

Showing the D.A process; $\text{dīthupādāna} \rightarrow \text{kamma} \rightarrow \text{painful birth}$. And the Buddha continued to say that if dīthi has fallen off & free from the 4 woeful planes. Therefore dīthi has to be fallen away. The reason dīthi arises from the 5 khandhas is not clear about the Samutti saceca & the paramattha saceca - conventional & ultimate truths. (For this point, Sayadaw gave the example of a woman, becoming sorrow & lamentation, pain & grief in the death of her husband) This comes from not understanding about these 2 truths. The reason is overcoming by the conventional truth. The 5 khandhas are disappearing for her & becoming sorrow, lamentation, & crying as I have lost my husband. This is crying for the non-existing Thing. Crying for theatta-husband. Her non-existence husband was disappearing. This is the most difficult thing to deal in. (Worldlings are really super-craziness). Ariyans will laugh amusingly by pressing their bellies). You all were in the while Samsara had troubles, difficulties & died. And all were oppressing & tormenting to by the non-existing things. Beaten in the non-existing stick, in reality can never die (But people die in sorrow, lamentation, pain & grief by the non-existing things). If you are wanting to strip off dīthi must clear about the 5 khandhas. Also have to clear about samutti & paramattha. There were 8 causes to teach on conventional truths. And for the ultimate truths had 3 causes (i.e. 3 universal characteristics). Teaching samutti for the sake of shame & fear of wrong doings (hiri & ottapa dhammas), etc. Not knowing the 5 khandhas analytically & penetratively, & dīthi will not fall off. There are 3 kinds of analytical & penetrative knowledges/knowing. These are; nāta parināma, tirana parināma & pahana parināma respectively. (i.e., knowledges of theory, practice & result).

Dispelling Dīthi before Insight

(In the beginning Sayadaw talked about Ven. Anuradha who had doubt & didn't know how to answer the questions of the outsiders) I am talking about the process of the practice in accordance in the Buddha. You have to dispel dīthi first before the insight practice. Ven. Anuradha had doubt because he couldn't give the exact answers to the outsiders. His answers were giving in dīthi . He practised by himself without giving up dīthi . If people are asking questions in living being (satta) & no need to answer for them. Because living being is not existing as a reality. Worldlings always have dīthi in their hearts.

(42)

No need to answer every question which refers to non-existence (One of the ways of the Buddha was answering ē questions). There are 4 types of Qs to test someone having wrong view or not. It mentioned in the Abhākatasamyutta - Connected Discourses in the Undeclared. In there mentioned of some of the Qs no need to answer. No need to give the answer; if you give it & yourself is not clear about ē it. There are 2 causes for not attaining magga & phala (Path & Fruit knowledges). These are: ① the 5 heavy kammas ② with the wrong processes in the practice. (The Buddha continued asking Qs to Ven. Anuradha & helping him to give up wrong views). If you observe the way which the Buddha asking Qs, it was clear that before for the contemplation & helping him to dispel ditthi. During the time of listening Dhamma talk ditthi falls away is important. And then during the sitting meditation it doesn't need anymore. Therefore, listening Dhamma talk can't enter the stream. Only by listening of sunnata Dhamma & leading towards magga & phala. It's the Dhamma devoid of a person & living being. Only becoming sunnata Dhamma & ditthi will fall away. Nothing is more important than

A Noble Life & Practice

Q, Ven. Bhadda asked Ven. Ananda ē 2 Qs: ① The Dhamma has to be practised ② And the end of the Dhamma which had practised. (In the original sutta was, the holy life & the end of the holy life). The Dhamma has to be practised is on the 5 khandhas. Must send the mind (nyan) on them. The path factors - maggam are the Dhamma has to be practised (For discerning impermanence need the 5 path factors). Khandhas are the places of defilements. Everytime the causes are ready for there & it come out from the khandhas. The 5 khandhas are the hiding places of kilesa enemies. If the hiding Dhammas die & the practice comes to the end (killing all the kilesas are 4 stages. For the first stage of enter the stream & practising ē the 3 path factors. And for the other higher 3 stages & practising ē the 8 path factors). If you can attack the impermanent khandhas ē nyans (maggan) & kilesa will die away. All the kilesa die & the practice comes to the end. For a Stream Enterer, if wrong view & doubt die away, the way towards the stream is coming to the end. Making the residence of kilesa become — residence of knowledge (nyan). These words are important.

