

Translator's notes: Mogok Sayadaw (1899-1962) gave many talks on practice from 1945 to until his death. His disciples started to record it in 1954. After his death in 1962, they compiled & preserved it until to this day. They transcribed some of these talks into 33 volumes in book forms. I made my translation based on the recorded tapes. Most of the talks were about an hour and with some repetition. Sayadaw made effort to teach his listeners to understand & remember it. I did not translate the whole talk and left out some of the parts. But it will not effect the teaching and enough for practical purpose. These teachings were based on khandha, ayatana, shatu, sacca & paticcasamuppada. Therefore the readers should have some basic knowledge of these terms.

### By Listening Emptiness Dhamma; Realise Emptiness Nibbana

11th September 1961

It's beneficial to listen emptiness (sunñata) Dhamma. With emptiness realise emptiness nibbana. This is important. The Buddha taught Mogharaja, if you could see emptiness you would realise nibbana. One time Ananda requested the Buddha to explain the emptiness of the world (sunñata loka). Contemplate a Dhamma as empty of I & mine. What are the things to contemplate? Contemplate the eye, form as not I & not mine.

Contact of eye & form, eye-consciousness arise. This also is not I & not mine. Eye-consciousness & feeling arise by contact (phassa). All three of them also are not I & not mine. If you can contemplate in this way & will be free from the kingdom of death. To-day I'll talk about this short & effective Dhamma. Why should I teach emptiness? Because it will disappear with Nibbana. Even now in this Buddha's Teachings, it's nearly disappear. Talking about mind-body (nama-rupa), people don't understand, because there's no person or living being. If talk about the 5 aggregates (khandha) are arising & passing away, only few people want to pay attention.

Khandha, ayatana (the 12 sense-object & sense-base), element (shatu), truth (sacca) are empty phenomena (sunñata Dhamma). In the future no one will teach about it. Even find fault with someone who talks about it. In the aggregates there are not I & not mine mean it's empty of a person or a living being. The arising & passing away of aggregates are empty of I & mine.

(Here Sayadaw used feeling to teach emptiness). I am in pain is wrong view (ditthi mean view, but without adding right or wrong in front of it always mean for wrong view). And then follow by clinging to view (ditthupadana) and action (kamma). (See the 12 links of Dependent co-arising). Because feeling become I feel. The 3 causes for becoming come into the process (i.e. ditthi, ditthupadana & kamma). We can't view it as emptiness. Without emptiness Dependent Arising process is continuous and becoming the round of existence. (Samsara) If this Dhamma disappear

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The teaching disappear. Without penetration of emptiness, I and mine will follow everyone all the time (I is wrong view & mine is craving). It happen because we can't see emptiness and lead to <sup>paintful</sup> unpleasant rebirth (dugati). Someone will say not I is a difficult thing. In reality not I lead to Nibbana. To nibbana you don't need to choose a place for practice. (It can practice anywhere, not the same as Samatha practice). I'll show the practice. By seeing the feeling is arising the I concept fall away. By watching & observing of the feeling arising, it life span is only one and two. One is arising and two is passing away. By seeing of passing away the mine is not existing anymore. By seeing impermanence, both I & mine fall away. In the 31 realms of existence only impermanence exist. Other things are only given names. Feeling only has the job of to feel and not my business.

Insight meditation is the work of watching and observing. Feeling arise and disappear. It disappear because it's not mine & then craving has fallen away. Then it's the knowing <sup>the</sup> emptiness of feeling. Contemplative knowledge (nyan) become the knowledge of emptiness. Craving, the cause of dukkha and the aggregates. The truth of dukkha are gone, and the arising of the path and the end of dukkha. Therefore the Buddha said that by arriving to emptiness so as not to seen by Death mean Nibbana. Here, important points to note is knowing a dhamma is arising wrong view fall off, and the passing away craving fall apart. Not realise the first Nibbana is not understanding of emptiness. Not from book knowledge but by directly. For example, a pleasant feeling arise on the body. By knowing directly of it arising, then the I-ness fall away. It's not me, just only feeling, and it become empty of me. It's not mine that it pass away. Therefore seeing impermanence is without the I-ness & mine-ness. This is the knowledge of emptiness. Contemplate more & more it become the Path (magga). The arising is dukkha & the passing away is dukkha. By fully understanding (parinaya) of this and then from the insight knowledge to become Path knowledge. All these arising & passing away come to an end. Dukkha nirodh nibbanam - The ending of dukkha is Nibbana. Tatha nirodh nibbanam - The ending of craving is Nibbana. The Path knowledge understand dukkha & see Nibbana. (By the truth of the path, the other truths are fulfilled. The commentary gave the simile of a boat carrying people & crossing the river from this shore to the other shore. This side is the truth of dukkha, the river is the cause of dukkha & the other side is the end of dukkha. The boat is the truth of the Path which done the other jobs.) Impermanence is the dhamma of not I & not mine. Therefore by contemplating impermanence wrong view & craving fall away. Emptiness mainly destroyed wrong view, but also including craving. By seeing the arising of phenomena overcome the identity view (Sakkaya ditthi) & annihilationism (uccheda ditthi) and seeing passing away overcome permanent view (Sasata ditthi).

## Wrong View and Emptiness

22nd October 1961.

Dhamma has general meaning. Actually it's truth (sacca) or function rightly. When greed & anger happen mind-body have to follow them. Mind & greed create greedy form (loba rupa), etc. On the highest level of vipassana meditation, bones become hook joints. It happens by its own dhamma. Mind and mental states can make the physical body without decomposition. The Buddha's bones became chain-joints. Wholesome, unwholesome and karmically indeterminate dhamma (abhyakata) create their own physical forms respectively. Therefore this physical body has to follow the nature of the dhamma. Unwholesome dhammas create unwholesome bodies in woeful planes etc. The body is an assemblage of dhamma. Turn the mind into the body will see wholesome & unwholesome dhammas arise without a person or a being. Only the dhamma assemblage of wholesome mental state & its form. This is dispelling wrong view to woeful planes. If we don't observe it become a problem. By seeing in this way we become the disciples of the Buddha. To say I'll give the emptiness teaching of no personality and being. Without this knowledge wrong view will not fall away. A person, a being is only in speech but without an essence. With this firm decision and at the same time the taints of wrong view (ditthasava) is ceased. By knowing it as the dhamma assemblage taint of ignorance (avijjasava) also cease. Analysing the dhamma carefully will find out that it's conditioned & impermanent. Seeing only the replacement and passing away. For example eating is replacement and defecating is passing away. Therefore in this body only renewing and changing exist. It's only conditioned phenomena & impermanence.

