

Hells are not ordinary & very severe & frightening. If you don't practise & have to pay your debts in hells in khandhas (for unwholesome kammas). Among you ~~everyone has been~~ <sup>before</sup> no one not going there because you are always living in greed, hatred, delusion, envy & avarice. Then, how do you protect yourselves? Protect in the Dhamma. For someone doesn't have these debts & not need to teach them him/her. — — has these debts must practise very hard. It's not important for someone without debts & in sleep. For someone has the hell debts should not in sleep. If death come to you earlier & have to pay your debts in the khandhas. If you pay them in knowledge (nyan) & will be free from — . Paying in the khandhas will never free from it. Nibbana is the matter of knowledge. The whole day a lot of lobha, dosa & moha are arising within you.

(Sayadaw continued to talk on cittamupassana system) Insight knowledge prevents the kammas not arising yet. And also it prevents kammas already had arisen. People had committed the 5 heavy kammas & the path factors will not arise. The path factors can cut off wholesome & unwholesome kammas had already done. If you have debts & not good to be in sleep. And then borrow again these debts are not good. (i.e., without practice & unwholesome mental states arise). If you discern impermanence & half of the debts are paid. At last, if you die in impermanence & will arrive heaven & become a sotapanna there. Dana, sila & samatha only prevent unwholesome kammas already had done. But they can't destroy it. There are 2 kinds of medicine; preventing & cure. Dana, sila & samatha are like the preventing medicine & ripassana is the medicine for cure. Therefore don't let go off the preventing medicine. And also have to drink the medicine for cure. This oral medicine can exist only during the Buddha's Sasana.

### Protecting Your Mind

31st December 1960

A jackal saw a tortoise, came near & wanted to eat him. But the tortoise knew it & inserted his 5 body parts of head, hands & legs inside the hard shell. The jackal waited for sometimes & knew that impossible to eat him, & left the place. The jackal is king of the death. The 5 parts of the body; head, hands & legs are representing eyes, ears tongue & the body. If the eye see something & wanting it (tanha), clinging to it (upadana) & acting to get it (kamma) & leading to birth, ageing & death.

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From the eyes come out & leading to death. From the ears also the same & meet to the death of the jackal. These are don't know how to use them & how to come out. It's over use them & over-reaching the boundary. If you want to come out from the 5 sense-doors as much as you like & will arrive to the kingdom of death. The Buddha said, "Someone practising has to behave like a tortoise." If you see something & contemplate the impermanence of seeing (seeing consciousness) or the form (object). And then it becomes the path factors (maggas).

It becomes anicca & magga that not over-reaching the boundary. It's not leading to the kingdom of death. It'll lead to Nibbana which is free from dangers. This simile came from Samyutta Nikaya. Protecting the 5 sense-doors under the path factors that free from dangers.

We all never done this before in samsara & ended up under the king of death. We have to contemplate one of the impermanence, form or seeing, sound or hearing, etc. Don't give up yourself to any birth & becoming. It's the same as giving your body for death to them. In everyday life, you are afraid of sickness, pain & suffering. Therefore always taking care of the body. In the same way if you take care of the practice & will be free from <sup>the</sup> king of death.

By taking care of the body can't free from it. You all are always taking care of which you can't protect. But you don't take care of which you can protect. (Sayadaw talked about people; who <sup>for</sup> everyday taking care & conditioning for the body). Doing sankhara dukkha. i satisfaction. Taking care of the body is not free from dukkha. But not for the mind which can free from dukkha. (We should think about this point seriously). All of you are difficult people. Aren't you? A lot of taking care in matters which can't prevent them. But no mindfulness in things which you can prevent them.

Therefore yogis must practise like the tortoise. If not you'll become the food for the jackal <sup>the</sup> king of death. Have to contemplate for catching any one of them, the seeing or the form, etc.

## The Creator: The Deceitful mind

1st to 5th January 1961

[Sayadaw gave 5 talks on the mind. It's very important to understand one's own mind than any other things. Because it's the creator, suffering & happiness to all of us. Without understanding the mind that human beings create a lot of problems, chaos & sufferings from the family level to international level.]

(i) Nāma Dhamma is the mind. No mind arises on its own. Except Nibbāna Dhātu; no <sup>other</sup> Dhamma is free from the cause & effect relationship. Because of eyes & form, seeing consciousness arises. If you ask me to say it in complete causes & there are 4 causes; eyes, form, the light & attention to see (manasikāra). Therefore it's not right to say I see & my mind. Because it's nothing to do in you. I am helping you to dispel wrong view. Do the I & me can come into the process? You can say I see it but nothing to do in the ~~I~~ & belong to the I. Saying about it is one thing & knowing about it is the other. It's quite different. So can you say this is me, this I am & this is mine? Seeing consciousness is only seeing consciousness. This is a mind arising by 4 causes. If one of the causes ceases & it also ceases (e.g., the eyes damage, no object, no light & no attention). The eyes are made by kamma. Form & light are made by temperature (utu). Attention is made by the mind (nāma). If you know that this is not me, not I am & not mine & free from tanhā, māna & dīlhi. And no kamma arises to connect in them & next birth <sup>will</sup> ~~not~~ arises. So you don't encounter in ageing, sickness & death. You know it as mind arises by 4 causes, wrong view & doubt die away. This die away is in the intellectual knowing & not by contemplation. It's called cula-sotapanna. With this knowledge free from falling into the planes of misery for one life. Contemplate <sup>on</sup> the impermanence of the seeing, its disenchantment & then its ending. <sup>After</sup> With these process & completely free from the planes of misery. With intellectual knowledge is free from one life. And in the contemplation of ending is free from for the whole samsāra. Therefore you should not forget about this.

