

Book 3

The Great Benefit of Udayabhadra Nyan

3rd March 1959

Except the Buddha & Pacceka-Buddha no one can enlightens without listening talks. In the Majjhima Nikāya, Magandīya Sutta, The Buddha mentioned that anyone who completed these 3 factors can realise Nibbāna in this life. (The 3 factors are:-① Association with men of integrity ② Hear the true Dhamma ③ Practice the Dhamma in accordance with the Dhamma) The Buddha always said only a true words. Therefore don't doubt about it. Also not doubt in oneself. Only fulfill the no. ③ factor. Practice in accordance with the Dhamma is easy. If the mind & body tell you impermanence just know it. The existing impermanence & the knowing become together will realize the Dhamma (i.e discerning anicca) in this life. I will take the responsibility for you. If you discern impermanence no need to pray, but continue to know this. It will arise ^{itself}. If you know impermanence you get the knowledge of as it really is (Yathābhūta Nyan). And then continue to know it & arriving at the knowledge of disenchantment. Still continue to know it & arriving at the ending of it, which is Path Knowledge. If you can discern anicca you are 3 rooted person (Tihetuka - a person born in 3 wholesome roots, non-greed, non-hatred, non-delusion). Other persons can't discern it. To arrive Nibbāna is ^{still} these 3 knowledges. By practising & still not get the Path Knowledge yet why is this? Your practice is still not in accordance with the Dhamma. Impermanence & the knowing are not together. Practice in accordance with the Dhamma is ending the round of existence (Samsara). Because by seeing anicca ignorance not come in, so sankhara & vinnanam not ^{arise} happen, so new khandhas cease to arise arise (see 12 links of Dependent Arising).

Then one question need to ask; How long I have to practice? Need to practice for my whole life? After you discern ^{anicca} & become gladdening, then it's not far from Nibbāna. After that follow by disenchantment of anicca. All these were mentioned by the Buddha, e.g. in Dhammapada. Joy, gooseflesh, happiness, light etc one of them will arrive (i.e. the 10 insight corruptions). After that not very long the knowledge of disenchantment will come. This is Nibbida Nyan. If you arrive to the level of 10 insight corruption impermanence is succeeded. When you arrive to this point don't get up & go away. After that you will not see the arising of phenomena but only the passing away of them. Then later, ^{seeing the} disenchantment ^{of} passing away.

[Here in this talk Sayadaw warned the yogis not to get up & go away when impermanence is succeeded. In some of his talks also warned the yogis when they arrived to the point of knowledge of disenchantment not to get up & go away for whatever reasons. But stick to the practice until Nibbāna is realised.]

Impermanence & Right View

6th March 1959

with explaining it.

By knowing only mind & body can't see Nibbāna. By explaining is easy to understand mind & body. In reality we have to know is anicca. Mind & body is only for analyzing.

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Without discerning impermanence can't see Nibbāna. If you discern it you have the seed of arahant. From Sotāpanna to arahant must develop from this view. Still not discerning anicca still not get the seed of Sotāpanna. Without seeing it can't close the doors of painful rebirths. Also still not have right view. By discerning anicca have purified view (Sayadaw recited some of the Pali verses by the Buddha & explained it)

During sitting if your body feels pain & want to change is all right. I don't say not to change. After you change & the feeling disappear, & not there anymore. You have to change in contemplation. After changing observe it as it's there or not. In this way have right view. The right view is die in knowledge. After seeing anicca & continue the contemplation become disenchantment in it. Knowledge become sharper by anicca is only anicca. Mind & body group (khandhas), sense bases (ayatana), elements (dhatu), truth (sacca) all are anicca. But by themselves is separated (i.e. separated nature). You discerning ^{of} impermanence ^{are} free from carrying the corpse (Sometimes Sayadaw using words have double meanings, profound & vivid & humorous. In some talks changing new rebirth as changing the corpses & carrying it on & on). You must not argue by looking at the differences of the ways of practice. At last by discerning anicca become the same. The main point is discerning impermanence. (Sayadaw made a warning that which is very common in Burma. May be also in other countries & other religions. Important is not others right or wrong, but one's own practice) For discerning anicca the Buddha's Teachings must exist & find out a teacher who can teach them. If you discern anicca will be free from craziness. Therefore making perseverance for the sake of discerning anicca.

Tanha & Practice : 1959
30th to 31st March 1959

[In these talks can feel the compassion of Sayadaw. He pointed out the important of present situations for practice diligently to end dukkha. Not to waste the precious opportunity for ending dukkha. And also pointed out the great power of lobha-tanha in daily life, so that people get lost in it & forget or can't give their time for practice]

Making judgements is seemingly liked wisdom & opposition in doing the practice & goodness. Avarice (macchariya) & Doubt (vicikiccha) can come in. It's difficult to know. It seems liked wisdom (panya). Making judgement for yes or no & at last can't do it. For example, for doing the practice, concerning one's health & tanha come in & can't do it. By making judgement one can't do what should be done & wasting the time. From the Buddha's point of view quickly to do the holy practice & not to delay. True wisdom can succeed for what one desire to do. Wisdom faculty (paññindriya) can conquer any opposition. Regarding to tame it's avarice & for practice it's tanha. True wisdom understanding the nature of not self (anatta) & do it without delay. without practice is not difference from someone alive in the animal mind. without wisdom it's like a dead animal. without it's work of monk can offend and neglect of monk.

After seeing anicca by practice, The first vitthi-citta (consciousness in the cognitive process) give the result of progress in business & wealth. At that time tanha come in & destruct the practice as the yogi takes it as busy in business. To realise Nibbana the vitthi-citta of the knowledge of impermanence must arise continuously. Sensual pleasure of wealths & properties are a kind of temptation (mara). For ordinary people there are no destruction of mara gods (devaputta mara). But the mara of the mind can come in as a destruction. We exchange the invaluable Nibbanic happiness & ordinary happiness (bone happiness of a dog, one of the similes of sensual pleasure by the Buddha) is quite a great loss. Doing dana & making merits are also in the same way. Instead of giving support to Nibbana let tanha leading us for wandering in the round of existence. Because of the good kammas of the past attained the precious human life, & met a good teacher & hearing the true Dhamma (Sacca). By practice can end dukkha, but most people misuse their past good kammas by wasting time in worldly sensual pleasure.

