dangers of ageing, sickness & death.

How many types of mind? You have to note it down carefully. Because you will go back (These lay people were new yogis & came to practise under Sayadaw's guidance from lower Burma). There are not many minds.
① Seeing (consciousness) ② Hearing ③ Smelling ④ Tasting ⑤ On the body is unpleasant consciousness. Such as itches, pains & aches, etc.
⑥ On the body is pleasant consciousness. These are 6 external guest minds. Arise at the external. Internally, ① greed ② hatred ③ deluded mind ④ non-greed (want to give) ⑤ non-hatred (love, compassion)
These arise at internal. So 5 internal guest minds. Amoha is non-delusion, so not including here. (This is the contemplative mind)

There are 2 host minds; ① breathing in mind & ② breathing out mind.
 Don't take the physical air. Take the mind; wanting to breathe in & breathe out
 minds. This is cittanupassana - Contemplation of minds & can't take
 the air element.

Āmoha - non-delusion is not only one; but has 5 factors, ① right view
 ② right thought ③ right mindfulness ④ right effort ⑤ right samadhi,
 These are the 5 path factors (maggas). If seeing, hearing, etc arise
 contemplate its impermanence. Contemplate as anicca. Contemplate
 whatever arising. On the whole body it'll arise anywhere. Sometime minds
 of greed, anger & restlessness arise. Whatever arising is only one.
 Contemplate them in the 5 maggas (i.e. āmoha). With the contemplation &
 become maggas. You get the maggas. That's what it means,

For e.g., greed arises & you observe. And then it's not there. It's imper-
 permanent. (Two minds can't arise at the same moment. When the observing
 mind comes in greed not there anymore). The contemplative mind is magga.
 Impermanence & magga (anicca/magga) have to be in line (one after another
 & not let other kilesa come in between them). At the time of arising &
 contemplate it. If nothing arises & just contemplate the host minds
 (minds of in & out breaths). If anicca/magga are in line the I-ness
 (identity view) not comes in between them. Without the contemplation
 of the arising dhamma; tanhā & ditthi will follow behind it. With it
 will get the khandha. With the 5 khandhas, ageing & death follow.

It's cutting off tanhā, khandha, ageing & death. The contemplative mind
 can be called āmoha (or) right view. With the contemplation, tanhā &
 ditthi die away. Clinging (upadana), clinging in wrong view (dilthupadana)
 die & no khandha arises. It's impossible not do the practice. If you
 don't have foods to eat never mind. You must do the practice.

Right view & right thought are vipassanā. Sati, viriya & samadhi are
 samatha. So it's the contemplation in Samatha & Vipassanā. Knowing the
 arising is sati. You know it because you have samadhi. You are
 making effort that you know it. Therefore it includes samatha. Knowing
 as these dhammas are unstable. This is pāññā knows it. Sending sati &
 pāññā towards anicca is Samatha/Vipassanā. Don't establish samatha
 separately.

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The Buddha taught 3 ways; ① Samatha first & follow √ ripassana, ② Vipassana first & follow √ Samatha & ③ ____ & ripassana together. Why Now, I teach you Samatha & ripassana together. Why is That? The others are practising separately & it take longer time. Your life span are short. So combine together is good. If knowing the every arising dhamma, Samadhi knows it. If knowing the every passing away dhamma, ripassana knows it. Therefore √ the knowing of impermanence & they are together. By seeing the arising dhamma & nescient view dies away. By seeing the passing away dhamma & samsara view dies away. By seeing both of them sakkaya view dies away. Seeing both of them & knowing that it's not me & not mine. So identity view dies away. 3 wrong views fall away. With Sati & tanha die & cutting off Samsara. This magga ^{is} cutting it off. The cessation of tanha & khamha is Nibbana. The cessation of ageing & death is Nibbana. In the contemplation anicca & magga have to be in line. Don't let other dhammas come in between. Don't let greed, hatred, etc come in. If they come in can't realize Nibbana in 7 days. Without Then, even practise in the morning & can be realize it in the evening (These were mentioned in Satipatthana Sutta). If discerning of impermanence & you have 3 wholesome roots (Tihetuwa person), & will be realized Nibbana in this life. There are 10 kinds of kilesas (greed, hatred, delusion, conceit, wrong views, doubt, sloth, restlessness, shamelessness, fearlessness of wrong doing). If you can practise anicca/magga in line & none of them can come in. Increase your effort. In this way of practice & in the morning & realize it in the evening. These were taught by the Buddha.