Someone is called worldling / putthujjana because ditthi & vicikiccha - wrong view & doubt latent in it. Becoming the residence of knowledge is a stream enterer / sotapanna. If nyam conquers the battle & sends to Nibbana. If kilesa conquers & sends to woeful planes. It's important that knowledge can enter the place of kilesa. Dittti makes this khandha as this is me & this is mine. Knowledge replies as not you & not yours; it's only anicea, dukkha & anatta & occupies its place.

(T2) There are Dhamma need to practise & cultivate (i.e., dana, sila, samadha, etc.) Which Dhamma is the noblest one? Also wanting to know the end of this Dhamma. Dhamma have to be practised & developed are the 5 path factors (for discerning impermenence) & ending to the 8 path factors (To discern the ending of impermenence). These are the answers for both Qs. Our own perceptions about them are talking in long terms. We have to fulfill our paramis / perfection slowly. This is your old perspective. Dont follow the long way. You have to follow the short way. According to The Pali suttas & yogis' experiences are sure about the short way (In The Buddha suttas, sometime The Buddha used 2 knowledges & sometime 3 knowledges. Two knowledges were; discerning impermenence & the ending of it. Three knowledges were; _____, its disenchantment & its ending. If you discern impermenence & its right view / samma-ditthi. Right thought / samma-sankappa is the pointer & shows you it's there. There was a saying of no awareness even not seeing a cave. Without mindfulness / awareness & not seeing it. If you see it means including sati / mindfulness. Samadhi cant do anything & only aiming to the object (towards impermenence). Right effort / samma-vayama is urging & encouraging the other 4 factors.

In the beginning have to practice to these 5 factors (as the active part) Wrong view & doubt are hiding in the 5 khandhas. In the first place I am teaching about becoming a stream enterer / sotapanna. Therefore I am not including other kilesas. First, to the 5 path factors to strip off ditthi. And then later cutting off its root to the 8 _____. (Sayadaw continued to explain about carana Dhamma & vijja Dhamma. One of the Buddha's attributes was vijja-carana-Sampanno. Carana means good conducts. There'll be many levels from The Buddha & down to moral person. Sayadaw listed dana, sila & Samadha, etc in it. vijja means knowledge, pañña - viññāna-pañña.)

(44)

Ditthi is making the 5 khandhas as I & me. But pannā responds as no/nonsense! It's anicca. Vipassanā practice is the battle between ditthi & pannā (between wrong view & right view). If ditthi wins & it knocking down the person to apayabhumis. If wisdom conquers & free the person from woeful planes. You're always making companionship to miccha-ditthi/wrong view. Each time only a Buddha had appeared in this world & right view arose (Even some Buddhists misunderstood this important point & took all teachings were the same, only different in names). By contemplating the khandhas & seeing impermanence, & ditthi dies away. For e.g., a man was hit to a bullet. Even it hit the body & the mind dies away. Vipassanā is like this. If the hell seed not falling off yet & don't ^{be in} smile smiling smile. I am asking you for practice in discerning impermanence is to kill your biggest enemy. If ditthi can't hide out again & the practice is finished.

(T3) In the khandha ^{an} itchy sensation arises. Does it exist before or arising now? Itchy sensation is not changing place. If, it appears on the arm & vanishes there. And contemplate it as arising & passing away. If not, & it becomes I am itching. It's not I & not me that after arising & passing away. Then ditthi dies away. These are the path factors can alleviate feeling/vedana & can kill wrong view (there is the 5 path factors). Someone contemplates to insight disbanding the khandha & killing kilesa. (The 5 khandhas are arising & vanishing together. Here is vedana & killing kilesa is ditthi). Vipassanā has great power is becoming apparent. It's disbanding the khandha & latent kilesa. It not disbands the khandha & it becomes vedana paccayatana/feeling conditions craving. Therefore you have to practise hard. Noble practice & life is referring to this. Let's die to it. Even not becomes a stream enterer & after dies & instantly enters the stream (as a devata). The Buddha mentioned this point in the Anguttara N. The knowledge of a devata/^{heavenly} celestial being is sharper than human being. (Sayadaw explained the reason behind it). Do you have to be in low spirit? I am only worrying that you don't practise. In the human world dies to the 5 path factors & in the heaven instantly becomes 8 path factors. I am urging you practise for the discerning of impermanence. By seeing impermanence & it's not vedana & abandons vedana. The wrong view of I am feeling good also not arises (for sukha vedana). So it disbands the khandha & kilesa. And arriving at heaven without ditthi, to the sharp knowledge & becomes 8 path factors & enters the stream.