Laziness & Dosa

1st April 1959

The 2nd temptation of defilements (kilesa mara) is discontent (arati) or laziness & boredom. Because of laziness & boredom stop from the Dhamma practice. Laziness & boredom are refined dosa. Lost interest, Discontent & the practice & become displeasure. If it's a monk can be disrobed. It the enemy of effort. It overcome the 4 Supreme effort (sammappadhatana). It hinder the worldly & transcendental developments (lokiya & lokuttara). It can also go into sloth & torpor. Disturb oneself is laziness (kosajja). Harmful to other is anger & dosa. It has the fault of Samsara. (Because of laziness never transcends dukkha). It doesn't commit crimes like dosa. Dosa is easy to know, and can be correct it. Laziness is not easy to correct. Sometimes dosa turns into sense of urgency (samvega) & can move towards knowledge. Refined dosa (here laziness) destroy the whole life. (not to mention transcend dukkha even difficult to do goodness). Kosajja disturbs inside & dosa disturb outside. Laziness harmful to oneself & anger to other. No one correct you & someone will correct you. (Laziness & anger). Nobody know it & someone knows it. If laziness come in contemplate the plane of misery (apaya dukkha), the misery of round of existence (Samsaric dukkha), & the dukkha of old age, sickness & death to overcome laziness. Because of one's laziness giving many reasons to shun away from practice. It has refinement but a terrible one (The Buddha also taught about the 16 reasons for laziness). There was also a warning from the Buddha; i.e. you can't realise the holiest, the extraordinary Nibbana element & ordinary effort. Therefore lazy people can't realise Nibbana.

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Take Kamma as Permenence

25th November 1959

I Sayadaw said we can accuse the Buddha in 2 ways. By hearing The teaching & give a wrong talk (From Anguttara Nikaya; Some Buddhists even created new ideas & concepts into The Buddha teachings. This point is also important to think about) As an example a frog after hearing The voice of the Buddha & died & reborn as a devata. Most Buddhists think a frog changed into a devata. This is sasata-ditthi. Someone gave a talk on Nibbāna can be explained as annihilationism (uccheda-ditthi) Both of them are wrong views, and obstruct Nibbāna. In all of The Buddha Teachings he explained in 2 ways; direct & indirect ways. Sayadaw gave another example in the Long Discourses, Maha Tanhasankhaya Sutta, about Bhikkhu Santi. He heard the Jataka Stories from the Buddha (especially the 10 great jataka stories; Vesantara, Mahosadha, Tariya etc) and took it directly that only The bodies of them died but not the mind of the Bodhisatta. Vinñānam was permanent, only changed The physical bodies but the mind unchanged & continued to The next life. Most people of the world have this view, i.e The permanent soul.

Sayadaw based this talk on the Maha-punnama Sutta of middle Length Discourses, (This sutta provides a thorough discussion of issues related to the 5 aggregates. Sayadaw based on a sutta but he never used the whole one, only a part of it or the main point for the teaching.) After vassa (rain retreat) some monks visited the Buddha on the full moon day. The leader of the group asked the Buddha questions. What is the clinging aggregates (upadiskhakkhandha)? The 5 khandhas; answered the Buddha. Are they the same or other (clinging & aggregates)? Without clinging no khandhas & no clinging can't have the khandhas. The monk continued to ask questions... After sometimes the Buddha asked the monks each of the 5 khandhas as impermenence (anicca) or permanence (nivea) & dukkha (suffering) or sukha (happiness). The bhikkhus answered as impermenence & suffering. The Buddha continued to ask; If dukkha each khandhas can be said, This is from mine, this I am & this is my self. During That moment one of the bhikkhus had this thought, if the 5 khandhas are ^{were} not-self (anatta) what should I rely on to. May be I should rely on my kammas. The Buddha knew his thought & admonished him & continued again to ask the questions as above. They answered That it was not-self (anatta) & at the same time they observed their khandhas & answered what they had seen. After the talks They all became arahants.

Liked the monk above most Buddhists take kamma as permanence or have the view of kammavādi sasata-ditthi. The beings after died their kammas following them liked an ox-cart of the wheel (negative kamma) or liked a shadow (positive kamma).

These were taught by the Buddha indirect way by using similes to understand

The law of kamma.]

There are 2 worries; misunderstanding of the Dhamma by listening & by teaching Dhamma. Teaching by similes & taking them directly is wrong. (He gave the story of a frog) The mind/body of the frog & the mind/body of the devata were quite different. Nothing was followed there. It's become wrong view by listening & misunderstanding. Wrong view came in, in the connection of the khandhas process. If you can't teach in the way to free from wrong view it moves towards ~~permanent view~~^{view of permanence} (Sasata-ditthi). By exaggeration (exaggeration) of direct teaching also lead to wrong view (e.g. Bhikkhu Yamaka's view on Nibbana). We can also learn from the Buddhist History that some new ideas & views come from this kind of thinking & looked like a God religion. There are 3 ways which can't be mistaken & deviation; These are Law of Conditional Relations (Pattana), Law of Dependent Arising (Paticcasamuppada) & Truth (Sacca). Others don't know how to interpret & easy to become wrong views. Take Nibbana as just ceasing of greed, hatred & delusion is also wrong view. It's the same as nothing arise.

The leader of the monks asked the Buddha; Clinging (upadānam) & aggregates (khandhas) are they the same or different? The Buddha answered, They are not the same or different. Without the khandhas there is no clinging. If there is no clinging can't have the khandhas. What is the cause of the khandhas? We are wanting it for ourselves & therefore we pray & making kammas for it. Please, tell me the diversity of the khandhas? They are the khandhas of the past, present & future. Please, tell me how the identity view (sakkaya ditthi) come to be? Take all the 5 khandhas as me or mine. That identity view come to be. Please tell me how the identity view not come to be? If you contemplate the 5 khandhas as these are not mine, these are not I am, these are not my self, then no identity view come to be. Please explain to me more about it? Then the Buddha asked them to contemplate each of the 5 khandha as not-self. By explaining in this way one of the monk was thinking like this. If all were not-self which one should make it as me or mine? Which one should I rely on? May be I have to rely on my kammas. Most people (Buddhists) take kamma as mother & father & rely on them. Most Buddhists fear of the extinction of life (bhava) that they rely on kammas & connecting them.

Birth, Death and Nibbana

[adding here, the note at the end of this talk]

27th November 1959
In the Pattana (Conditional Relation), faith (saddha), generosity (dāna), precept (sila), serenity (samatha) & insight (vipassana) are the distant causes to Nibbana. Completed the 8 path factors only the near cause to Nibbana. I will talk about feeling (vedana) in the Samyutta Nikāya of Connected Discourse on Feeling (Vedana Samyutta). It's about feeling, contemplation on feeling & to Nibbana by feeling. The Buddha said first to develop Samadhi by breathing (anapanasati) or kasina (circular shaped meditative device). After that to know the feelings. To know the feeling means not on the type of feelings (such as pleasant etc). According to the commentary to know the truth of dukkha on feeling.