Anica vata sankhara - conditioned phenomena are truly impermanent, this is the job of the aggregates. The whole day this is their duty. Continuously replacing is conditioned dukkha. Impermanent dhamma destroy it. Every time the deer gave birth, eaten by the tiger. (A Burmese Proverb) It happen in this way don't you become disinterested or not? You all turn your mind to businesses only not to the aggregates. If you turn the mind to the aggregates you'll want to end the conditioned phenomena and impermanence. The noble beings see this and take interest in it. Therefore the Buddha said that no renewing and changing is Nibbana, the greatest Happiness. People think about nibbana in many ways, but none of them is true. By direct experience nibbana is no replacement and change. I want you all to see this, but don't think you can see only this much. Why? By seeing this process more & more it become disgusting and displeasure and not wanting anymore. These renewing & changing process become quicker & quicker, later only seeing the passing away. Take this as your knowledge in rising up (bhanga ñanam). At first seeing the a lot of <sup>the</sup> arising and the passing away. By continuous effort when the mind become more sharper and can't see the arising but only passing away.

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After sometime without seeing any of the arising and passing away, then the khandha is free. Can't find the khandha. The observing mind seen or experience freedom of the khandha. I am talking about these for the yogis. Seeing the dissolution of the formations (khandha) more & more develop the knowledge of fear (bhaya nyan), and then the knowledge of danger (adinava nyan). From the beginning of his full enlightenment Sariputta wanted to leave his body behind. There was no pleasure and freedom at all by carrying around this burdened khandha. Therefore he wanted to put down this heavy load and entered Nibbana. You all are not like this. Wanting to go here & there by carrying the heavy burden around. Can't see the fault of it, but very happy to be a coolie man. Isn't quite different? It's like carrying a burning load. Tanha wanting a big load. If you have many children, it's like carrying more rice bags. Smiling like a coolie. So the coolies at the ports don't like others do the jobs (competition for getting money).

Even some lay people wanting to carry the khandha of heavy burden that they are making prayers in front of the Buddha's images (as long life, beauty, fortune, good rebirth etc). It's like <sup>carrying</sup> a heavy burden of load on the very rugged road. Sariputta even mentioned that at the time the world come to an end, he would be free from carrying Mt. Himalayan on his back (if he had one). But never from the life of a khandha bearer (even the world ended). Nibbana is the ending of sankhara & anicca (arising & changing). Tesam vupasamo sukho - the ending of them is happiness.

Sankhara & anicca is our contemplation. It mean the arising and passing away of your khandha. In the end not seeing any of them is arriving at the first stage of nibbana as mentioned in the First <sup>Discourse</sup> Sermoen, i.e. seeing Dhamma. Anyone not seeing impermanence is still blind and crazy. Seeing a lot of them and become a normal person.

The Buddha said that in ending over own dukkha ~~is~~ it's quicker & better. There are 4 piles of excrement in the room if you want to clean up later, it become smelly. During realisation of Nibbana karmic resultant body still exist, but in the mind of the yogi does not see it. People around see the body, but the yogi himself is not. Because the defilement send one to the lower planes is eradicated. When the Buddha in fruition state couldn't see his own body. Yogi's own experience and other around him are different. If someone still has defilement others can't bear his smell.

Before the first council, Maher Kassapa made a remark on Ananda, "We have a smelly goat among us" (At that time Ananda was still a stream enterer, Sotapani). Even though it does not bother you but to the Ariyas (noble beings). Sankhara and anicca are the same as arising and passing away. "anicca vata sankhara, Upāda-vaya-  
anicca vata sankhara, Upāda-vaya-nirujjhanti, Tesam vūpasamo sukho" Formations are  
shammingo; Upajjitatava nirujjhanti, Tesam vūpasamo sukho" Formations are  
truly impermanent, their nature is arising and passing away; after arise has to cease,  
their ending is happiness."

If Nibbana has no khandhas, it can be mistaken as nothingness. Don't take it as nothingness. For example, you have an ulcer and unbearably painful. You have the desire to be cured, and everybody has to be. Your body is the place of diseases (rogato), ulcers etc., all of them are there. With the noble one's eye can see them. When it was cured, the yogi has any satisfaction or not? So he is in the state of no disease. Therefore Nibbana is exist. Only people have ulcers wanting to be cured. No disease (rogato) is Nibbana. Knowing that there is no disease is Path Knowledge (magga Nyan) and then Fruition Knowledge (phala Nyan). Nibbana <sup>is</sup> exist that Path & Fruition Knowledges can be arise. So Nibbana is exist (atthi).

"There is monks, an unborn, unbecome, unmade, un fabricated. If there were not that unborn, unbecome, unmade, un fabricated, These would not be the case that emancipation from the born, become, made, fabricated would be discerned. But precisely because there is an unborn, unbecome, unmade, un fabricated, emancipation from the born, become, made, fabricated is discerned" (Sayadaw quoted these Pali versers from the Buddha in the Udana).

### Questions and Answers by Vesākha and Dhammadinna

Talk one to six, 11<sup>th</sup> to 17<sup>th</sup> December 1961

(I condense the story of Vesākha and Dhammadinna told by Sayadaw. It was based on Cūla-Vedalla Sutta, Sutta No. 44 of Majjhima Nikaya.)

① (King Bimbisara invited the Buddha to his place & he gave talks there. Visākha the merchant of Rājagaha listened these talks 3 times seperately. And each time he realised the Dhamma and the last time became a non-returner (Anagamin). Later his wife Dhammadinna, asked permission for entering the bhikkhuni sangha. She went to a quiet place for 7 days and practised and became an arahant. After she came back from the retreat, Vesākha went to see her and asked questions on Dhamma.)

You'll have the chance to hear the questions and answers between Vesākha and Dhammadinna from about identity-view (sakkāya ditthi) to Nibbana. (Then Sayadaw told the story of them above). Therefore the Path Knowledge (magga nyan) surely has the power of energy to destroy defilements (kilesas). What is sakkāya? At the 5 aggregates (khandhas). The real existence of mind-body are sakkāya. People here (the audience) understand sakkāya ditthi as a combination. It's the natural qualities of the aggregates (paramattha Dhamma of the 5 khandhas) and are really existed, and you can call it sakkaaya. (It's important to understand that the Buddha's Teaching is for practical purpose to end dukkha. Not for the philosophical thought games like later tradition).