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With the contemplation of impermanence taṇhā, māna & diṭṭhi die & free from Saṃsāra. After you know it and become easy. (Important of teacher). If you don't know & die in taṇhā, māna & diṭṭhi. Seeing consciousness is arising very fast & if you can't contemplate it & contemplate the colour of the object. All of them are can be contemplated.

(continued to hearing consciousness) Hearing arises by 4 causes; sound ear-base, air, attention. You can contemplate hearing consciousness (or) the sound (or) the type of sound (perception). Hearing consciousness is contemplating the internal. Sound is external & the type of sound is internal. Have to contemplate to catch on anyone of them. Then you'll be safe from the 4 planes of misery. No need to worry about them.

(T<sub>2</sub>) (Continued the previous talk) Today I'll start from the nose door. If you know smell-consciousness arises by 4 causes & a cula-sotāpanna. And safe from one life to the planes of misery. The 4 causes for smelling consciousness are; smell, nose-base, air, attention. If you don't have this knowledge & go to the planes of misery. Why is that? I smell it good, I smell it bad, etc & having wrong view in it. Smelling consciousness arises in the nose. It's arising & vanishing. This is looking at the dead & the living. Anicca is dead & magga is alive. Everytime arises & contemplate it. This is alive in the nose-consciousness. If you don't know this & don't know your own anicca. You don't know your own death. Also you don't know what's happening to you. You don't know your own mind. Not knowing is ignorance. And turning towards volitional formation (sankhara) is towards death. (anicca → sankhara → viññānam). Paying attention to in & out breaths & breathing in & out arise (one of the causes, i.e. attention). Knowing in the analytical knowledge of cause & effect is penetrating in the not-self (anatta). The causes cease & the result also ceases is not perishing by itself. Arising & vanishing by itself has wrong view in it. Not only contemplate one but also whatever arising of seeing, hearing, smelling, etc. Whenever it's arising in contemplation & will see impermanence. This is magga (the path factors). Magga means cutting off Saṃsāra. Saṃsāra is the arising of khandha dukkha. It's cutting off all these dinks.

You get magga i.e. the contemplation. If you can't contemplate the smelling consciousness, then contemplate the smell or fragrance/smelly (i.e. perception). Contemplate to catch the impermanence of any-one of them. Seeing the dead & the living. This is knowing anicca & magga (dead is anicca & living is magga). Anicca is before & magga is after. Therefore seeing the already passing away & the non-perishing (This is not saying that the contemplative mind is permanent. Two minds can't arise at the same moment. Sayadaw was very skillful in explaining Dhamma in many different ways. This kind of qualities were very rare in teachers). Dhamma will arise from the 6 sense-doors accordingly. Can be contemplated are 3 points. If you contemplate the smell is external (i.e., nose-consciousness). If breathing in & out consciousnesses are internal (mind consciousness at the heart base) (Note: Knowing all the external objects are arising at 2 places. The 5 sense-doors; i.e. eyes, ears, nose, tongue & body doors & the mind-door/base) All dhammas arising in the khandha are anicca. Therefore it's the contemplation of anicca.

(Sayadaw continued to talk on the tongue-door) Tasting consciousness arises by 4 causes; foods, tongue-base, saliva & attention. If you want to become maha-sotapanna & contemplate impermanence. By knowing intellectually is cula-sotapanna. (It seems to be a cula-sotapanna is someone who has the knowledge of khandha, ayatana, dhatu, D.A process, Sutta Dhamma & discerning impermanence. Some teachers, including Mogok Sayadaw said at least someone has the knowledge of mind & body-purification of view & the knowledge of the conditions of \_\_\_\_\_ - \_\_\_\_\_ overcoming doubt). By seeing impermanence, its disenchantment & its ending & become maha-sotapanna. Can you say as all the minds I am & mine? By knowing that they all are arising & vanishing & tanha & ditthi fall away. Seeing impermanence is cutting off the dhammas connect to Samisaara. Samisaara refers to the dangers of ageing, sickness & death. You have to know tanha as connects this life to next life, i.e. to birth. Also it connects karma to the result. And it connects to dukkha. Therefore tanha has 3 connections & like a tailor. It's the connector of what is not good. It'll do the connection of jobs until it dies out.