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By The Satipatthana Pali, people think that it's only to know the feeling. According to the Dependent Arising (Paticcasamuppada) whatever arising is the continuous process of it arising that it's dukkha. All the arising phenomena are by nature (dhammata) passing away. Passing away is also dukkha. So whatever kind of feeling arise know them as the truth of dukkha. If you discern anicca you see the truth of dukkha. Contemplation of impermanence is knowing the truth of dukkha. Carefully note this point. If you discern impermanence you get the knowledge of truth (sacca nyan). Impermanence is the truth of dukkha (dukkha sacca) & knowing is truth of the path (magga sacca).

There are 2 reasons (causes) for the present feeling arise; i.e near cause & distant cause. The distant cause is in the past because of ignorance (avijja), craving (tanha), clinging (upadānam) & action (kamma) we got the present khandhas (i.e According to the Dependent Arising). The near cause is in every moment because of contact (phassa) feeling arises. Without the past & the present causes no feeling can arise. So without the past ignorance action, i.e the cause of dukkha (samudaya sacca), then the the truth of dukkha (present khandhas) or dukkha sacca can't arise. I am now explaining in details is because you may have doubt that why the impermanent process happens continuously again & again. If I say exactly because of ignorance, craving, clinging, action & contact that impermanent phenomena of the truth of dukkha arise (Samudaya & Dukkha Sacca). Yogis will ask me when we will arrive Nibbana? My answer is when Samudaya & Dukkha Sacca cease you will arrive there.

If you can contemplate until the ending of the truth of dukkha, and then the Samudaya Sacca of the past also cease. The cause ceases also the result. The ending of impermanence is the ending of the past causes. Both of them ending is Nibbana. (Dukkha khandha & Samudaya tanha). The Dukkha sacca of impermanence is ending in the past cause of Samudaya Sacca.

You may ask why the ending of impermanent dukkha sacca leading to the ending of the past Samudaya sacca? According to the Buddha the extinction of feeling means the extinction of cause of effect. Discerning the impermanent dukkha sacca is knowledge (Vijja). This knowledge kills the past ignorance (Avijja). Discerning impermanence is non-greed; i.e no greed or craving come in. Without craving there is no clinging (upadānam). Insight knowledge arise & it cut off the kamma. Therefore during contemplation of impermanence the past cause ^{is} ceased. By contemplation towards the ending of it that dukkha sacca ceased. Contemplating kills Samudaya sacca. When the ^{knowledge} of not wanting arise dukkha end. Contemplating knowledge (i.e Vipassana nyan) function 2 duties. The Path Knowledge (Magga Nyan) function 4 duties, kill tanha (Samudaya), penetrate dukkha, development (bhava tathā) & seeing Nibbana. When the 8 factors (Noble 8 Fold Path) completed it cut off the past defilement (kilesa) & not allowing the present defilement to arise.

Therefore the path factors kill the past causes & not allowing the present causes to arise. So the Noble 8 Fold Path is the way to Nibbāna. Nibbāna is ending dukkha but happiness is existing. The Noble 8 Fold Path cast off the past kamma & forbid the new kamma to arise. So the Buddha called craving (tanha) as the crooked dhamma & the path factors as straight dhamma, because it kill tanha functions.

[This talk explaining the working of the 4 Noble Truths & their connection in a quite details in simple way but profound. Also, some hidden meanings behind them, for contemplation & discover by the yogi to find out strengthen his confidence in the Buddha Teaching]

[Please add this notes in the beginning of This talk, pgs 5]

Sick Bhikkhu & Vedana

28th November 1959

(Based on a sutta from Vedana Samyutta)

The Buddha gave an instruction of how to die, a sick bhikkhu. When we feel the pain stay in mindfulness (sati) & clear comprehension or wisdom (sampajāna). Using the time in mindfulness & wisdom. Without the physical body no feeling arise. Mental feeling also arise by based on the mind base (i.e. the heart area). The cause is impermanent so the result, or they have the nature of passing away. By knowing in this way doubt is overcome. Therefore this way of contemplation is by knowing the cause doubt fall apart & knowing the result wrong view fall off. Everytime knowing feeling arise is sati & knowing the nature of passing away is sampajāna. Combine together is sati-sampajāna. If you can contemplate in this way greed, anger & delusion can't come in. Mindfulness is just only know the arising. Can contemplate the passing away is sampajāna or wisdom mental factor. Mindfulness can't do it. The physical pain is not horrible. The horrible thing is when pain arise the reaction to it, i.e. displeasure mental state (domanassa). It's more difficult to cure. As an example, in the darkness a man is cutting in a kusa grass. If you tell him as he was bitten by snake & instantly he is in shock. And then again you tell him that it's not a snake only a kusa grass & instantly getting up. So, pain is arising near death, patient can't contemplate it will die in displeasure. Can be contemplated die in the knowledge of impermanence (anicca & magga). Every one dies in painful feeling will fall into the planes of misery.

Buddha & arahants had physical pains but didn't have mental pains, or dukkha. Therefore they were ended the round of existence. Even you don't have the Path Knowledge die in insight knowledge is safety. Every time feeling arises knowing in sati & sampajāna, wrong view (ditthi), doubt (vicikicchā), greed (loba), anger (dosā) & delusion (moha) the 5 defilements are dying away. Ditthi & vicikicchā vicikicchā are extinct in the Path knowledge. Loba, dosa, moha die without any chance to come back.

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(Here, Sayadaw mentioned the loba, dosa & moha is are connecting i wrong view & dukkhot.

Not 100% of them but only 25% of them)

If you can follow up feelings until to the end, body & feeling disappear & the Peaceful

Nibbana Element appears. In the yogi mind physical body is disappeared. The 5 khandas disappear & The Path Knowledge arises.

Craving Like a Tailor
30th November to 1st December 1959

Most Buddhists afraid of unwholesome kamma which will give the future result. The main cause is not kamma but tanha (craving) is the connector from one life to another ⁱⁿinfinity. If tanha is eradicated no birth anymore. After tanha extincts all the kammas become fruitless, as an example the great serial killer Angulimala (The ^{fingers garlanded} bandit of the Buddha's time). Therefore the Buddha said that in the Four Noble Truths the cause of dukkha is craving, & not mentioned as kamma.

Craving are sticking at 12 places. It's sticking to the 12 ayatas; i.e. form, sound, smell, ideas & eye base, ear base, nose base... mind base. Sticking to the external & internal phenomena, & also in the middle. Really not easy to seal to it. Form object & eye-base contact eye-consciousness (seeing) arise. So it's also sticking to the eye-consciousness, ear-consciousness (hearing), nose-consciousness (smelling) - - - - - mind-consciousness. So tanha is sticking at 18 places ($6^{\text{sense-object}} + 6^{\text{sense-bases}} + 6^{\text{consciousness}} = 18$ elements). Even you can say sticking to the whole body. As example we have the usage of I can't even let one of my head hairs to come out. Again it's sticking to the 18 feelings (6 sense-doors \times 3 types of feeling; i.e pleasant, unpleasant & neutral). The 18 element (dhatu) is connecting to the 3 types of feeling. So if you can contemplate the 3 types of feeling enough to kill tanha. By contemplation of feeling craving not come to be. So the Buddha gave the Contemplation of feeling (vedanavipassana).