The Buddha gave an ex., in a scale put dāna, sīla & samatha practices at one side & the other side put the insight knowledge (i.e. impermanence). Discerning of impermanence is better. Only the Buddha arose & his teachings still exist can have this knowledge. This is one of the reasons. Because dāna, sīla & samatha are not abandoning khandha & ditthi. Therefore vipassanā is the noble practice. By abandoning ditthi will not fall into woeful planes. With the khandha & can't see Nibbāna (not becomes nirodha/cessation of the khandha). Therefore vipassanā is nobler than dāna, sīla & samatha. This dhamma is good for dying. If you're discerning it & will be free in this life. If you're discerning impermanence & becomes a noble practice. So don't doubt about it. Even in this life busy & family & business matters, die to seeing impermanence & no need for worry. With continue contemplation, impermanence becomes more & more prominent, even can't put a tip of a needle inside it. Here & There are sensations like vibrations. Here & there are ^{lump} of itches & pains. All these are impermanent. You have seen a big ^{lump} of foamy water before. The babbings are here & there. If you see them a lot for quite sometime & will become disengagement. You have to continue the contemplation & don't stop to it. You see only arising dukkha & vanishing dukkha. If you know dukkha very well & all disappear. It abandons the khandha & the ditthi root latent in the khandha also dies. Nibbāna appears in the place of anicca dukkha. It has one more thing; not only abandon khandha & kilesa, but also seeing Nibbāna. Knowing that there is no more dukkha. And it's Nibbāna. The 8 path factors are completed. The practice is coming to the end.

The significance of vipassanā & Path knowledges are becoming clear for you. The 5 path factors are noble practice & the 8 path factors are the ensuing of it. If you discern impermanence & can make a sure decision that you'll arrive there. You're seeing it because of a tihetuka person (someone has 3 wholesome roots). Someone not discerns it, & may be a duhetuka person (born to only has 2 wholesome roots). It can also possible that not put enough effort in the practice & not discern impermanence. You have to make the khandha & magga becoming a pair together.

Usually khandha & kilesa are pairing together (here referring to ditthi, but also all the other types of kilesa are including). First, pair the noble practice to magga (5 path factors). After that pair the ending of noble practice to the Path Knowledge. Is it Nibbāna far away or a very long journey?

(46)

Don't confuse it what others have said. You can decide that not meet it good teachers that can't attain Path & Fruit knowledges. Now, you — a good teacher & This life will be the ending of samsara. With this view in your heart & practising very hard. I'll tell you the result of it.

Before there were kammas following you for pushing down to hells, & making you become animals. All these foolish faults, demerits & merits are following you. With the ending of noble practice & all the unwholesome kammas disappear. Kammas are uncountable for everyone of us.

(By reflection on the D.A process in our daily life can know clearly the dangers & suffering of samsara). In a talk the Buddha told Ven. Ananda that in this life was a rich man & next life would be a dog. If you don't practice & have to repay your karmic debts & khandhas.

Conditioned Phenomena

A worldling monk didn't know that conditioned phenomena/sankhara dhamma were perishing. Therefore he couldn't overcome his doubts & the answerers of the 4 arahats (From The Riddle Tree Sutta of Samyutta N.)

If you don't know clearly the sankhara dhamma & also not appreciate its perishing. Therefore I'll explain clearly on sankhara. All mind & matter are sankhara dhamma. All of them are ending up in perishing.

Sankhara dhamma not arise by itself. They are arising by conditioning. Therefore they are the resultants. You have to contemplate on the arising dhamma & not on the conditioning dhamma (i.e the causes).

Not knowing the arising & vanishing phenomena, will never free from the dukkha of ageing, sickness & death. If it arises & think about it as it's there or not there. After thinking & not seeing it, is the nature of anicca.