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Now, you get catch the culprit which connects samsara. You all are worshipping tanha as a master(mentioned some of them) Tanha is asking you whatever he wants & after you die sends you to the planes of misery. You are not in pain  $\because$  tanha, because of not knowing. Not knowing is ignorance. Therefore you don't know that tanha is controlling you.

(Continued to mention about tanha in daily life).

(13) A dead body only has the matter of origination from temperature (utusamutthana rupa). It doesn't have the matter of origination from kamma. Therefore no mind arises in the dead body. Body consciousness (kaya viññanam) has 4 causes to make it arises. The tangible elements (objects)- phothabba dhatu are earth, water, fire & air elements (pathavi, apo, tejo & vayo dhatu + body sensitivity (body-base) + matters originating from kamma (kammasamutthana rupa) + attention. Because of these 4 causes, pleasant & unpleasant <sup>body</sup> consciousness can arise.

This body consciousness is not made by me or other. Knowing as only by causes & doubt falls away. It's not a person nor a being & only body consciousness & wrong view dies. This knowledge not lead to painful birth for one life. Intellectual knowing is not enough & must practise.

Everytime it arises & contemplate as anica, duk, anatta & asubha. (with one of them). Watching & contemplating as (perishing & vanishing). Contemplate it until to know its unstable nature. Contemplate it until can disband the perception of its stable nature. If you can contemplate its finished point & all feelings disappear. This is the Buddha's medicine. If you don't contemplate & taking it as painful & anger & displeasure (dosa & domanassa) will follow. And will connect to the samsara.

Why is that? This is your failure of can't contemplate the pain until it disappears. If you can contemplate  $\in$  magga & it must <sup>ce</sup> disappear. Each contemplation is magga. (Here the important of sati is clear). Whoever could contemplate the ending of feeling would realize Nibbana (Sayadaw recited the Pali, Khandhavagga Samyutta). Because tanha not arises. If you can't contemplate & wanting it to go away & tanha arises & continue the D.A process. If you don't contemplate & avijja  $\rightarrow$  sankhara arise. (lost as sati). If you want it to go away & tanha  $\rightarrow$  upadana arise.

Then, There is no security for the body & you have to go to the planes of misery. If you can contemplate whatever arising, then at anytime you can do ripassana. If you know how to use it & become medicine. And if you don't & it's for dangers (poison). (This was one of the Burmese Sayings. It's a very important point for human to contemplate. Mostly human beings using their bodies for creating unwholesome kammas all the times. We can see these things a lot in now a day medias. Mind pollutions & environmental pollutions are going together. Using it doing wholesome kammas for oneself & others are quite rare. No need to say about transcending it.) Khandha is always in the state of impermanence & dukkha. How can it be a good fortune for us? However & whatever looking after your body not free from dukkha. From the body-door can go to the planes of misery. Also can close the doors to the planes of misery. If you are staying in the contemplation & not difficult. You don't know how to use it & encounter in dangers. With the body-door there are a lot of sufferings going on & on (Sayadaw mentioned some of them. most of the sankhara dukkha are connection in the body) Only count it that you'll live in true happiness. True happiness is Nibbana. Not only concern for your body door but also for your wife & children. Does it appears to you the oppression come from the body door? Which one of the doors you have to spend most of the money? Is it still not appear to you the oppression of the body? If you can't end your body door & it'll torment you wherever you are. Yet you have to look after it & still have to fall into the planes of misery. People suffer in hell because they have the bodies. People are hungry because of the body. The sufferings coming from the body door are incalculable & no ending about it. Whoever can make this body not exists is truly happy. People are doing merits for long life, healthy & (fortunes) in next life. Not including of the realization of Nibbana. Just for the sake of the physical body. They are still not have <sup>the more</sup> enough for the oppression in this life. Therefore they are looking for <sup>the more</sup> next oppression in next life. Is it not too much? You don't understand the body very well. If you can contemplate the body as anicca, dukkha, anatta & asubha a lot, & do you still have the body to torment you? And you'll be in peace & happiness. What I am talking about the body door are still little.

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(14) mind base (manāyatana) exists in the heart base (hadayavatthu). [The Buddha used mind base as vatthu. Hadayavatthu was by Ven. Buddhasa. In the Abhidhamma Patthana also used as vatthu. Hadaya sometimes used as heart, sometimes referred to as mind. The mind base is in the blood of the heart (not the heart nor the blood). The Buddha not mentioned a specific place for it. One teacher suggested 2 possibilities. The heart area & the brain. If we have emotions & feel it at the heart. If we think something & scratching the head] There are 3 causes for mind consciousness arise; mind base, the mirror of mano dvara turning towards mental object, (dhammarammana) & attention of thinking (adverting / avajjana). And then thoughts can arise. Thoughts can arise by 3 causes; mental object (dhammarammana) + mind base + attention. If you turn the mind base towards the past, present & future mental objects & thoughts arise. Even if you are turning towards the objects in the safe & can't see & will appear to you. Therefore mind consciousness is the sharpest one. If you turn the mind base towards gladden things & gladden mind arises. If you turning towards unpleasant & unpleasant — — — — — The Buddha thought arises on the Buddha. Why you all are happy & suffered? Because you all are turning the clear mirror of the mind towards wrong directions. If you are turning towards impermanence & seeing impermanence arises. Turning your mind towards wife & children, sorrow, lamentation follow behind thoughts. You don't turn it towards good directions. Mostly turning towards the bad directions. The shadows appear in the mirror are like thoughts. You are like a psychotic person who gets a — . After getting a mirror & turning it towards everywhere.