Whatever name you are calling to the living beings such as human, god, brahma etc. in reality dukkha starts & dukkha ends. (Birth & death). Only these things are continuously happening. Dukkha exists by connecting to each other dukkha. Nothing goodness is included. After his enlightenment the Buddha observed the world & said That I never praised to any life of existence was good. Even became a non-returner (anagamin) was only one more life to go on but still not good yet. It was like 4 piles of excrements, still one pile left. It was good only all were cleaning up. (a drop of excrement in the rice)

The Four Taints

4th December 1959

Craving (tanha) is the cause of dukkha & has companions ī it. These are the 4 taints (casava). They are leading one dukkha to another dukkha. The taints are: ① The taint of sensual pleasure (kamasava) ② The taint of becoming (bhavasava) ③ The taint of wrong view (ditthasava) & ④ The taint of ignorance (avijjasava). If the 4 taints are not extinct and then dukkha also not extinct. They are connecting dukkhas without any gap. (anantara paccayo). Between death & birth without any gap (This is the Patthāna method in the Abhidhamma. Later Buddhists had the intermediate state, i.e antarabhava). By Suttanta method these are connected by the taints; death & birth, death & birth etc... ī suffering like a circle, without any goodness. Send living beings to this life & that life is the flood of sensuality. Enjoyment at any life is the flood of existence (bhavogha) (Here these 2 floods; i.e kamogha & bhavogha which mentioned in the commentary & explained by Sayadaw ^{are} not the same. May be Sayadaw used it in a more practical purpose.) In any life attachment to family members & wealth as my son, my daughter & my belongings is the flood of view (ditthogha). In any life don't know the truth is the flood of ignorance (avijjogha). All living beings are suffering from these 4 floods. Therefore the extinction of the taints are only in Nibbana. Now you have the ears of able to understand the teaching & a teacher who can teach. So you only need for practice. If you don't it's a great loss & miss the chance. These opportunities will not easy to come by in next life & also not easy to get. If you not practise & give a lot of reasons for it, then you are under the influence & control by the taints.

Alavaka the ogre (yakkha) asked the Buddha how to cross over the 4 floods. With faith (saddha) & believe that noble truths are really exist & can be realised & overcome by practice. Practise ī without negligent mindfulness, effort & wisdom. The Buddha said that impermanent dukkha was in the body. With confidence look into the body, & you will find it. If you see it the floods will be ceased. With mindfulness observe impermanence continuously dukkha will end. I will show you how to cut off the taints.

(Sayadaw used the ven. Sona's story for practice). With over effort (viriya) concentration (samadhi) become weak & laziness come in & don't want to continue. It's because laziness (kosaja) in the practice. Adjust viriya & samadhi & send it towards impermanence. You are sure to see impermanence. They are only helpers for wisdom. Seeing impermanence is the function of wisdom (pañña). Another pair for adjustment are faith (saddha) & wisdom. Over intelligent & doing things ī one own's idea is not right. Have faith in the Buddha & the Dhamma, let it lead by wisdom. Over faith become blind faith & can go wrong. As example, Bāhiya made mistake ī blind faith & things were happening what should not be. The Buddha gave the guarantee that after levelled out the 4 factors (saddha & wisdom, viriya & samadhi) & practised would realise the Dhamma. Mindfulness is never excessive. This was one of the excessive

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evidences that in meditation without a teacher is not possible (Sona's story). So faith, energy, mindfulness, ^{samadhi} serenity & wisdom are the 5 spiritual faculties (indriya). If you can level them out & practise will overcome the 4 floods. This was the guarantee gave by The Buddha.

Penetration of the Five Dhammas 5th to 9th December 1959

[Sayadaw delivered 5 talks on the 5 Dhammas; The taints (asava), action (kamma), suffering (dukkha), sensuality (kama) & feeling (vedana) respectively. It based in a Sutta in the Anguttara Nikaya which mentioned totally 6 Dhamma, including perception (sanha). But Sayadaw not included in his talks]

(1) [The Buddha said to the monks, the reason living beings were wandering in the round of existence was not knowing the Dhamma which should be penetrated. According to the Sutta The 6 Dhammas are: sensuality, feeling, perception, taint, action & suffering. Each one of them has 6 points to know.

On The taints (asava): ① To know asava - The taint of sensuality (kamasava), The taint of becoming (bhavasava), The taint of view (ditthasava) & the taint of ignorance (avijjasava). The first 3 of them are like the followers & ignorance is like a leader. In the Sutta the Buddha mentioned 3 only without the view. ② To know the cause - ignorance is the leader & the others functioning according to its order. ③ To know the diversity - living beings take rebirth in the 31 realms of existence. ④ To know the result - kamma. ⑤ To know the cessation - to destroy avijjasava, i.e. ignorance ceases the taints cease. ⑥ To know the path of practice for cessation - the Noble Eight Fold Paths.]

In the early morning after wake up ignorance come in. By the order of ignorance all the other taints follow to act for the whole day. Every day of experiences are the functions of the 4 taints. Without mindfulness we suffer by them. With mindfulness it becomes the contemplation on Dhamma (Dhammapassana). Everytime they come with mindfulness contemplate impermanence. I will talk on the 3rd point which is result. There are many types of taints giving the results to hells, animals, hungry ghosts, human beings, celestial beings & Brahmans. Most people think taints usually lead to the planes of misery (apayabumi).

(2) On kamma: Before talking on kamma I want to talk about wrong view on kamma (^{that we are} kamavadi sasata ditthi). It is very important. Most Buddhists say before arriving at Nibbana we have to rely on kammas. Why is that? Because it was mentioned in some of the discourses. Most Buddhists also thinking in this way. Kamma follows behind like an ox-cart & shadow were taught accordingly to the Suttanta method. If you take it as reality become permanent wrong view. It means without changing. Kamma is volition & mental phenomena. Making into aggregate, it's mental aggregate (Sankharakhandha).