If you can catch on this one & it's true insight/vipassana. Only seeing the arising & passing away phenomena can develop knowledge/nyan.

And don't take other things. The arising nature can be known, as soon as its appearing. The passing away of its nature can be known only by thinking about it. If you still don't know how to contemplate vipassana & it'll become difficult. You don't know it arising & not thinking about it passing away that you're talking of not seeing it. If you're looking for it & will not find it. After you know it arising & thinking it as exist / or not exist will see it. Therefore by knowing the arising dhamma & will see it passing away. So as soon as sankhara dhamma arises & is important to know its arising? Whatever dhamma arises & only arising & passing away?

If you don't know the arising & also don't know the vanishing.

In your body there are matter conditioning by action/karma, mind/citta, temperature/uthu & food/ahara. Therefore these are sankhara dhamma & end up to perishing. Your minds are 7 mental factors/cetasika.

With food smell & smelling consciousness, 7 eating & taste consciousness, — joyful things & joyful mind, etc. arises. These different kinds of mind are conditioning by causes & will end up to perishing. You only have mind & body. These are sankhara dhamma. Therefore ending up to perishing.

Therefore I am urging you not to pray for any mind & body existence.

(Sayadaw continued to explain the following well known verses on sankhara dhamma)

① Anicca vata sankhara, ② Upāda-vaya-dhammino;

③ Uppajjিত्वा nirujjhanti, ④ Tesam vūpasamo sukho.

① Anicca vata sankhara - Conditioned phenomena are truly impermanent.

I am concerning that you're just only reciting them & not practicing.

Should you not practise to get the unperishable dhamma in your hand?

If you're praying for the perishable things & have to shed tears.

You're fall in love to sankhara dhamma & doing things to get perishing.

Someone practises to know the arising will know the vanishing.

You're wandering in the anicca forest & don't know anicca. The arising & passing away of these 2 phenomena coming to the end is Nibbana.

Holding impermanence as a manual & following it. If you're seeing the beginning of sankhara & will see the ending of it. The reason of not arriving to a sankhata Nibbana is not seeing the beginning of sankhara.

② Niua vata asankhata - Unconditioned Nibbana is truly permanent.

Mind/body & Nibbana are can't mix together. (But some Buddhists had the view of mixing together & became atta).

③ Upāda-vaya-dhammino - The phenomena/mind & body you have are arising & passing away. ④ Uppajjitva nirujjhanti - They are arising & passing away in your khandha.

④ Tesam vūpasamo sukho - Without impermanent phenomena is happiness.

Sukha/Happiness is Nibbana (The Buddha described it as supreme happiness or unconditioned happiness).

(48)

Practice Only One

I'll talk about the 4 persons: ① The person who goes to the flow of samsara.
② The person who goes against the flow of samsara. ③ The person who stands fast in samsara. ④ The person who has crossed over, gone beyond from samsara. (i.e, the arahat) (From the Flow Sutta, Anguttara N.)

The 1st person is indulging in sensual pleasure & doing unwholesome things.
— 2nd — — abandoning — — — — practising vipassana to pain & difficulties. It can be said that he is the one like you are here. And going against the flow of samsara. The 3rd person is referring to stream enterer/sotapanna, once returner/sagadagamin & non-returner/anagamin. He is not flowing down nor reaching beyond yet. And stands fast in the middle.

(In the sutta mentioned only for the anagamin). The 2nd person seeing impermanence its disenchantedness, etc. & going upwardly against the flow (In the sutta mentioned only as someone practised for transcending dukkha. Only can go upwardly against the flow & become standing fast. By seeing the ending of impermanence can become a person. — — — to the flow.

(Sagadām talked about Toddeya rich man as an example for the 1st person. And then continued to talk about Qs & As between Ven. Mahā-kotthita & Ven. Sariputta. It was from The Sheaves of Reeds Sutta, Samyutta N.)