And then looking into the mirror & smiling (laughing), frowning, & (crying). Does it appears by itself? or Turning towards wrong direction? If you are turning towards dukkha & knowing dukkha arises. Don't turn towards the wrong directions. If not, you'll shed tears even no one beating you. All are turning towards not good, such as worries, concerns, etc. If you want & turning towards happiness.

Or turning towards of knowing anicca, dukkha & anatta. Turning the mirror wrongly that all are in sufferings - If you know this one very well will become a good person. For the Buddha, if someone had the potentiality of liberation & would appear in his mirror. If you turning your mind to this tree which you heard as having ghost in it & frightening arises. This one tormenting all living beings. For e.g., having a family may be good. So turning towards it & after <sup>the</sup> married life & increasing more dukkha. This is making a mistake. Is it the cause of kamma or the mirror? Without listening to this kind of talk old man & woman are dying & turning the mirror to wrong direction, such as worries & displeasure. Is it the past kamma or turning towards the wrong directions? The shadows in the mirror are tormenting them. It's more painful than beaten & a stick. (Sayadaw talked about how Ven. Ananda became a sotapanna. Ven. Punna taught to the monks by using the simile of the shadow in the mirror). From today onwards turning your mind towards impermanent dukkha & magga will arise. Therefore don't turn towards the wrong directions.

(15) Mind base & thought object contact & thoughts arise. Also include attention (adverting-avajjana). So 3 causes for thought arises. The Buddha also has thoughts. There are 2 kinds of thought; good to think & not good to think. If you are turning towards worry & worrying mind arises. These minds arising are not done by you. It arise by 3 causes. Then your doubt falls away. With a blip it arises from nowhere. After that it vanishes to nowhere. Arising by causes & vanishing by causes that having the nature of impermanence. Can you say that the perishing & vanishing nature is me & mine? The arts are made by this mind. Making this world beautiful or ugly are this mind. Cittena niyati loko - the mind constructs the world. It's the builder of the world. If you don't want anything & only for Nibbana is also this mind. Then you have to contemplate impermanence. If you want to end the world or to expand it is also this mind. Go & have a look at the puppies. Their different forms are by this mind.

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Kamma can make mind & body only. Different kinds of form & decoration are made by the mind. The mind is leading everything by pulling the strings behind. If the mind wanting the heavenly mansions appear & it appears. The evil mind constructs hell works & hell fire. If you are turning the mirror in the wrong directions & suffer accordingly in its arrangements. All living beings happen in accordance to the mind. All birds lay eggs. But hen egg becomes chick. Duck egg becomes duckling. Eggs are the same but because of the chicken mind & becomes chick. Kamma only give the mind & body. Because of the mind that it happens accordingly, to the parents' form. Not created by any God. It — in accordance to the mind. In accordance to the mind, the weather & temperature. White & dark skins are in accordance to temperature. Different forms are in accordance to the mind. Therefore you have to make wholesome minds arise. If you are turning towards unwholesome & D. A process continues. And not turning wrongly & wholesome mind arises.

Turning & tuning the mind is the main point. If you are turning or tuning the mind wrongly & it'll make arrangement for you this way. (This point is very important. What we think & what we are. Always checking in one's own mind. Mind one's own business & not others). Turning the mind is number one. Next, the mind making arrangement is number two. For e.g., because of the frightening mind & the body is sweating. (Sayadaw continued to give some of the examples) Human beings are like a psychotic who gets a mirror. Always turning it towards things which are not good. (Therefore most living beings create unwholesome kammas. Most people taking it as normal & even enjoying in it) Wars are going on by turning the mind in the wrong directions. Therefore number one is important. The Buddha said that we has to turn our minds. Without sense objects & minds can't arise. (The Doctorise of mind is the only reality was not mentioned by Him. — Law of Dependent Origination also not supported this point). If you <sup>are</sup> not turning it, minds can't arise. If you have no mind & you are dead. Using your mind is number two. What do you think who make the 31 realms of existence? Your mind build your own hell

If you want arriving to Nibbāna & turning your mind towards impermanent dñk. saccā. But now, you want to be in heaven & doing things to be there. Even forest, mountain & earth were made by the mind.  
 (He talked about how human beings effect the natural environments. Now today we see these things very clear. Pollution, climate change, etc. We also know that how morality & immorality effect human life span & the environments - the natural world in some of the suttas).