In the Discourse of Not-Self Characteristics (Anatta-lakkhana Sutta), it mentioned as Sankhara anatta. Therefore also it's the nature of impermanence. If follow like a shadow means it's not change. Then it's not anatta, instead become self or kammavadi ditthi. Infer something directly indirectly to make it clear & take it meaning directly become wrong view. Regarding to the result of kamma, some kammas become fruitless & some are not. If not arriving Nibbana yet Then it's not fruitless yet. Kammic result can't follow directly, but take it as giving the same result. The action finished at the place where it has done. But it give the same result at another place. If you take it as not following behind Then permanent wrong view is fall away. And take it as the same result arise then annihilated wrong view also fall apart (The last 2 sentences are important to dispel wrong views on kamma). The permanence-sacca & annihilated-ucceda views. The wrong view on kamma come from the Maha Parinama Sutta of Majjima Nikaya which Sayadaw mentioned here) He gave a very simple example to clear up the mistaken view. There are 2 candles sticks. In the first candle stick has light, & the second does not. You take the first candle light & lights it to the 2nd one. And then light arises in the 2nd one. It does mean the 1st light is following it to the 2nd one? No, it doesn't. If it's really following then the light of the first one will be gone out. Is the 2nd light nothing to do to the first light (i.e no connection)? No, it has connection, the same thing is arising? If it's really following behind the cause & effect become one or the same. They are not the same. Kamma is the cause & ripaka is the result. They are not the same nor different. (But only cause & effect relationship) This point is very important. Practising to wrong view will not realise the Dhamma.

You have to know kamma in 6 points. These are:-

- (1) To know the type of kamma
- (2) To know the cause of kamma
- (3) To know the diversity of kamma
- (4) To know the result
- (5) To know the cessation of kamma
- (6) To know the way to cessation of kamma.

(1) There are 3 types of kamma; ie bodily, verbal & mental actions. (2) What is the cause of kamma? It arises by contact (phassa). As an example; if you don't see the foods, the desire to eat not come. You see the foods & the desire to eat arise. The 3 kammas arise because of contact. (3) There are many diversity of kammas leading beings to hells, animals, hungry ghosts, human beings, celestial beings & Brahma. (4) The result of kamma are: (a) The result will get in this life within 7 days, 7 months & 7 years
 (b) The result will get in next life (c) The result will get until before Nibbana to the last life. (until the last existence as an arahant) e.g Maha Mogalana. (5) Nibbana is the place where kamma cease to arise. When the 8 path factors arises it ceases. Kamma cease & dukkha cease (Here contact-phassa cease & kamma cease) (6) Practice the Noble 8 Fold Path kamma will cease. Every time volitional mental state arise contemplate impermanence, then craving not arise. Whenever mind/body exist & volition (kamma) exist. Volition cease & mind/body cease. Physical kamma to mind/body, verbal kamma & mind/body,

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consciousness. "Dukkha samskara dhatu" consciousness (132). It's very well said in
Buddha's words. Consciousness is the substance and form of the mind & body. And when
the mind & body are born, then the birth consciousness has the substance meaning a
mind & body. If there is no birth, then there will be no birth consciousness.

Consciousness
consciousness condition

mental kamma & mind/body, They are arising together respectively (sahajata paccayo)
you don't need to have doubt about if volition ceases mind & body cease or not?

If you don't contemplate because of volition you must get the mind & body. If you
get mind & body old age, sickness & death will follow as the truth of dukkha. Kamma
is creating round of existence (kammavaattha) & the result is the result of round of
existence (vipakavattha). With the vipakavattha has the defilement of round of existence
(kilesavattha). Not contemplate the volition & insight knowledge the 3 rounds of existence
continue in cycle. Open the eyes & close the eyes are kammas (want to open & close
(these are volitions). But in contemplation no need to contemplate only volitions.
By contemplation on mind, feeling & dhamma, all includes volition. No need to make
a selection.

(13) On dukkha: The 6 points of dukkha are:- (1) To know dukkha - (SayaDaw
used dukkha which was mentioned in the First Discourse of the Buddha) Birth is dukkha
(jatiipi dukkha). Look at back this dukkha you had before. Do you know it? No,
you don't. It's ignorance. Old age is dukkha. Do you know you are burning in this
heat element? Again you don't know it. This is the power of ignorance. Do you know
sickness? You know, even animals know it. But you don't know the illness which
always need for adjustment as dukkha (i.e. bodily dukkha or discomfort, as e.g.
hungry & thirsty so we have to eat & drink etc. These are sankhara dukkha &
there are more than them that. There are a lot of things to do for the whole day
it's very important for contemplation these kind of dukkha to have dispassion for
the khandhas) Therefore dukkha is difficult to know. By understanding dukkha
only it will end. Death is dukkha - maranam pi dukkha. Do you know it? You don't
know it yet because you are still alive. You can die at anytime but everyday
you can laugh & smile means you don't know it. There are many dukkhas
& covering up by ignorance that we don't know it. These are sorrow, lamentation
pain & grief & despair etc. All these we have seen everyday. Do we know
them as dukkha? No, we don't & even think it as normal. Therefore there is a
saying, the truth of dukkha is not easy to know. The last dukkha is clinging
to the 5 khandhas. This only can be known by insight knowledge. This dukkha
always exist. Not everybody know it. So it's covering up by ignorance. By
penetrating, dukkha, the origin of dukkha, i.e. samudaya die (craving). Therefore the
truth of dukkha is difficult to know. In all the truths it's the most difficult to
know. If you know it will realise the ending of dukkha.

The 5 khandhas are dukkha phenomena. It only cease by thorough penetration so I have to warn you on this point very often. In reality it's important to know the ever changing dukkha of the healthy body (not the physical pain). Only the progressive yogi can know it. The kind of dukkha even can know by dog & pig not realise Nibbana. Rootless (ahetuka) & 2 rooted (ovehetuka) persons can't know it. Only 3 rooted person (Tihetuka) can know it. Even tihetuka person can know it by discerning the highest level of impermanence & not by the lower level. There are 2 dukkhas. Dukkha can be treated by medicine & the one cannot. Only by seeing the dukkha which can't be cure by medicine will realise Nibbana. It has no time for treatment. Dukkha can't be cure by medicine is the real dukkha.

② To know the cause of dukkha:- It cause by lobha Samudaya (greed) ③ To know the diversity of dukkha:- Have to know 4 types; Small dukkha, big dukkha, slow dukkha & fast dukkha. Add another two; can be cure & cannot cure by medicine. In the body only has these 6 types of dukkha. (Sayadaw did not explain them but we can know it by contemplation) ④ To know the result of dukkha:-

For the worldly working (phutthujana) follow by sorrow, lamentation, grief & fisapair. Tihetuka person seeing impermanent dukkha extinguish sorrow, lamentation etc... will realise Nibbana & ending dukkha. ⑤ To know the way:- It's the Noble 8 FOLD Path. A person develops the path factors will end dukkha & not by prayers. In the 6 points of dukkha connect the 1st & the 6th. After understanding about dukkha & develop to the path factors (contemplate the 5 khandhas to the path factors)

⑥ On Sensuality (kama): In the beginning Sayadaw talked about the practice of Ven. Anuruddha who had conceit (māna), over effort (viriya) & worry were intruding in his practice. Later corrected by Ven. Sariputta & became an arahant. Sayadaw reminds his disciples to be careful in their practice & have equanimity in all situations.