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Some people say that you have a lot of Sakkaya. This way of using it is wrong.

Sakkaya is not a fault. It means mind-body, only wrong view is wrong. Form (rupa) is sakkaya. If you take it as I or me and become wrong view. People don't know that form is truth of dukkha, think it as I or me. Then it can lead to the woeful planes. I am cold, I am hot etc. in this way I is interfering in sakkaya. Knowing form as form even become knowledge. "I have a good meal", this is the I interfere in feeling. So, viewing sakkaya in the wrong way become wrong view. "I perceive it," interfere in perception. "Don't misunderstand my intention," interfere in volition. At here, one has to remember that I in speech is not a fault only take it as the real me. People already clear about this point and by using only in speech is not in fault in it. It's a relative truth & we need to use it for communication. The Buddha himself used it. People have wrong view not in this way, and they think it as real. If nobody explain for it these thoughts are over run through in countless times. For the one who know this point they know that their speech and the reality are different things. "Don't test my mind"; it become wrong view in consciousness. If someone come in and test him what will happen. Then they become quarrel. The cause of wrong view is sure enough in this case. Regarding in wrong views people are quarrelling and fighting among them. If interfering in wrong view in anyone of the aggregates can become annihilationism (ucchedha ditthi). As example, "If I die, I also die". "When my mind come to an end, I also end." These are the ideas of totally cut off. "I'll die in this vedana" This include both identity-view & annihilationism.

If you have wrong view and clinging to view will follow. Still alive we have permanent view and near dying annihilated view. When business are going well sasata ditthi and during illness ucchedha ditthi. Not knowing about these things is living a hard long life. Wrong view is the seed of hell. Why? With it follow by clinging to view. I will never give up my view (become clinging) and do what I think (become action) Is it action (kamma) or wrong view (ditthi) leading one to the woeful planes for rebirth? You may think beings fall into these planes are because of unwholesome actions.

If it is not so. Wrong views making the programming and action has to follow it.

(The same as craving-tanha, the Buddha mentioned wrong view as great tanha & greed-loba as small tanha). "I can't overcome this vedana", This is the I-ness go and mixed-up in vedana. Vedana is arising and passing away by itself. Have to be observe it like a stranger. Painful feeling come & go. Good feeling also come & go. Neutral feeling also in the same way. The observing mind also the same. This is dispelling wrong view. Feeling arising on the body and the observing mind is happening inside. So, don't mixed-up. If you don't mixed-up these things, then wrong view can't come in. Take it as a stranger. Then you know it as not-self.

The knowledge of not-self come into being. You must observe in the khandha it appear as a guest and die as a guest. It's equal to proto (stranger) (There were 10 contemplation in the suttas by the Buddha and Sariputta. How to contemplate on the khandha in 10 different ways. Proto was one of them). I teach you the contemplation of not-self. The Buddha also had dukkha vedana in the body but no mental feeling in the mind. This was different from the common beings. Only has bodily pain and no mental pain. Why it that? Because he has the ability to observe or see as a guest. All the 5 khandha and whatever arising are guests. (liked guests come and go). Take it as the host you will suffer. As an example, "If my son dies, it will hurt me." In reality it nothing to do i you, he is only a guest. He came to you, not you wanted him. If you want him to leave, he will not. If you are in tears because you mixed-up the guest with the I. Most women are in tears, because they are making the guests as hosts. In the words "my daughter", the mother's I & the daughter's I are intermingling. The daughter's mind-body are nothing to do i the mother's mind-body. We are in tears not because of misfortune, the cause of intermingling. The mother's wrong view and the daughter's identity (sakkaya) become mix-up. When it show its not-self nature and it hurt me. The mother's string of wrong view goes and connects i the daughter's aggregates. And then clinging to view arise (dittherpadam). There will be no tears to fall without mixed-up wrong view i sakkaya. "Whatever changing in the world my mind is not moving;" this is someone does not has wrong view. Ariyas' mind are not moving when they encounter i the eight worldlywinds. No connection i the string of wrong view. Someone here will be in stressful when something happen to one's own child in England. This is 6,000 miles away. Too long is the string of wrong view. You are in tears because someone had tortured you or you went to mix things up. Bind two oxen together i a rope. If one of them is falling into the cliff and the other is also. Without wrong view whatever happen to the mother the daughter is all right. In the same way to the daughter, the mother is alright. In this way no painful rebirths come to be and in this life also no suffering. Don't mixed-up one's own khandhas i one's wrong view. The Buddha said that there is no fault greater than wrong view. It can lead to commit the 5 heavy kammas. Killing one's own father is ditthi, there is nothing it can't do. In the unwholesome dharmas wrong view is the most fearful one.

If I die vedana also die, when the fire go out, the light also die out. So take the fire & light together. Fire & light are different things. Fire is heat and light is brightness. Different types of feeling arise in turn, that mean reveal its unsteadiness. So try to see the arising & passing away. In this way no I-ness mixed-up i the process. There is no I in the arising & in the passing away also no I-ness. Take all these as stranger. Living beings fall into painful rebirths are not by feeling but wrong view. Vedana conditioned ditthi.

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(1) Cul-Vedalla Sutta is the answers to the questions of Dhamma. (Here Sayadaw told the story in brief). After became an aranagamin (Vesakha) his faculties were calm and serene. His Dhamma garment was not suitable to this sensual world. By contemplating impermanence feelings become thinner. Arriving at knowledge of disenchantment it become more thinner. At the end it's eradicated. Practice is never wasting. Only this medicine can free someone from the danger of old age, sickness and death. This is the only refuge you can rely on. If you have Samudaya (tanha-craving) dukkha will follow. Even knowledge of impermanence (vipassana nyam) is quite effective. (What is sakkāya? Only asked sakkāya not including wrong view yet. It's the clinging of the 5 khandhas. What are the 5 khandhas? Form aggregate, feeling aggregates, perception aggregates, fabrication aggregates and the consciousness aggregates. She answered as the present 5 khandhas. Still he didn't believe it, because can be answer by book knowledge. It's important for you all to understand that. This present 5

khandhas is sakkāya. (Khandhas)  
(2) What is the cause of Sakkāya? It come from craving (tanha), craving for

sensual pleasure (kama tanha), craving for becoming (bhava tanha) and craving for non-becoming (vibhava tanha). The cause of mind-body is come from craving. Khandhas arise from tanha, upadham and kamma. The main source is craving. Until the craving is not dying out will have sakkāya khandha and in old age, sickness & death follow behind. It come from the craving for attachment to life. Surrounded by many kinds of dukkha. Because of the fresh smell flies are coming. In the same way because of sakkāya (the 5 khandhas) dangers are coming. By wind blow suffer from the danger of wind. Because of heat suffer from the danger of heat. The cause from wicked Dhamma only bring wicked things. Only these are arising. If you seen the impermanence of sakkāya and then transcend it's empire. Sakkāya is the truth of dukkha. Seeing dukkha sacca tanha samudaya must thinning out.