For people can't control their minds & samsāra is becoming a very extensive matter. Can you ever finished by running along the 31 realms of existence to & fro? Mind consciousness is very extensive (Sayadaw talked about things caused by science & technology) Kamma is mysterious, & so do the mind. With the mysterious mind & the result is also. So kamma & mind are mixed together. Without kamma & mind, the mystery will cease. Therefore practise insight on the mind. Whatever arising of good or bad minds have to contemplate its impermanence. Contemplate to overcome it. And then its disenchantment & ending. Kamma can't make arrangement & the mind can't control anymore. Except the contemplation of mind no other refuge. Husband & wife become disharmony is this mind. And making them in harmony also this mind (mentioned the family life). It's called loka - the world, because of the arising & vanishing? The world made by the mind is always impermanence. With it & you'll shed tears. Mind is anicca, & whatever its makings are also anicca. Whatever made by anicca is becoming anicca. In this way you'll never come out from the province of anicca. Therefore in Nibbāna no mind & no form made by him. Without the mind & body & transcending the world. mind is the cause of dukkha. Dukkha made by him is the result of dukkha. The happiness without them is NIBBĀNA.

### Wise Attention & Effort

9th January 1961

With wise attention (yoniso) & effort & wisdom (paññā) becomes sharp. If wise attention is good & knowledge-nyan cutting off defilements of the mind. With not good attention can't see impermanence, & nyan not cutting off kilesas.

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You have to remember that including both of wise attention & nyan & kilesas will cut off. Then, good yoniso is the helper of knowledge. With only nyan can't do anything. With wise attention & nyan becomes sharp. With wise attention of anicca & nyan is cutting kilesas. With wise attention of dukkha & anatta also the same way. With asubha & dukkha/sacca also the same. With wrong attention & nyan doesn't have the chances to come in. These points were the Buddha taught to Ven. Potthila (Told the story of Potthila). An <sup>iguana</sup> was hiding in an earth mount & the 6 outlets. If you want to catch it & close the 5 outlets & waiting & watching at the opened one. In the same way close the eyes, ears, ..., body, 5 outlets & contemplate whatever arising from the mind outlet (mano). From the mind door contemplate of impermanence & good attention." the Buddha taught to Ven. Potthila from the monastery. If you have right attention & wisdom develops. With wrong attention & wisdom dry up (These 2 points are very important for development of wisdom. In everyday life we should use the Buddha's Teachings wisely to contemplate our experiences. Then we'll see ourselves become wiser & wiser. Not just sitting there for meditation only. <sup>everyday for many hours</sup> If we are watching the polluted medias, or unwholesome educations & our mind become more & more defiled). Anicca, dukkha, anatta, asubha & dukkha/sacca; These are the 5 right attentions.

It's like cutting the rice plants. Wise attention is like the left hand collecting & grasping at the rice plants. And knowledge (nyan) is like — right — holding the sickle & cutting the rice plants in the left hand (a simile from the Milinda Panha). Different kinds of vedana are arising in the body. If you can contemplate impermanence of them & nyan cutting off kilesas. With wrong attention & taints-āsava arise. Remember These opposites; the results of wise & unwise attentions. For e.g., seeing a flower & not contemplate it as anicca. And instead contemplate it as beautiful & desire (lobha) arises. If you looking at a person as disgusting. It's wrong attention & follow & anger. (All these kinds of things are important in daily life. We built characters & habits <sup>by</sup> how we behave or react to the sensual worlds). With wrong attention & taints of ignorance follows. With ignorance & lobha/dosa arise. Have to remember that, if taints arise & you're far away from Nibbāna. If smell arises & don't have wrong attention.

Contemplate them as impermanence, & D.A processes are cutting off, there. If not, will follow & anger. You all must remember is making effort & right attention & will cut off kilesas. It's like holding the sickle firmly & cutting off the rice plants & force. Therefore, there are 2 helpers for knowledge (nyan); & right attention & practise & effort & nyan will become sharp. For e.g., if you put down a sharp knife & it can cut things off by itself? These words are important, & have to remember it. Ven. Potthila became arahant at these 2 points. With wrong attention, & if the mind straying away to here & there & nyan can't sharp. If feelings are arising in the body & contemplate them as not me, nor a person & not a being, only anicca. After that continue the contemplation as dukkha. Rice plants are kilesas, the left hand collecting & grasping the plant is right attention, right hand holding the sickle is effort & the sickle is knowledge (nyan).

### Rust Corrodes The Iron

10th January 1961

Like the rust corrodes the iron, the properties we have collected can destroy us. We consume & use our properties & become craving, clinging & action (tanha, upadana & kamma). Then, we are suffered at our own properties. Why is that? Because we don't know how to use it. If we are using these things for the sake of practice & not become a fault to us.