Conceit (māna) is greed (loba). (Told the story of Anuruddha) Māna, over viriya & worry were intruding in his practice, that without development. He had success in Samatha practice but not in the practice of insight. So the 3 hindrances for the realisation of Path & Fruit are māna, restlessness (uddhacca) & worry. Hinder for the lower level of knowledge to higher level of knowledge. If you don't have the realisation one of them is hindering of it. During the practice whatever arising observe to right attitude. Don't let the worry why I don't have it yet come in. If you ask how to do it? Just observe accordance to the Dhamma (Dhammanu-Dhammapatipatti). Just contemplate as it's. In front it show its nature & observe from behind. Don't let other phenomena come in & mix-up to it. Regarding to viriya, in the 4 supreme effort nothing is there excessive only equilibrium. Just observe what the Dhamma shows you & it will not take long to get it.

Witnesse my hand this 20th instant in the year of our Lord one thousand eight hundred and forty five, and in the reign of our Sovereign Lord King George the fourth, by command of the said General Assembly.

- ① To know sensuality ② To know the cause ③ To know the diversity ④ To know the result
⑤ To know the cessation ⑥ To know the way of practice.

⑤ To know the cessation (6) to know the way of practice.
① Kamma means the nature of desire, wanting, affection. I am an affectionate person is a sweet words but hinder the knowledge. ② Contact (phassa) is the cause of sensuality. As example affection between each other are only after contact, Do you have any affection to your past lives family members? No affection come, because no contact i them. ③ The diversity of kama are:- These are the 5 desires for the form, sound, smell, taste & touch. ④ The result is:- Because of greed (loba) living beings create many kammas ⑤ The cessation of kama:- The cessation of the 5 cords of kama (no. 3) is Nibbanā. ⑥ The way of practice:- The Noble Eight Fold Path.

There are 2 kama; the object of sensuality (vuttu kama) & defilements of sensuality (kilesa kama). These are the 5 khandhas & the mind attach to them. Kilesa kama sticking to the objects of kama. For insight contemplate the vuttu kama. You can contemplate any one of the 5 khandhas. You can't realise Nibbana because can't separate the 2 kamas. Can't separate because you have something attach to. So contemplate the impermanent nature of vuttu kama & the desire for clinging not come in. Instead it become the object of insight. Not become the object of affection. Have to know where the object of kama come from? Take the object as permanence & it become sensuality. If the object of kama fall apart then kilesa kama fall off. ~~you must~~ clear about this point. By discerning impermanence it fall away. You can contemplate anything it will fall away. If it's falling away & not exist for clinging that kilesa kama fall off. So anicca leads to Nibbana is clear. (Sayadaw gave an example as the cause of permanent sign - namitta created the defilement of sensuality - The story of Rahula) He went for almsround to the Buddha. Looking at the Buddha's form & his own had developed the permanent sign & became conceited. The Buddha knew his mind & asked him to contemplate impermanence.

(15) On feeling: The Buddha appeared or not in this world is depending on the knowledge of each person. If you discern anicca, dukkha & anatta in the khandhas then the Buddha appeared & if you don't see it then it's not. You become Mr & Mrs Emptiness or zero, or a person without values. The 3 universal characteristics always exist without the Buddha appeared in this world or not. With the Buddha had arisen we have the chance to know it. (mentioned in the Anguttara Nikaya). If you practise & discern anicca feel gladness about that you will end your dukkha in this life. If you discern anicca it becomes sanditthiko = visible here & now which is one of the qualities of Dhamma (there are 6 attributes of Dhamma). If you put more effort will see Nibbana at the ending of impermanence which is akaliko = non-temporal. You may want to ask me. I have discern anicca but not arriving at the ending yet. It means the discernment is not mature yet. Sanditthiko is not mature yet. Svakkato - the Dhamma is well expounded by the Awakened One, sanditthiko - it's visible here & now, akaliko - non-temporal; These 3 attributes of the Dhamma are similar to learning (pariyatti or nataparinna), practise (patipatti or tiranaparinna) & the fruit or result (pativeda or patame parinna). How do we know the ending of anicca when the discerning knowledge become mature? The arising phenomenon is dukkha & the passing away is also dukkha. Except only dukkha nothing exists. If you can make this decision the anicca will end. At the ending Nibbana appears.

① To know about feelings - Feeling has 3 kinds; pleasant, unpleasant & neutral feelings. ② To know the cause of feeling - It's contact (phassa) ③ To know the diversity of feeling:- 3 kinds connection to sensuality & 3 kinds connection to practice. (pleasant, unpleasant, neutral to kama & pleasant, unpleasant, neutral to meditation) So totally 6 feelings. ④ To know the result of feeling - Because of feeling create wholesome & unwholesome karmas. ⑤ To know the cessation of feeling: The ending of feeling is Nibbana. ⑥ To know the way - The Noble 8 Fold Path.

Follow Behind & Knowing
1st January 1960

Only wrong view fall away will realise Nibbana. Only by realise Nibbana wrong view will cut off. Without the intellectual knowledge before-hand & practise is hindering by wrong view inside & can't realise the Dhamma. Remember this point carefully. Wrong view & Nibbana have connection. Ven. Yamaka had self view & annihilation view (atta & naccheda ditthi) so he couldn't realise the Dhamma even though he had practised. Ven. Channa had a ^{view of permanence}atta ditthi & permanent views. Both of them after clearing up their wrong views that realised the Dhamma. By understanding ^{of the} dependent arising (dependent arising) wrong view fall away. As an example, the contact of the sound & ear-base that the 4 mind khandhas arise. Sound, ear, contact are the cause (paticecasamupada) & the 4 mind khandhas are the result (paticecasamupana). The 4 mind Dhammas hear the sound. Not I hear or he hears. It's only ^{the} arising of the hearing Dhamma. Then identity view or self view fall away. Don't be afraid of lobha-tanha (greed-craving). Be afraid of the ignorance or unknowing most people afraid of lobha & not the unknowing of impermanence (i.e. ignorance).