After thinning out tanha, dukkha become less and less. Someone in affection will and encounter dukkha & hurt himself. With more affection more harmfulness. When sakkāya changes and somudaya also, then sorrow, grief and lamentation come in.

(3) Tell me the <sup>end-</sup>craving of sakkāya. If craving end it will end also. In short samudaya end and dukkha end also. Tanha nirodho nibbanam appears. The ceasing of craving is nibbana. The Buddha could enter into the nibbanic state during the Dhamma talk, within the period of in-breath and out-breath. He also started from impermanence (arising and passing away) and instantly turned towards nibbana.

(4) Tell me the practice to the end of sakkāya. It's the noble eight fold path. If not entered the path yet has to contemplate with the 5 factors (i.e Sammasati, Samma-vayama, Samma-Samadhi, Samma-Sidhi and Samma-Sankappa)

After the path, practice & 8 factors. (from Sakadagamin to Arahantship).

Why These factors called magga? Because it will off defilement temporary.

If it can cut off defilement and become the Dhamma to Nibbana. Just contemplate impermanence and doing nothing and then you are temporary in Nibbana. Dana, sila and samatha are supportive factors for the magga. They are decisive support condition (upanisaya paccayo) and magga is path condition (maggapaccayo). (i.e The far & near causes) The Eight Fold Path is sila, Samadhi and pañña. Pañña is the leading factor.

⑤ Tell me the clinging aggregate (upadanakkhandha). The 5 khandhas are the object of clinging. ⑥ Clinging and khandhas are the same or different? It's not the same nor different. How to understand it? For your understanding I have to come in. Khandhas are exist by itself, no examples the khandhas of son and wife. If, it's <sup>only</sup> sakkaya and only become the sense objects. Not the sense objects of clinging. The clinging from here go to connect the other side khandhas and then become the clinging khandhas. The other side is 5 khandhas & this side is craving and these 2 connect together become clinging khandhas. Without connection it is not. It's only contact to the sense object & the sense organ. (arom & arammanika) The khandhas and tanha are not the same. People have craving become clinging khandhas. We can't bear even mosquito bite. Therefore it's connected. It's unbearable when it hurt our beloved khandhas. Khandhas are the place of clinging. Some people mix-up to it, some are not. Noble persons (ariyas) are not in it. When we are happy we connect it, if not happy also. They are connected as cause & effect relationship. They are different nature that not the same (Khandha & tanha) For someone who connect these nor different.

⑦ Tell me sakkaya ditthi. No intellectual knowledge and not listening the ariga's Dhamma and then take the khandhas as me. With knowledge only sakkaya and not become wrong view. The khandha is sakkaya and wrong view is interfering to it. Without listening Dhamma difficult to dispel wrong view.

Therefore the causes for becoming a sotapana are: 1. association to the wise 2. listening the Dhamma 3. wise reflection on it 4. practise accordingly to the Dhamma (3. yoniso manasikara 4. dhammanudhammapatipati). Where is intellectual knowledge come from? From listening the Dhamma. Fulfilling these 4 factors will realize the Dhamma. Every day in talk I had mentioned sakkaya ditthi as the seed of hell. It's more dangerous than greed, anger, delusion, envy and avarice. If sakkaya ditthi is eradicated; 1/4 of greed, anger and delusion is destroyed, including envy, avarice & whatever combined to it. If you don't want to fall into painful rebirths have to destroy it first. Even you don't fear other kilesas must fear this one. Dana, sila, samatha can lead someone to good rebirths, but later pull one downwards to painful rebirths by wrong views. If you are not destroyed it only temporary rising upwards.

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Nothing is more fearful than wrong view, because of this someone can kill one's own mother and father. The 5 heavy kamma come from it. In sotapan these kammas are never happen. People said they fear unwholesome shammams. Don't be fear! If you destroy wrong view no need to fear any unwholesome shammams. It's leading other unwholesome shammams and sending beings to the 8 great hells and 120 small hells. If you seen sakkaya it dispell wrong view. Why? It become right view and wrong view has to go away. Wrong view must exterminate by right view. Any illness has to be cured by its own medicine. Dana, sila and samatha can't overcome it. It's better to do wholesome kammas after dispelled wrong view, if not will fall downwards again. The Buddha preferred the kinds of dana, sila & samatha instead to vipassana. There are 8 kinds of dana & the best one is enriched to vipassana. (mentioned in the Anguttara). Sakkaya ditthi arise because of not knowing the reality. Therefore knowing the differences clearly and then do the merits. As an example, you shoot a bird to a poison arrow and hit the skin only. It continue to fly as long as the poison not spread enough to the whole body, and then spread enough it will fall down. In the same way any merits done to wrong view going upward temporary and later pull downward by wrong view.

(13) Why sakkaya ditthi arise? At the time of the Buddha there were noble beings. People had identity-view because they didn't approach them & listened to their talks. Now a day people have this view because they don't have the chance for hearing the Dhamma. Not hearing the Dhamma will never dispel this view. Nothing is more important than sakkaya ditthi. When the 5 khandhas arise & don't know become sakkaya ditthi. As example, there are stiffness in the body. Take the air, wind element as I am in stiffness. Someone who knows it, the alteration of wind element. Not mixed-up to the I-ness. Wind element is just only wind element. Heat and cold also become, "I am in cold", "I am in hot". It's just heat elements. Someone has diarrhoea, "I don't know what happen to me? Take water element no me. Take the 4 great elements as me. "My body is itchy". Not knowing the aggregates of feeling arising & passing away become identity-view. "I forgot", making the I-ness to the lost memory. "I want to sleep", making the I-ness to sloth and torpor, the aggregate of formation (sankharakhandha). "Don't test my mind", take consciousness as me. Every time the phenomena of ultimate reality (paramattha dhamma) is arising become wrong view. How many times a day? Uncountable!