Using these things without contemplation & not contemplate the impermanent <sup>ce</sup> of consuming to the consuming mind. And then our properties are like the rust corrodes the iron will send us to the 4 planes of misery. Contemplate the things we use & the mind will fulfill our desire & leading to realization (Sayadaw also mentioned for the contemplation of the other requisites, clothing, dwelling & medicine). The Buddha gave this talk connected to Tissa Bhikkhu (mentioned the story from the Dhammapada). Near death he didn't contemplate anicca, dukkha & anatta to the robe & died at attachment. And then reborn as louse inside the robe. It's called tiracchana-animal because it far away from Path & Fruit knowledges. After human beings die & offering dana & sharing the merits to them.

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If they reborn in hell, or as animals & deities & they can't receive it. They have their own foods. If they reborn as petas near homes & villages & can receive it. They eat excrements, urine & other dirty things. They can get the merits. Therefore making effort in your practice. With one mistake & it's a great suffering. At near death contemplate the impermanence of feeling, mind, etc. If you can't contemplate it & it right attention & reflecting as a subha or dukkha. If you don't & can attach to anything. Now, you have the time, so making the preparation for it. At near death you can't do it. In this talk you have to remember is your own properties are tormenting you (because of the attachment). At near death, except the knowledge of impermanence - anicca nyan & there is no other refuge. Therefore practice for the discerning of impermanence.

To Nibbāna is One Dhamma

11th January 1961

If you contemplate one dhamma & can finish the practice. For e.g., mind or feeling, if you can contemplate its impermanence & finish the practice. In the body a pleasant feeling arises & contemplate it as impermanent dhamma. Is it still a feeling or not? or the cessation of feeling? It becomes vedana nirodha & tanhā nirodho - Feeling ceases & craving also ceases. If you discern impermanence & craving flies away. If craving flies & arrives to Nibbāna. Nyan must see the cessation or vanishing. Seeing is magga. It becomes tanhā nirodho nibbānam - the cessation of craving is Nibbāna. Not it many dharmas, but also it only one dhamma will realize Nibbāna (we can see this answer in the Samyutta Nikāya, Kinsupama Sutta. The 4 arahants mentioned their respective practices; 6 ayatas, 5 khandhas, 4 great elements & anicca. There were also many evidences from 20th century living teachers of Burma. For e.g., Sun Loon Sayadaw, The-Inn Gu Sayadaw, We-bu Sayadaw, etc.) The last arahant of the sutta mentioned only one dhamma, i.e. anicca. The 3 Burmese teachers mentioned only one dhamma, i.e. ānāpāna. This is eko-dhammo-one dhamma. There are 3 kinds of feeling. But condensing them & become one (i.e. only feeling & only anicca). Pleasant, painful or neutral feelings (sukha, dukkha, & upekkha), whichever one arises contemplate to discern its impermanence.

Pleasant, unpleasant mental feelings (somanassa, domanassa vedana) are also in the same way. Where These teaching came from?

(Sayadaw told the story of Kundalakesī. She was the only daughter of a rich man & fall in love ē a criminal. Later married him & nearly escaped from his attempted murder. After became a femal wander-paribhājaka & challenged ē everyone ē her 1,000 questions. Later met ē Ven. Sariputta & couldn't answer to his one question; "What's the one Dhamma to Nibbāna?")

Ven. Sariputta questioned to her; "Answer me to Nibbāna ē one Dhamma?" She couldn't answer it & Sariputta gave her the answer; "With the one Dhamma of feeling can arrive to Nibbāna." Therefore it need only learn a system from a good teacher & practise. If you can contemplate rightly to see impermenence & sure to realize it. Nibbāna can't be searched for. Only can discover ē contemplation (e.g., see the Rohitassa devata's story). If tanhā dies & Nibbāna. It's quite easy (The Buddha's Teachings were simple & profound. But ē the practice need a lot of perseverance. No elaboration liked the later Buddhist teachings) (Sayadaw gave instruction on Vedananupassanā). If you contemplate the arising of feeling & at last only seeing impermenence. This is eko-dhammo - one dhamma. If it's becoming anicca/magga; Is there still has any kilesa comes in? Later Kundalakesī became an arahant, & the monks surprised about it. Then the Buddha told them; "If you have a lot of knowledge & not practice for it. Then it become useless. Even ē one Dhamma & extinguish kilesas & it becomes precious." If you only contemplate feelings & discern impermenence, its disenchantment & its ending will sure to reach Nibbāna. And then the Buddha said to the monks; "If you can conquer 100,000 enemies is not a hero. You can only conquer the kilesa enemy is a hero.")