Ven. Mahā-kotthita asked Ven. Sariputta: "Is ageing & death created by oneself, or is it created by another, or is it created by both (oneself & other), or has it arisen fortuitously?" Ven. Sariputta answered: "No!, with birth/jati as condition, ageing & death come to be." (Using the reverse order/patiloma D.A process & tracing the source & ending up at consciousness/viññānam.
 $\text{viññānam} \rightarrow \text{nāma/rūpa} \rightarrow \text{saññayatanam} \rightarrow \text{phassa} \rightarrow \text{vedanā} \rightarrow \text{tanhā} \rightarrow \text{upadānam} \rightarrow \text{bhavo} \rightarrow \text{jati} \rightarrow \text{jāgarāmarana}$.

Between consciousness & mind/matter: consciousness conditions mind/matter & mind/matter condition consciousness. Therefore they are mutuality condition to each other. Viññānam \rightleftharpoons nāma/rūpam)

Therefore if mind & matter cease, consciousness also ceases.

With the cessation of consciousness, mind & matter also cease.

(Ven. Sariputta gave the simile of the sheaves of reeds. One were to remove one of those sheaves of reeds, the other would fall, vice versa).

Consciousness & mind/matter are body, & sense-bases/saññayatanam are appeared on them by kamala. Consciousness & mind/matter are mutuality condition to each other (aññamaññapaccayo). Therefore contemplate one of the 5 khandhas fulfill the practice. By contemplation of feeling/vedanā & all the other khandhas also included.

In Ven. Sariputta's answers, this point was the most important one. You may be reasoned, should we have to contemplate only one?

The Buddha taught to contemplate one of the 4 Satipatthana was coming from seeing this point. Viññāna-paccaya nāmarūpam - Nāmarūpa-paccaya viññānam = Consciousness conditions name & form/mind & matter - Name & form condition — . Viññāna nirodhā nāmarūpa nirodho, Nāmarūpa nirodha viññāna nirodho = With the cessation of consciousness comes the cessation of name & form, — — — — name & form — — — — consciousness. These were in the Pali Suttas.

If you go & ask the yogis, they're also seeing in this way. With the cessation of one khandha & all other khandhas are ceasing. For e.g., someone contemplates feeling & all the 5 khandhas disappear. Ven. Sariputta gave a simile; 2 sheaves of reeds were standing by supporting each other. If one of them fell & the other also.

^{ing} Deceived by The Active Mind

There are 2 classes of undesirable objects / things. Undesirable objects arise by one's own Thinking & Thoughts. And undesirable things which already exist (The Pali word for undesirable object is anitharom/anitharamma).

The young brahmin woman Magandi had anger to the Buddha & in her Thinking created an undesirable object of him. (At last it leading to her destruction & had the heavy consequences) This was the mind deceiving — . The mind is creating the world (including God). Living beings are following the desire of the mind. For e.g., dogs have different colours & forms are in accordance in their minds. In their past lives the minds deceived them & appeared in these forms. With the house owner mind of desire (the carpenter of volition/cetana constructs the form. With the strangeness of volition/cetana & the resultants are also strange. (Sayadaw continued to mention the different strange forms of some animals in the animal kingdom.) The minds controls living beings & making arrangements for them. Without the cessation of the mind's different forms of animals appear by the minds. But all their 5 khandhas are the same. Therefore the Buddha had to teach the contemplation of the mind/cittapassana. If you understand the mind very well & will gain liberation.

(50)

At the place of seeing consciousness arises is conditioning by kamma & physical object (eye sensitivity / pasāda cakkhu is the cause of kamma & physical — is form). When the active mind arises & perversions / vipallasa comes in (To understand this point have to know the cognitive process of the mind / cittavithi). With the undesirable object & become unwholesome eye consciousness. — — desirable — — wholesome — . These are resultant consciousnesses/vipaka cittas. A person who doesn't know these things has perversions. These minds are impermanent & already have ceased. The vultures are like the dead body of a putrid dog by seeing the undesirable object (For the vultures are desirable) & becoming greedy. They are deceiving by their active minds. All these are happening because still not abandoning the perversions yet. — seeing consciousnesses are neutral feelings/upetkha vedana & without good or bad. And only becoming the active mind & perversions comes in. Deceiving by the active mind is becoming abnormal. until without the insightful active mind or nyan mind & will deceive by them. People in the long samsara were deceiving by the active mind. Seeing the truth only & becoming right. If not, we're always deceiving by them. A person caught up in deceiving & got into the prison. In the same way, we're falling into the prisons of hell, animal, ghost, etc. Whenever deceiving by them our destinations will be unstable. The sense objects are right. They'll only show anica, dukk., anatta & asubha / impermanent, suffering, not self & loathsome. Only at the active mind state & becoming abnormal. If path factors mind/maggan not come in & can't become right. And then samsara'll be never end.