⑨ Why there is no sakkaya ditthi? Whatever arising contemplate as this is not mine, not I am, not me, then dispel sakkaya ditthi. Contemplate the arising of feeling, mind and mental states as impermanent, suffering, not-self.

Someone who has dispelled sakkaya ditthi will not fall into the 4 painful rebirths.

⑩ What kind of dhamma can destroy sakkaya ditthi? Developing the Noble 8 Fold Path will overcome it. Are there any differences among them? Yes, they have.

The differences are sila, samadhi & panna. (Explained the 3 silas) These are sila magga (path factors). Why there are 3 differences? They can't do the job separately. With the help of mindfulness (sati) and effort (viriya) samadhi develops. The commentary gave this example. How do you take (pluck) a flower which you can't reach out? One person <sup>(1st)</sup> has to bend his waist gives his back to another person <sup>(2nd)</sup>. This person <sup>(2nd)</sup> has to climb on his back. A third person standing beside the first person and gives his shoulder for the 2nd person to hold on it. In the same way in vipassana the person <sup>(1st)</sup> bends his waist & back is like viriya. The person standing beside is similar to sati. Samadhi is like the person <sup>(2nd)</sup> who plucks the flower. Sati & viriya support samadhi. In vipassana, not putting effort (viriya) & no mindfulness (sati) are impossible. Only then samadhi can go straight towards the object.

Wanting to develop samadhi don't let go of mindfulness & don't reduce effort. Only then samadhi can catch hold of impermanence. If you can't discern impermanence one of them is lacking for the mind going straight away towards the object. These 3 factors are important. Viriya is pushing from behind & sati is helping it to pluck there. It happens only by combining 3 together. If one of them is lacking you must know the situation. If you can know & correct it your samadhi will go towards the object of impermanence. Samadhi can't see impermanence, only leading towards it. Can plunge the mind towards where one's need is samadhi. Only wisdom (nyan) is seeing impermanence. Only wisdom (nyan) is seeing impermanence. Sati also not seeing it, only pointing towards it. Three of them combining together and pointing towards a sense-object. They can't see impermanence. Must know this point. It's important for the yogis. Samadhi only reaching to the flower. Can't choose good or bad. Why is that? It's only pointing to an object. This one is impermanent (anicca) and conditioned phenomena (sankhara). These are not concern with samadhi only helping to wisdom factors.

Tell me wisdom factors. It's right view and right thought. Why these are together? The eyes are in good shape. But to choose a thing for good or bad, there needs to be something to turn around the object to observe.

As example, you look at an object and seen only this side. Can't see the other side. For seeing the other side, you need to turn over the object. This side is like this & the other side is like that. Right thought providing the view, the view of impermanence.

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Wisdom observing the object. Arising is something and passing away is another thing.

Someone has to provide this for seeing. Seeing only the arising and not the passing, and only the passing and not the arising, and then right thought is poor.

Samma is right and sankappa is thinking (turning around) or providing the view.

The example I want to give is - using the power glasses for the poor eye sight.

In this way will see like a young boy. Will see clearly with the help of the glasses.

Without the glasses you can see but not clear. Here the eyes are Samma ditthi and the glasses are right thought. In this way can see the whole process.

If you can't see clear, then helping with right thought. It means vitakki, and it gives strength for the contemplation. Therefore samadhi and panna factors are needing helps.

Then why sila factors have 3 different nature. If one of them exist and the other two are not including. Right speech and action each do its own different jobs. Therefore one can't help the others during its performance.

They have different actions (kamma). Because of their abstaining they have the same name as sila but different in jobs. For the yogi who is practising, sometimes with 1 factor & sometimes with 6 factors. Samadhi & panna can be come in together.

But sila can't come in together, and can't help each other. During vipassana contemplation they can't include. If one is included the others are not. When are they coming together? At the time of inclining towards Nibbana element. If not never coming together. During meditation keeping the sila only. Unstable sila is one of the reason that cannot come together. Not because right view that sila is unstable. Right view develops vipassana. Someone has wrong view can't rely on sila & easy to break it. Monks who had silas but they couldn't dispel wrong view that born as naga (a type of magical snake) and louse (the first one was from the Kassapa Buddha's time and the 2nd one was during Gotama Buddha)

Freedom from the 4 painful rebirths is by destroying wrong view. It's the seed of hell which I mention to you every day is become clear.

If you can get rid of sakkaya ditthi sasata & ucchedha ditthi also gone. Both of them originate from this one. Only ditthi die out that you realise the First Path (magga). Ditta nirodha nibbanam - Cessation of wrong view is nibbana.

After it has gone there are no dharmas can prevent or hinder for the higher paths. The Dhamma will leading onwards. One also want to continue. After destroyed wrong view no need to teach him for the higher paths. The Buddha only taught the 4 causes for stream entering (Sotapanna) and not for the higher paths.

After ditthi is gone and doubt also. Therefore basically preventing all the paths is ditthi. After destroyed ditthi no one want to continue for more than 7 life times. It's easy to dispel ditthi. Every time seeing paramat (conditioned phenomena) contemplate as this is not mine, not I am and not myself. Contemplate as impermanence

nature.

Where is wrong view stuck in? It pierces inside of each khandhas as latent defilement. (anusaya kilesa) If you see the impermanence of any khandha and it can't come in. As example to the sukha vedana. That I am in pain for a long time. It happens because you can't see the impermanence or cut through the continuity (santati). You take the khandhas as permanence and it comes in. If you can observe the impermanence in details and it will nearly fall away. Seeing it as now arising and now passing away ditthi cannot come in. Seeing the impermanence without a gap is very important. If not ditthi will come in. Therefore I am asking you that so you see impermanence more & more. What do you think why I am asking at you? I am worry that ditthi will come in. If you discern anicca as you can't put the tip of a needle inside the whole body. Then ditthi cannot come in. If you see in this way it becomes weak and become right view. By its nature the body is packed <sup>into</sup> impermanence & without gaps. In a second the mind is arising and passing away at the speed of  $10^{13}$  times. So it's without a gap. Form is at the speed of  $5 \times 10^{11}$  times. If wrong view has strength impermanence become intermittently. If right view has strength impermanence become more accelerated. They are combating each other. Don't think what's happening to me today. It was influenced by ditthi. If ditthi is too strong even can't see it. If right view is too strong even in the beginning of sitting can see it.