If you are sharp in knowledge (nyan) & will make it. If it's weak & in 7 days. And if very weak & it take longer. It depends on your nyan. After knowing the way of practice, it's important not let kilesa come in. Increasing your Sati, Samadhi & Viriya & it can't be. If you discern impermanence & the first stage is successful. And continue the contemplation. Impermanence is one's own death. After sometime & become disenchanted. With disenchanted develop to the 2nd stage. You don't need to ask someone about it. You all have to go back, so I'll explain you to the end of process. Even you are disenchanted in the process & must continue √ the contemplation. Even not wanting just try to do it.

And will develop to the 3rd stage. You see them as dukkha saccā in your knowledge. This is developing to the 3rd stage. If you know them thoroughly as dukkha saccā & all disappear. This is the knowledge of seeing Nibbāna. The 8 path factors are completed. All the sankhara dhammas cease. Nyan is seeing the cessation of sankhara. The cessation of sankhara means khandha disappears. And become a Sotapanna. After that Fruition Knowledge arise. After come reviewing knowledge. The root of wrong views disappear & no more khandhas to woeful planes. You realize the first Nibbāna. If you want to realize the 2nd Nibbāna & returning to the 13 objects of contemplation. And will see impermenence, their disenchantment & ending? The higher path knowledges are also in this way? No other special dhamma for it.

(12) The Buddha taught 2 knowledges; insight knowledge (vipassanā nyan) & Path Knowledge (magga nyan). Except seeing the impermenence of the 5 khandhas, insight knowledge not see other things. Insight k has the 5 path factors. As knowledge it's only one. That's right view. During discerning of impermenence the other 4 factors are also including. Vipassanā nyan observes the khandhas & not see other things & only seeing the arising & passing away. Go & ask the practising yogi. He'll answer you as seeing the arising & passing away. Not seeing of mind, feeling, etc. only seeing _____ . Then can decide as you get the insight knowledge.

Seeing arising & passing away dhammas & in this life will get the liberation. The only existence is only that. Body, feeling, etc. are only existing as names. If you see this & have right view. It not seeing this & not arriving here yet. Insight knowledge is seeing sankhara & anicca (conditioned phenomenon & impermanent). The lower knowledge sees the 5 khandhas.

Therefore they are quite different. Seeing the body, feeling, etc. are lower knowledge. It's nāma-rūpa-pariggaha nyan - Discernment of mind & matter.

In the Nidana-vagga Samyutta - The Buddha taught Susima only 2 knowledges for realization of Nibbāna. These were insight knowledge & Path k.

It need to explain for more clearer. How do the yogis see it? If seeing impermenence & its insight knowledge. Don't be in confusion i knowledge of rise & fall, knowledge of dissolution, etc. Combine all of These knowledges is insight k.

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With short life span & realization of Nibbāna, just try for These 2 knowledges. Vipassanā nyan is the forerunner knowledge to Nibbāna. It's clearing away kilesas before. Nibbāna exists, but not seeing it is the cause of kilesas. Nibbāna always exists to someone in the practice. Why can't we see it? It's covering up by kilesas. If you say, I am contemplating but still can't see it yet. Even the impermanence of sankhara can't be seen, if it still covers in kilesas. The khandha is piling up in impermanence. It's not exist because you can't see it? Or Because it's covering in kilesa? It's the cause of covering in them. Vipassanā nyan is clearing up for these things. The Buddha taught, the 5 khandhas were anicca dhammas. This was by someone who discerned it. Ignorance, greed, hatred, & delusion, all these dhammas are covering it. To show an example, the moon always exists & not seeing it is hidden by clouds. You have to blow it away in vipassanā nyan. It's like this simile. If, discern it slowly & your kilesa is thick. Practice in the 4 supreme efforts - sammaappadāna, kilesas blown away & will see impermanence. (The same as the 4 right efforts). When the insight knowledges are coming to an end? If the impermanences are disgusting & disenchanting to you & it's still insight knowledges. Seeing them as dukkha-sacca & it'll end. It can't be ended in your desire. If it's coming to an end & impermanences are disappeared. It meets in the Path K. Vipassanā nyan Here is completing in the 8 path factors. Not seeing impermanences, instead seeing Nibbāna tout them. Vipassanā nyan changes in to Path K. Vipassanā nyan open up the kilesa cover. Path K open the sankhata anicca cover. These points are quite important. And then seeing Nibbāna. These are important for yogis. Even can open the kilesa cover is quite good now. This is the most important point for yogis. By opening the kilesa cover & meet in anicca. Again anicca covers Nibbāna.

Therefore have to practise & make vipassanā nyan become maturity. When the Path K arises, the anicca cover is opened & meet in asankhata. Only have these 2 knowledges. Do you satisfy in it?

Firstly, it's important to see impermanence. With the opening of kilesa cover & will see impermanence. Therefore Samadhi is important. And again the impermanent cover is opened & will see asankhata - NIBBĀNA.