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To Nibbāna & Stopping  
12<sup>th</sup> January 1961

[According to Sayadaw, in the whole sutta pitaka, in the stopping method & realized Nibbāna were only 2 persons, Bahiya Daruciriyā & Ven. Mālunkya āputta. He gave his view on this stopping method in the following talk. Sayadaw himself was quite a well known teacher in Abhidhamma during his time. His view on the stopping method was also could be had some connections & his understanding of Abhidhamma teaching. Not only came from his understanding of the suttas. He himself was developing Samādhi & practised insight. He also taught his disciples to sit for \_\_\_\_\_. But in his many talks he didn't mention not much about it. In this talk he himself supported the Mahasi Sayadaw's system as right practice.]

Visible form is the sense object (cārammanā). Seeing is the eyes. And the knowing is in the heart. Seeing the visible form & the knowing, These can't connect to the D.A process. Knowing the visible form as white colour, red colour, etc. & can stop there & no fault for us. Hearing & knowing it. With only <sup>the</sup> knowing, just hearing is not a fault. After knowing & have pleasure in it, like it or disappointed. If these things arise & become a fault. For e.g., you are riding in a car & seeing trees & knowing it. It's not a fault. No kilesa comes into your mind. This is also a way to Nibbāna. Smelling & knowing it, eating (tasting) & knowing it. If you know only as sweet, sour, etc. & no fault about them. If you disappoint in it & have fault. You feel the clothes. It's rough or coarse & I don't want to wear it & become a fault. Only knowing its coarseness & no fault. If you can stop at thinking & knowing it also no fault. But now, you all are over passing it (can't stop at just knowing). You are over passing in greed, hatred, delusion, envy, conceit, etc. The Buddha said that if you could stop at just knowing & could reach Nibbāna. Then you'll ask there is no insight in the stopping (vipassanā). Tanhā-craving thinning out is vipassanā. We are concerning of following behind in the unwholesome Dhamma. This is called abandoning in knowing. This is for the contemplation during the daily life activities. At the sitting meditation, you have to contemplate impermanence.

This Dhamma was taught to Bāhiya Darucirīya by The Buddha (Told the story of Bāhiya, including his past life in the time of The Kassapa Buddha's Sāsana.). People didn't have any <sup>right</sup> knowledge took him as an arahant (During the time as a bark-cloth ascetic). They gave up their lives for the practice in their past lives (i.e, Bāhiya & his other 6 companions monks) you all are also have to die. Therefore have to try hard for the realization. Bāhiya instantly became an arahant after listening to the Buddha's very short discourse. And it let the monks difficult to believe it. Can stop at knowing & no kilesa arises is also a practice. If you can practise for no kilesas arise is are practices. Contemplate impermanence also make kilesas not arise. In The suttas, practising & the stopping were only Bāhiya & Mālunkyāputta. Some meditation centers giving this instruction of seeing, just seeing, hearing & just hearing, etc. (At that time, Mahasi Sayadaw's Satipaṭṭhāna meditation centers were teaching this method). Don't take it as wrong. Why I don't give you this meditation? Among you no one can stop like them. Therefore I ask you to contemplate the impermanence of whichever dhamma you prefer (i.e, one of the 4 Satipaṭṭhāna). After seeing & you all are can't stop there. You can't stop, so I ask you to contemplate impermanence. It's not easy for you. If you can stop & it's right. If you can't stop & — right. Not the method is not right, but yourself is not right.

During the Buddha 45 yrs of teaching, & This stopping method & gained the realizations were only these 2 persons. All the others were practising & impermanence. Impermanence is relating to the majority of people. So don't take it as wrong. If you can control your mind & you can do it. They didn't include anicca, dukkha & anatta. They could stop & tanhā died away. Ven. Sariputta & others developed their practices & impermanence. I'll explain you only on seeing. You see a form, black or white. And nothing happen to you. If, it's a man or a woman, good looking & ugly. Then it's not only a form/visual object anymore. You all are deceiving by the later cognitive mind process. After the just knowing mind & follow — — — — — . Normally you were taught & lies. All of you not only can't stop, but also deceive by them.

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True Refuge  
14th January 1961

When someone is drowning & the ship or the boat has already sunk. At that moment whom you have to rely on? You have to be relied on yourself. Here you all are carrying away by tanhā water. Asking by tanhā & busy in the family & business matters. If you're sinking there & will reach to the 4 planes of misery. Let wasting your time in these things, & you must sink in the kilesa water. If you looking at this house & that house & all are carrying away in kilesa water. Yet they don't have nothing to rely on. There is a maggān raft (path factors raft) to depend on. If you don't contemplate (practice) even you don't get 5 maggāngas. Still far away from the 8 path factors. Someone carrying away by water will end up in sinking. If you have sunk & never appear again. Here yourself means the maggān (the path, the Dhamma). You have to cross the water in your own maggān raft & will realize own Nibbāna. You can't get it in dāna & sīla. It doesn't mean not to rely on them (not enough). You must have your own maggān raft. Why I am urging you too much? Because you are now empty handed. Every human business matter are carrying away in tanhā water. You are in loss & stupidity. You are ~~here~~ <sup>sending</sup> by Dhamma. There are 3 types of Dhamma; wholesome, unwholesome & maggāngas. Wholesome Dhamma sends beings to blissful planes (sugati). Unwholesome Dhamma sends beings to woeful planes (dugati). Path factors send beings to Nibbāna. Therefore beings are sending by Dhamma to anywhere.