Maybe you want to ask that only to discern the speed of impermanence in  $10^{13}$  and  $5 \times 10^{11}$  times/sec can be realised Nibbana? You can realise nibbana without this kind of rate. It's depend on your own power of discernment. Why? These were the views of someone who had finished the path.

They talked about it by their own discernment. It's not for the one who is still in practice. Discernment come by one's own right view. These were the discernment of arahants. With one's own discernment will realise the path.

If you ask can other discern in billion times. Again, the answer is the view of completion. How can it be the same, the views of worldlings and the noble ones? Why? We have a lot of defilements come in, therefore a lot of life continuums between (bhavanga cittas). The Buddha's discernment had only 2 bhavanga cittas between. Sariputta's discernment had only 16 bhavanga cittas between. Our discernment have many bhavanga cittas between for each seeing. Bhavanga cittas are not the problem, because not kilesas-cittas. If kilesa come in then become problem. Therefore in the Anguttara Nikaya the Buddha said that if kilesa not come in between and practising in the morning & realisation in the evening. Not mentioned about the bhavanga citta. Bhavanga cittas are normal and the law of Dhamma. The number of bhavanga cittas are depending on the root of the mind (hetu Dhamma).

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(14) The Noble 8 Fold Path is the middle way. We has never been on the middle way in the whole round of rebirths (samsara). If we had been would never return. On the path samadhi is important. (11) What is Samadhi? It's called one-pointedness of the mind (ekaggata citta). It can take one object. What is one object? If feeling and only feeling; the mind and only the mind and not together. Pointing towards an object and it's called the mind is in one-pointedness. Concentrating on an object is ekaggata. If you can concentrate in an object defilement can be overcome.

(12) What is the sign of Samadhi? It's the 4 Satipatthana, contemplation on the body, feeling, mind and dhamma. Samadhi follow sati towards an object. If its feeling and fall in feeling straight away. In this way know about feeling. If one-pointedness is on the mind and Sati fall on it. One pointedness must working with the Satipatthana objects. The <sup>sign</sup> mind of samadhi is the body disappear and knowing the feeling or mind etc. Contemplation of feeling it just fall on feeling, and mind just on mind. Then it become the sign of Satipatthana. If discern impermanence it's also the sign (nannita). Sati fall on the object and it permanent sign disappear & impermanent sign appear in the mind also the sign of Satipatthana. By seeing the impermanent sign appear the form and shape of man or woman is disappear. Therefore by seeing the sign of impermanence is the sign of satipatthana. Can itself alone lead to realisation? Must include the member of Satipatthana.

It's effort (viriya). By putting effort forwards and Sati-pañña seeing the sign of impermanence. This seeing is helping by effort. Viriya and samadhi are the factors of Samadhi. Sati &pañña are the factors of discernment. As qualities we are talking in different ways and in discerning anicca all factors are there. Can it be realise nibbana in this way. It need to be contemplate for many times. (bhavetabba)

Why? Kilesa impurities are liked a copper bowl. It can shine only by polishing. From births we had impurities with us liked the copper bowl. By not doing Satipatthana practice, one-pointedness practice & not put effort for practice, then the mind become more & more dirtier liked the bowl. To do this kind of work, has to meet a teacher and has the kind of ear to listen dhamma. From the day of births we are grown up to craving mother and ignorance father. We are grown up on their hands & care. They are very worry that we realise the Path & Fruit and liberate <sup>us</sup> from their hands. Ignorance cover up the 4 Noble Truth and craving teach <sup>us</sup> to for affection to mothers, sons and properties. We are doing things what they want us to do.

So everyday impurities pile up. How long it has been? Not polishing it for the whole round of rebirths. Between them we also have body guards of wrong view. Dittis always control us and tell us this is your dad & this is your mom. Normally we leave it and never wash & polish it that it pile up to impurities. This is the reason we can't realise nibbana. The volume of ignorance, craving and ditthi are increasing.

Therefore it need to contemplate for many times. By polishing again & again the copper bowl which we left for a long time is becoming shining. Must contemplate for many times and put continuous effort. Contemplate continuously decrease ignorance, craving & ditthi. For insight knowledge contemplate again & again is needed & not for Path Knowledge. Nibbanic Path Knowledge see Nibbana once only. Even though Path Knowledge arise only once; it's similar to cross a river by a boat. The boat man puts the loads in a boat & rows it to the other shore. The boat is doing 4 jobs.

1. Leaving this shore 2. Arriving to the other shore 3. carrying the loads 4. crossing the water. In the same way the boat like the Path is crossing the water of defilement only once. Leaving this shore of Sakkaya ditthi and arriving the other shore of Nibbana, is also the boat or the Path. The boat is also carrying the loads of khandhas. Path knowledge happen once & finish 4 jobs. From seeing the impermanence of ~~wrong view~~  
<sup>it sees the</sup> khandhas to without impermanence of Nibbana. Cutting through defilements is nibbana the path and crossing towards Nibbana which is without dukkha khandhas is also the Path.

During the practice, one-pointedness is important and also the sign of Satipattham. The helping of effort is also important. All these things happen one time is not enough. Need to contemplate many times. The Buddha emphasized this point by giving the similes of the mother hen & the eggs. The hen has 3 duties to do. You also have the 3 duties of working i anicca, dukkha & anatta. Without these duties, all the eggs become spoiled as your knowledge become blunted. With continuous contemplation the shells of ignorance become thinner. Liquid of craving become dry-up. The knowledge of spiked claws (the chicks inside the eggs) become sharper. You must spreading your body of contemplation on the eggs of impermanence. Only kilesa liquid dry-up the shells of ignorance become thinner. The spiked claws become sharp the chicks can kick the shells from inside & hatch out. Like the hen you have to sit in the eggs very often. If not its impossible. Light appear mean realise Nibbana. Kilesa liquid dry up and the shells of ignorance thin out will see the light. The spiked claws which similar to knowledge become sharp. The Buddha said that its one who contemplate destroy the taints (casavas). With kilesa the mind can't penetrate. Even kilesa itself is inconstant. It has the power of repetition condition (asevana paccayo). Therefore the mind can't penetrate. When you go back home observe the body. Don't see it as a lump of form. Contemplate feeling, the mind and if you know how to do it the form is disappear. If you can't the form of hand, feet, hair etc the 32 parts of the body can be appear. Only the form disappear you are reaching the point.