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If loba come contemplate impermanence. If you don't it will connect with action (karma bhava; see 'The 12 links of dependent arising'). The Buddha taught in The Satipatthāna; if loba come contemplate loba, if dosa come contemplate dosa, etc. Therefore don't be afraid of defilements arise but be afraid of without contemplation. Loba by itself can't give the result. If loba arise & you contemplate it, then no clinging & action come to be. If you don't contemplate they will come. Dependent arising is not for reading but for cutting defilements. So whatever mind arise just know it. By knowing arises to Nibbāna. You don't arrive there because you don't know it. Whatever dhamma may be after arise has to disappear. If you know the arising & you know the passing away? Anicca & magga (seeing impermanence & the path factors), Samudaya die & dukkha cease (craving not arise & new khandhas cease); The 4 Noble Truths are happening together. You have to develop by contemplation.

Developing means knowing it again & again. Every time you know the mind arise you are a wise person. If you know every time mind arise & you know the passing away? Then you are looking after your mind. By looking after your mind safety is leading towards Nibbāna. (From Citta Vagga, Dhammapada). Why the Buddha asked you to look after your mind? Because there are Thieves. They are the 3 Thieves of craving, conceit & wrong view (tanhā, māna & ditthi). They are coming in & stealing the impermanent dhammas. Therefore you don't see it. Don't let them be this is mine, this I am & this is myself. Let them be impermanence. Don't be afraid of your mind. Be afraid of the 3 Thieves. Every time mind arise know the impermanence. The arising dhamma is the truth of dukkha. Knowing is the truth of the path. Craving not arise is the ceasing of Samudaya (the truth of the cause). No khandhas follow is the truth of cessation (Nirodha Saṅca).

Practice on the Body, Feeling & Mind

3rd to 4th January 1960

Condense the 5 khandhas become mind & body. They are unstable & have the characteristic of deteriorating nature (viparinama lakkhanam) & the truth of dukkha (dukkha Saṅca) or viparinama lakkhanam dukkha Saṅca. This is still not your own experience yet. It's true or not check it directly (This is a very important point even on faith in Buddhism). You will find out that after arising & it's disappearing. Then it's unstable & deteriorating (viparinama). It's the truth of dukkha & not bring happiness but only to suffering. It let it normal nature to deteriorate & die. Therefore it's suffering.

You see your own suffering. If you contemplate literally on the attributes of the Dhamma & it become Samatha practice. But use it as an insight practice. Samditthiko - visible here & now, contemplate to see impermanence by yourself. Only impermanence exist so you discern anicca. By discerning anicca not continue to craving, clinging & action (tanhā, upadham & karma). This is akaliko - non-temporal or timeless. With these 2 Dhamma Attributes (qualities) you can realise Nibbāna.

Why is that? Because it's not leading to the continuation of khandhas. Without continuation birth, old age & death are stopping stopping coming. It's Nibbana. Only become Sanditthiko you will see Nibbana. In contemplation you are seeing feeling & knowing anicca. I want to make some corrections in insight practice. Most people think watching & contemplating means: give an example, a crane is watching at the outlet of drainage form. for catching the fishes. It's not in this way. Whatever is arising & following behind it knowledge. Here watching is mindful attention & follow to panna (sati/panna) whatever Dhamma shows you observe to knowledge. (Here Sariputta compares watching & observing to the example of a crane & a fish, simple but have some hidden meanings. Find out by contemplation. What are the differences between them) Insight practice is cutting off the continuation of the khandhas processes by oneself.

In vipassana practice don't look at the bodily form. Observe the mind. Before people were using the body for teaching. Using the 32 parts of the body & dividing them into group & the 4 elements etc. (This is one of the common practice in the Thai Forest Tradition) It takes longer time. Human life span is short. So the best way is contemplating one's mind. As an example, the mind want to eat something arise & then observe it for there is or not? You will find it as not there. Not existing there is anicca & the knowing is magga. You get the insight knowledge. Every state of mind arise make effort to know it as not there, not there. This is you are observing your own death. The later Mr. Smith observes the teeth of previous Mr. Smith.

The Dhamma to Nibbana

6th January 1960

(This talk was based on a sutta in Satipatthana Samyutta). Ven. Uttiya asked the Buddha, Please tell me the beginning to Nibbana. If I know this will be arrived to the end. This is important. There can be also mistake in the beginning. The Buddha answered that if your precepts are clean & have right view, these are the beginning to Nibbana. Right view is Samma-ditthi. Therefore sila & panna are the beginning to Nibbana. Uttiya followed the Buddha instruction & took after the precepts & made his view right. And then practised Satipatthana & became an arahant. (There was also a monk named Ven. Bahiya, not the Daruciriyā followed the same instruction from the Buddha also became an arahant). For purify the sila ~~take~~^{to take} the precept's is enough (for lay community). Right view is ^{to} become Samma-ditthi. Listening Dhamma talks & have wise reflection (yonisomanasikara). Dhamma talks are not ordinary ones, but vipassana Dhamma, i.e saeja Dhamma. Dana, sila, somanassa Dhammas are not connection to the contemplation of anicca, dukkha & anatta. Right attention means Dhamma shows anicca know anicca, shows dukkha know dukkha, & shows anatta know anatta. Listen talks also important. By listening the Christian teachings can become a Christian. Going wrong in the beginning will not realise Nibbana.

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Khemaka & The Sixty Monks
31st December 1957 & 25th-26th January 1960.

¶ Ven. Khemaka was praised by the Buddha as an excellent preacher. 60 monks stayed at Kosambi & Khemaka at The Plum Forest. Khemaka was very sick & the monks sent the youngest monk Dāsaka to ask his health. Actually they wanted to listen his talk. First time he answered not well & vedana were increasing. After Dāsaka went back & reported the news to the others. They asked him to go back & asked khemaka that if he take the 5 khandhas as me or mine (wrong view & craving). Khemaka answered that he did not take each of the khandhas me or mine but the whole as I am (conceit). Here Sayadaw added some instructions for practice to dispel the sense of I or mine. The body is conditioned by kamma, citta, utu (temperature) & ahara (food), so it belongs to others. The mind & mental factors arise because of sense-objects & sense-doors (aroma & savora), so it also belongs to others. Then observe their anicca nature. Dāsaka went back & reported what khemaka had said & they listened & contemplated their bodies.

The 3rd time they sent him back & asked him the question that if he didn't take the khandhas as me or mine, then if he was an arahant. Khemaka answered that he was not an arahant but the khandhas still existed & took it as I am (māna). This point showed him as a non-returner (anagamin). Dāsaka went back & reported what he had said. After their contemplation they sent him back to ask khemaka, if he take each khandha as I am. So Dāsaka went back for the 4th time. After he heard the question he himself with Dāsaka went to Kosambi to see the monks. He did not take each khandha as me or mine, but took the whole khandhas as I or mine in speech only. He was already an anagamin.