Ignoble & Noble Searches

[There were 4 warnings from the Buddha. These were: ① The body is not following our own desires, but ī ageing, sickness & death. These are its nature. It's leading towards ageing, sickness & death. The yogi is practising to escape from ageing, illness & death. ② When dukkha arises in the khandha & we can't rely on anyone. Nobody can give us comfort. We're practising for refuge or reliable Dhamma to counter vedana. And it'll give us comfort. ③ Whatever fortunes we have by hard working, none of these are ours. If we die & have to leave everything behind ī the corpses (Even our physical bodies are not belonging to us & no need to talk about external things). Practising Dhamma is making it becoming ours ④ Tanha, asking you to do anything, never giving you satisfaction & also never ending. We're practising Dhamma to free ourselves as slaves from tanha. We need to contemplate them very often.]

In the Anguttara N. the Buddha taught the monks to reflect on these 4 points of Dhamma. ① This khandha is always leading towards ageing, sickness & death. Therefore the khandha's nature & our desires are different. It done its duties. Our duties are to escape from it. Practising Dhamma is to escape from the future ageing, sickness & death. To escape from the 4 painful births (hell, animal, ghost, etc.) Saying ī one word to escape from all future dukkha. Before the practice we should reflect on this point. With this purpose to encourage & inspire/uplift our spirits.

② When sickness & disease arise (all the physical & mental unpleasant feelings) & family members (wife, children, relatives, etc) can't do anything for us. All are only in confusion, & can't rely on anyone. And nobody can give you comfort. Therefore practising Dhamma is searching for refuge & comfort. With this in mind & practise hard. Feeling is mind Dhamma (nāma). Therefore who can help you? ③ Gold, silver & wealths are not your own properties. Therefore we have to practise for Nibbāna & it'll become — — — . Practising Dhamma is freeing ourselves as the slaves of tanha. Working for tanha will be never finished.

If we ^{you're} not free yourself from birth, ageing & death & making dukkha as your own property (No.①). We get the khandhas which are unreliable & give us no refuge. Practising Dhamma is searching for refuge & reliability (No.②). Everything we have been searched ī greed are not our own properties.

(52)

These ways of searching are wrong. All these things will perish & disappear. Only Nibbāna is our own property & can't be perishable. ④ Whatever you're doing is for tanhā. If you're not wanting to practise Dhamma & having the mind of a slave. Whatever you're doing for tanhā is like filling a water pot & holes in it. This is the working of a blind person. It's not the fault of tanhā but the one filling it. Another point is whatever you fill from the mouth into the body & it coming out again from the eyes, ears, noses, mouth & body. So you can never fill it up (If we contemplate this point & can see human beings are quite funny & foolish. In our whole life, we're feeding the body by working hard. And whatever coming out from it are stinking, disgusting & useless - asubha). Only by thinking carefully & will realise its nature. Even not only has no satisfaction in one's body holes but also we're filling for the family members. Therefore practising Dhamma is freeing ourselves from the slavery of the mind.

Let's continue our yesterday Dhamma on cause & effect connection. We have birth, ageing & death & falling into woeful planes; all these things happen because of the existence of the khandhas. If you're afraid of these things must abandon greed/tanhā. Firstly, have to abandon wrong view & doubt. Only can abandon it before that can abandon tanhā. By abandoning tanhā can abandon all dukkha. Wrong view & doubt are latent in the khandhas. To abandon it has to be in the right way/sammā-patiipadā. Following accordingly to the D.A processes are the wrong ways/miccha-patiipadā. If nyan comes in & becomes sammā-patiipadā. You're afraid of birth, ageing & death. This is the fear of an animal (e.g., throwing a stone at a dog & it fears of the stone) You're fear of the result. You have to be afraid of the cause which is the wrong way/miccha-patiipadā. If you're afraid of ageing, sickness & death not let it becomes miccha-patiipadā. The task of impermanence is the right way/sammā-patiipadā.