(16)

She talked about the factors of awakening (Dhammadinna). Analysis of qualities as a factor of awakening (Dhamma-vijaya Sambojjhanga) is the path factor of right view. (Samma-ditthi) She used the factors of awakening there. The way to Nibbana, so used it as bodhi (awakening). Bodhi means knowing. In the factors of awakening also included contemplation for many times (bhavita bahubikata). Therefore right view & analysis of qualities are the same things. Right view is also not enough for seeing only but need to contemplate for many times as factors of awakening show it. People may think path factors are no need to contemplate for many times. So, I talk about them here. Both of them are wisdom factors. If you do the path factors again & again including awakening factors. Why talk about 2 things? Path factors talk about cutting off defilements and awakening factors about increasing the factors. By contemplating again & again and not seeing nibbana yet, but don't take it as wasting time. The Buddha gave this simile - the handle of a carpenter's adze. Using it for one time the handle was eroded once. If you continuously using it continuously eroded. It can't come to be by prayers (as latter traditions). At first the handle become smooth out, and then slowly the fingers print appear on the handle. The thickness of kilesa developed from the round of rebirths are so thick that without continuous contemplation can it be thin out? Therefore insight meditation has the outcome of reducing kilesa. Don't disappointed & giving up. If kilesa thin out the practice is developing. Every time seeing impermanence every time it thin out. Seeing more & more it become thinner & thinner. Contemplation is stopping the process of dependant arising to continue. First kilesa thin out & later extinction. Effort also has to develop. May be you might think it's not including rapture (piti). Already it's inside the samadhi. I am talking about only the leading factor. It's included as association in samadhi. Every good feeling of contemplation include piti. Not as the leader of the path factors but as follower. Contemplation without piti laziness will follow. Therefore the Buddha asked to contemplate in joy & interest. Seeing something as never seen before, so contemplate in gladness. I will explain the matter of seeing something never seen before. With the eyes of the Brahma gods can see a needle in the human world. They can see the needle from  $4 \times 10^9$  miles far away (may be yojana, 1 yojana = 10 km). But they can't see the antice.

1. Mind of the teacher  
2. Mind of the student  
3. Mind of the teacher  
4. Mind of the student  
5. Mind of the teacher  
6. Mind of the student

They are seen it with the worldly eyes (lokiya). Here we seen <sup>2</sup> the supramundane eyes. So your discernment of anicca is better than the views of the Brahma gods. A rock tablet fall from the Brahma world to the earth take  $\frac{1}{2}$  months period. ( $1\frac{1}{2}$ ) These are divine eyes. The eyes belong to the time outside the Buddha's teaching. It's Samadhi eyes. Here is the knowledge eyes (nyan eyes). Not easy to have this knowledge. Here it's itching & here it's passing away. Feeling appear & disappear. So it's nyan eyes. Dhammarajaya eyes or you can called it the eyes of right view, wisdom eyes. The worldling gods & Brahma gods don't realise nibbana. Because they are lacking of this eyes. Therefore after they are passing away return to the <sup>human</sup> world & to the animal realm.

10<sup>5</sup> years before the Doomsday human beings become fear the day to come. Many developing the Divine-abiding (Brahmavihara Dhamma) & most of them become Brahma gods. All these are by samatha practice & when the time come will fall back again. Even though this eyes can see the small needle from far away can't discern the nature of the 3 characteristics. They practised samatha for the craving of becoming (bhava-tanha). They also had unwholesome kammas with them. After falling from the Brahma realms even some of them became pig (Not directly from these but devatas can. See Subrahma Deva's story) You all had became Brahma before and as devatas uncountable times. But never had been free from old age, sickness and death. Never had the eye of insight before. Nothing is more valuable than this eyes. The pleasures of heavenly gods are good but Sakka (King of the Tavatimsa Heaven) himself came down to the earth for practice. He has the karmic eyes not the nyanic eyes. Discerning impermanence is nobler than Sakka and the great Brahma gods. After seeing anicca, and then the knowledge of Disenchantment (nibbida nyom) and the ending of anicca are surely realising nibbana. You must work hard to get this eyes. In the future can't find a good teacher like this. Comparing to the whole world very few people have these eyes. Therefore you have to contemplate in order to see more & more & clearer. Don't exchange to them (the status of heavenly gods & Brahma gods). You are gold and they are salt. You must know one's own value. They have to be make wishes for becoming human beings to get this knowledge.

Visakkha asked Dhammadinna on attainment of cessation (nirodha sammapatti). This is nothing to do with you all and useful. So let us continue another question.

Q. How many feelings there? There are 3 feelings in the body; pleasant, unpleasant and neutral feelings. If one of them exist the other not. Always one of them is there. Every time it need to catch on to one of them. For our practice, let us extended the knowledge about them. At the physical body pleasant or unpleasant feelings or sensations can appear. From the eye, ear, nose & tongue are neutral feelings. Why? In the seeing just seeing only, because of that neutral feeling. After seeing it's better not to continue. In hearing just hearing and then not becoming pleasant or unpleasant about it. In smelling just smelling and also neutral. If you react to it as disappointed then the mind arrived to the active phase of cognitive process (i.e javana citta). It become the mind to aversion. In the beginning state it was neutral. In eating just eating is also neutral. Reacting as I like it or I don't like it and then it become a javana citta. There are itches, aches, pains etc. These are happening at their own places. When the body is cold unpleasant feeling. By using heater become comfortable, then pleasant feeling.

Today using feeling on practice. If you have satisfaction in the heart it's pleasant mental feeling (somanasa vedana). Unsatisfaction is unpleasant mental feeling (domanasa). Whatever happening it is, good <sup>neither</sup> nor bad <sup>not</sup> & that is neutral feeling. All the feeling which I had just mentioned; if one of them is there then the other are excluded. Why the Buddha called them the feeling aggregate?