Dhamma is fixed order - niyama. Fixed order means, after winter & summer comes. It's moving according in accordance in the fixed order. Not by the wishes of human beings. This is the fixed order of temperature - utuniyama. The fixed order of kamma - kammaniyama means beings taking rebirths in accordance in kamma. Nothing in your own power. Therefore have to be relied on the Dhamma. After death beings have to go by the arrangements of Dhamma. Human beings have differences are by Dhamma. All these things are fixed order of Dhamma - Dhamma - niyama.

What the Buddha said of atta hi attanomatho - rely on yourself, didn't mean this body. He referred it to the Dhamma. But you all are using wrongly in society. Such as, I have to rely on myself. This body is not-self-anatta. Who owns it? I'll refer this to a story. Because I am worrying that you'll take the wrong refuge. (Sayadaw told the story of Ven.

Kumāra kassapa's mother in the Dhammapada, verse 160 - One indeed is one's own refuge; how can others be a refuge to one? (With oneself thoroughly tamed, one can attain a refuge, which is so difficult to attain). When you're alive contemplate impermanence. At the time of near death also contemplate impermanence. The cessation of impermanence is here & the path factors leading to Nibbāna.

Diseased Body  
15<sup>th</sup> January 1961

This body never free from diseases. For e.g., wanting to stretch & bend the body, wanting to drink water, etc. Whatever you're doing & all are appearing of diseases. Therefore it has to be always in the state of conditioning & making adjustments for it. (This sankhara dukkha may be the biggest problem for human beings in their lives). With the aryan eyes & observe it's never free from diseases at any time - wanting to excrete, urinate are diseases. Changing postures are disease. If, it's free from diseases you don't need to make adjustments for it. Making adjustments are diseases. Always torment & oppress by diseases that it's dukkha. The Buddha also said the body as disease-rogato. It always appears to the knowledge as suffering & you know the truth. This suffering arises & that suffering disappears. It goes on & on like this. With the khandha exists & suffering never ends. In the worldlings (puthujjana), craving (tanha) follows behind suffering all the times. The 3 water roots of craving, clinging & action appear to them. In worldlings, everytime disease arises & get back disease again. If the next khandha arises & it's the disease. The worldling eyes & the aryan eyes are a great different. With the aryan eyes & it becomes dukkha & magga saccā. If disease arises for him & it's cured. Therefore to the practice & cure the disease. If not, & if you have the disease & increasing of disease. If you don't have any knowledge & diseases are increasing.

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Without ripassana & increasing of disease. With the existing of the khandha & getting back the khandha is like having a disease & more diseases appear. It happens because not knowing the cause of ending the disease. Every time disease arises & knowing behind as duk. saceca. If you know the disease as \_\_\_\_\_ & it's the task of ending disease. You have the khandha & oppress by the khandha. Nobody comes & oppressing you. At That time duk. saceca appears to you. Whatever arises from the khandha & remember it as disease \_\_\_\_\_. Making this decision. The disease is duk. saceca & making decision is magga saceca. Ending duk. is a wise person. Connecting duk. is a foolish person. Another way is; doing ripassana is a wise person & not doing is a foolish person. It's very rare to find a person who ending the cause of disease. For ripassana practice, no need to choose a place. Disease arises is duk. saceca, knowing it is magga saceca, the ending of the cause is Samudaya saceca & no more diseases arise is nirodha saceca. (i.e., The Four Noble Truth in practice).

### Important of Samadhi

16th January 1961

[Here Sayadaw gave a talk on the important of samadhi for wisdom development. If we don't listen many talks left behind by Sayadaw, sometimes we can misinterpret some of his teachings, samadhi is one of them.

Sayadaw gave many talks on practise & talked extensively about it.

He stayed in a cave for practice from 1942 to 1945 during the war periods. At that time the worldlings of the world killing each other as enemies.

But Sayadaw killing his inner enemies, the Mara & its hordes - defilements. A man may conquer a million men in battle, but who conquers himself is, indeed the greatest of conquerors. After the war he came out & started to teach mind development. Before the war he taught Abhidhamma to monks & novices. Sometimes gave Abhidhamma talks to lay people.

From 1945 to 1953, the 9 yrs of his talks were not recorded. In 1954, started to record his talks. Without skill of recording & preserving most of the talks were damaged. Only in 1955 onwards recordings were successful.

Once time, Sayadaw mentioned on the recording of Dhamma talks to a layman. "Maung Tun Tin, it's now in the development of science & sound can be recorded. If we know how to use it & can lead to Nibbana. But if we don't know how to use it & leading in to the WORKS (Hell Cauldrons). Sayadaw words were like a prediction on Science & Technology. We can see a lot of mind & environmental pollutions going on by misusing them.]