Here Sayadaw mentioned a very important point for yogis. He said wrong view comes from composite & to dispel it, have to see them separately. He suggested yogis to choose one khandha for insight, e.g. vedanānupassana. Khemaka gave the simile of a lotus flower to explain the concept of I am (conceit) [Here Sayadaw might be used it from the commentary. It did not mention in the main Pali Sutta]. He said the lotus smell came from the whole flower, not from each of the several parts. In the same way defilement arises from the composite nature of the 5 khandhas or conceit. To clean away the kilesas yogi should contemplate each khandha as anicca. The clothes after washed have the smell of soap. To dispel the smell have to put them into a perfume box until the smell is gone away.

So sekkha - The learner (the lower ariyans) are like washed clothes. Arahant like a washed clothes & perfume smell. During the whole time khemaka instructed them, they were listening & observing their khandhas. So khemaka himself & all the others became arahants. (This point is interesting. There are 2 factors for contemplation. Listening Dhamma talks & contemplation at the same time can lead to realisation. We can't take watching things & listening things as insignificant. These are also educations. Now a day mass medias have a lot of polluted or poisonous things which lead people to immoral standards ~~of~~ in mind, body & speech & action. Moral values & standards are the foundation of all goodness.)

In This talk Sayadaw gave an important point how to decide oneself as 3 rooted person (tihetuka) or 2 rooted person. If someone observe one's body & discern anicca he is 3 rooted & if not 2 rooted. More sure way is in the beginning seeing impermanence sparsely & continue practice it develop into inner light or one of the 10 insight corruptions. If can develop into this stage the yogi is sure he is tihetuka & continue practise diligently will end dukkha.

(T₂) Khemaka answered that his illness was increasing. He used the I or mine as a normal usage. He did not had the wrong view of I but still had the conceited I am. In the 2nd time of answer he did not had I or mine regarded to the 5 khandhas (atta & attaniya). It doesn't matter we can use my son, my daughter & my belongings. But don't think it as a reality? Satāpana^{na} know by himself that the 5 khandhas are not me & not mine but only exist as mind & body phenomena & impermanence of the truth of dukkha. This is sotāpana knowledge. He just use the me or mine only in speech & not think it as a reality. The use of I in speech is not the main concern, only the view of taking it as a reality. I will talk about the way to dispel me or mine views. There are 2 views of I, the wrong view of I & the conceit of I am. The great benefit of the falling away of ditthi I was mentioned in the Maha Vagga Samyutta. There was a pond which had the length, width & depth of 50 yojanas each respectively. (1 yojana = 8 or 13 miles). Full of water in it. With the tip of a blade of kusa grass draw out some water from it for 7 times & shake it out. 7 drops of water will fall out. Compare these 7 drops of water & the volume of water in the great pond. You will find the enormous differences. After becoming a sotāpana the suffering he will still has to encounter is only 7 drops of water. If not the suffering waiting ahead for everyone is unspeakable. Any unwholesome shamma is coming from the wrong view of me or mine. Such kind of speech as; What you think I am? Don't touch my belongings. etc.

All the wrong views even the Buddha could not help to save some beings were coming from sakkaya ditthi (e.g. His cousin Devadatta, Saccaka etc). This is my self, This is mine are perversions of view. These are not only wrong views also perversem. So we must have right view. The views are become strong because of clinging to views. If continue to create kamma leading to the planes of misery. (Here Sayadaw gave many examples of painful rebirths of sentient beings. In animal kingdoms many uncountable varieties of them. All base on ditthi. Human beings take every parts of their bodies & identify to it, even every single of hairs. Not only know the 5 khandhas as this is not my self & this is not mine but also contemplate to see impermanence. By discerning anicca emptiness leading to impermanence. (sunñata). From impermanence of sunñata lead to sunñata by seeing impermanence & arrived sunñata of Nibbana. Contemplate anyone of the khandhas you appreciate to sunñata.

Dāsaka went back to the monks & they practised accordance to Khemaka's instruction. Contemplate the 5 khandhas as this is not mine, this is not myself & entered the stream. For the 3rd time they sent back Dāsaka to ask Khemaka that if he took his khandhas as this ^{was} not mine & not my-self, ^{so} was he an arahant? Khemaka answered that he still took the mind & body as I am but not as me. Here had 2 points & important.

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The wrong view I was fallen away, but the conceit I am was still exist. To cut off wrong view contemplate to see impermanence. It's not like a light bulb after it gone out become darkness. You have to see it as after arise it's not there. (What are These 2 differences. The 1st one is light substitute to darkness. The 2nd one discern the emptiness of the phenomena) In this way ditthi fall away.

(13) All the arising Dhamma are anicca. The Buddha said that sabbe sankhara anicca - all the conditioned phenomena are impermanent. Observe to knowledge & seeing that it's not there. The arising Dhamma not there anymore is its characteristic - lakkhana. Combining together anicca-lakkhana - characteristic of impermanence. Knowing is knowledge - Nyan. Combining together - anicca lakkhana nyan - The knowledge of the characteristic of impermanence. Whatever Dhamma arises knowing the arising as without characteristic of impermanence. Whatever Dhamma arises knowing the arising as without characteristic of not there anymore. This also free from wrong view. Therefore when you discerning of the characteristic of impermanence become right view. In the same way the other 2 characteristics of dukkha & anatta have to understand. Sabbe sankhara dukkha - All conditioned things are suffering. Sabbe Dhamma anatta - All Dhamma (including Nibbana) are not-self. So whatever arises dukkha & anatta Direct seeing of them is nyan. Combining together - dukkha lakkhana, anatta lakkhana & dukkha lakkhana nyan, anatta lakkhana nyan. If you don't know the illness you don't know ^athe cure. In contemplation, before is anicca lakkhana & the knowing is right view. If you know continuously in this way kilesas can't arise. Yogi who cannot contemplate between anicca & lakkhana defilement arise. If craving, conceit & wrong view arise continue to clinging, action & lead to suffering. Every day we deposited a lot of kammas. It's good for you to ask that kamma is impermanent so it become fruitless? No, it's not fruitless. Craving & clinging (tanha-upadana) are keeping it to them. If tanha never cease & then kamma never cease. Tanha releases kamma one by one after it had finished. Therefore the Buddha referred to tanha as a tailor. It's like a tailor continuously connecting pieces of cloth together. When right view can come in between the arising Dhamma, then tanha & upadana ^{anam} cease & kamma also cease. Even though kamma are arising & passing away by themselves tanha & upadana deposited all the karmic energy (powers) to them. After killing them the deposited energy become fruitless. As an example the merits of the Bodhisatta become inoperative after his enlightenment & passing away. Therefore tanha is the root cause of all the wholesome & unwholesome Dhammas. After destroyed the root the tree die away. After it died can't bear flowers & fruits, then no more tree grow again. So every time khandas arise to right view come in ditthi & tanha die away. If all wrong views die & become a stream enterer. If all tanha die & become an arahant.