Because feelings are happening all the times. Do you need to looking for feeling? or Don't know their arising? On the body pleasant and unpleasant (sukha & dukkha) and in the heart somanasa & domanasa. Exclude the tips of the hairs, tips of the fingers & toes nails & everywhere feeling can arise. Feeling is conditioned phenomena, e.g. feeling arise in the eyes is by the contact of the eyes & form. If the eyes are blind can't arise. Only sankhara fall into anica. Sabbe sankhara anica - All conditioned phenomena are impermanent. It arising is conditioned by others. If you can contemplate anica it become mindfulness of feeling. If you don't, after seeing it become wanting, Then continue to craving, clinging & action (tanha, upadham, kamma) [note: Sayadaw always using Dependant Arising in his talks. Therefore need to understand the 12 links of Paticcasamuppada] Seeing as disgusting then anger of dependant arising continue <sup>seeing</sup> without mindfulness become unknowing which lead to dependant arising of ignorance. No insight meditation from the eye door create 3 ways of dependant arising for round of rebirths. Not knowing this we think it doesn't matter.

But to the Buddha not knowing dependant arising it's better to use the hot iron bar to poke the eyes. This make for dying once. Every time seeing it and not knowing leading to painful rebirths and will die for many times. While seeing contemplate quickly as conditioned phenomena & inconstant, then dependant arising is cut off the 3 unwholesome dharmas to arise (loba, dosa & moha).

Dhammadina answered the question & I show you how to use it for practice. Then it will become more clearer. Knowing the arising & passing away can be free from the taints (asava). From seeing if craving arise it become the taint of sensual pleasure. Not knowing is the taint of ignorance. It's easy to talk. In real contemplation become later. Can you stop at just seeing? If you can't stop then contemplate impermanence quickly. The Buddha said that by contemplating impermanence of feeling near death can become arahant or destroy the taints. Sariputta realised the first Path (maggas) by contemplating on the body & the later 3 paths by feeling. His realisation came by during the time of listening to the Buddha's talk. By contemplation on the inconstancy of feeling and the mind become sharper. By following of the Buddha's teaching and at the same time contemplating feeling Realisation can't come by just listening the talks. Listening & contemplation together can become stream enterer to arahantship in stage by stage. Therefore I taught you very often that the ears listening to the talk & the mind observing the khandhas. Just by listening only & without contemplation can't develop the factors of enlightenment. The mind can't sharp, can't see the truth, can't erode defilements and can't see Nibbana. By listening & put effort in practice. Don't listen only just for merits. In the suttas it mentioned that by listen & contemplate. Without this can't stop craving & wrong view.

In hearing also the same. It's conditioned phenomena. Without knowing conditioned phenomena can't know anicca. In the body whatever arising is conditioned phenomena. Their nature is ending & impermanence. It arising is becoming & passing away is dying. If you can contemplate in this way it is pajahati - mean knowing. What do you know? Knowing the inconstancy of conditioned phenomena. Dikanaka listened to the talk & contemplate impermanence and then became sotapan (He was Sariputta's nephew. Both listened to the talk on vedana given by the Buddha). Can contemplate in this way, three ways of dependant co-arising not arise. Tongue & taste are also in the same way. Yada pannaya passati - when arising observing & wisdom. The contact of the physical body & outside objects are also in the same way. Body sensitivity (kayapadasa) come into existence by kamma. If a being is still alive this kamma is not finish yet. Then body sensitivity will continue to exist. 'It is too cold', then become aversion to it. Therefore if you know it is cold, then instantly - Yada pannaya passati - contemplate it as impermanence. You know the conditioned phenomena is arising, it has to be arising (samudaya) and passing away (vaya). In reality you see the truth of dukha (dukkha sacca).

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Seeing is the truth of the path (magga saccā). If you discern dukkha completely become the path knowledge. Not discern completely is only insight knowledge. Why visakha & Dhammadinna were talking about feeling? Because it is the quickest way to arahantship. It was also mentioned by the Buddha. (Sayadaw quoted the Pali verse from a Sutta). Therefore contemplation on feeling was included in the Satipatthana Sutta because it can reach the goal by itself. Sariputta & Diganaka finished the practice of feeling & no other contemplation. By contemplating feeling other also include. In contemplation take it as a main contemplation. Not knowing the arising is also not knowing the passing away & then it conceal the truth of dukkha. The Buddha also mentioned that all phenomena arising from the body are the tools of dukkha. Not seeing sankhara can't contemplate anicca. In the Q & A of Visakha & Dhammadinna they talked about the types of insight only (Both of them already knew the details). These I use it for describe the practice. Contemplate impermanence of whatever feeling is arising. They are arising all the times. Only concern not know the arising. Not knowing is become ignorance. Whatever arising is dukkha saccā. Dukkha anyanom Not knowing dukkha is ignorance.

Ignorance does not stay in this way, & will do something according to its own power. Physical action, verbal action and mental action will follow behind. I'll talk about it later. If ignorance come, in become, animals without home & fear of consequences. This words come from the Ariyava Sutta of Maha Vagga Samyutta. How bad it is? Not knowing of whatever arising at the 6-sense doors is not knowing the truth of dukkha. In this way everyday is creating actions (Kamma), mostly unwholesome actions. In short insight meditation is contemplation of the truth of dukkha. The contact of Thought & mind sensitivity (mind door) create pleasant or unpleasant feelings. These are conditioned phenomena. If it's become knowing dukkha is become knowledge. Ariyava nirodha sankhara nirodha - Ignorance cease, so do volitional formation (wholesome & unwholesome actions). And then Sankhara nirodha viriya nirodha - Volitional formation cease, so do consciousness. (The whole process is: ariyava → sankhara → viriya) Birth is ended. It is cessation of birth. Ajati (without birth) is Nibbana. It is clear that contemplation has the benefit of cutting through dukkha. By doing the job of knowing dukkha craving (samudaya) is ceased, and realize the cessation of dukkha (nirodha). Everytime knowing dukkha is factor of the path (magga). Then it done the duties of the Four Noble Truths at the same time. By contemplation of impermanence is knowing the others. (Sayadaw continues to talk about neutral feeling of the mind) Every moment of contemplation realize the momentary nibbanas. It is worthy of doing it. You have to contemplate the 5 kinds of feeling. After craving cease & the path knowledge appear. By contemplation one clear up one's own dangers. Greed, anger & delusion are inner enemies. If you are giving many reasons for not doing it, you are following the reasoning of the defilement of craving. It is just for your own suffering.