

P II

Five Kinds of Right View

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26th Feb 1960 to 2nd March 1960 (In Mandalay)

(T₁) (Sayadaw explained the 5 kinds of right view one by one.)

1. Kammasakata Sammaditthi - Believe in law of kamma (cause & effect)
2. Jhana Sammaditthi - Right view in jhana, 1. & 2. can be existed outside the Buddha's Teachings.
3. Vipassana Sammaditthi - " " " insight knowledge.
4. Magga Sammaditthi - Right View in the path knowledge
By practicing hard in this life can be realized Nibbana.
5. Phala Sammaditthi - Right view in the fruition knowledge. Only ^{the Path That the Fruit} ~~magga~~[↑] (phala) can be possible. From 3. to 5. are the practice of the holy life (maggabrahmacariya). The practice of the holy life is working on the arising process of Dependent Origination (Paticca-Samuppada). When the 5 khandhas are arising what happen to them? Just make this habitual exercises on them. As an example when you are hearing a sound it appear in the ear & disappear there. Make this habitual exercises. After hearing & not existing is passing away. Other khandhas are also passing away ∞ it.
(In this talk Sayadaw referred to the 6-sense floors (eye, ear, nose, tongue, body & mind) as the 6 beggars who are always asking for what they want)

(T₂) (In this talk Sayadaw gave instruction on vedananupassana. According to the Sayadaw, in the Satipattham Sutta the Buddha separated the 5 khandhas into 4 groups for sati to the suttanta way. Actually they arise & cease together. Yogi usually not clear about these. We should mindful whatever khandha is clear to us. Sayadaw said, The 5 khandhas always starting from consciousness (vijnāna) & easy to discern. The first stage of realization (entering the stream) is destroyed wrong view & doubt. Most people take the mind as a permanent soul (also most of the religions), so important of cittanupassana. Sayadaw taught how to develop insight. By watching & observing whatever arise will discern anicca. But it does not mean that we see the arising & ceasing at the same moment. With sati we see the arising (sankhara) & then by observing or contemplating it's not there anymore. Knowing the object of arising & observing the object can't arise together. Because 2 minds could not arise together, or at the same moment. Every time seeing anicca is killing the wrong view.)

Vipassana Samma-ditthi means seeing rightly. Seeing rightly on what? Seeing the beginning of the Dependent Arising (Paticcasamuppada). If you can't catch on the beginning must in the middle. Do not contemplate the past ignorances (avijja) & rebirth consciousness (patisandhi vijnānam) but the present moment consciousness (pavutti vijnāna). The beginning of the khandhas is consciousness or the 6 consciousness. In the Satipattha mentioned separately. I am talking about their combination. When they are arising & passing away not in separately. As an example, when hearing consciousness arise, ∞ hearing consciousness, feeling, perception, volitional formation; the four mind khandhas (namakkha $\eta\theta\kappa\alpha$) happening together.

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If you contemplate the most prominent one & all the other 4 included. Why I ask you to contemplate consciousness because it's clear & no need to search for. (In this talk Sayadaw was using feeling to explain the practice) If you are contemplating the arising & feeling will see the disappearance of it. Insight knowledge (vipassana nyan) seeing the impermanence of conditioned phenomena (sankhara). By conditioning arising & disappearing. In conclusion when you see the arising & passing away does it like the light going out & becoming darkness? If you see in this way then it becomes 2 minds. You will see it as not there. It is this way why using the words arising & passing away (udaya & bhaya)? We are using it because it is arising & disappearing. In reality seeing the arising is not there. You meet the non-existence. The past moment conditioned dhamma is not there anymore. If the yogi sees in this way the identity view (sakkaya ditthi) to painful rebirths is falling away. The Buddha asked to kill the seed of painful rebirths. Contemplate the conditioned dhamma of existence & non-existence is the right view of vipassana knowledge (vipassana samma-ditthi) seeing it as exist & not exist is without the wrong view. Therefore wrong view is falling away by practice. This is seeing the impermanence of phenomena (dhamma) without any person & being. What is the benefit of insight knowledge? Wrong view is falling away. It can dispel the 3 types of wrong view that insight knowledge is very important. (i.e identity view, permanent view & annihilation view)

(T₃) Let someone dies after seeing impermanence will not fall into painful rebirths (hell, animal, ghost-peta). Because of the falling away of wrong view & in the next life will realize the path of stream-entry (Sotapatti magga). It was mentioned in the Anguttara Nikaya. Analysing the mind & body is dispelling wrong view by perception (sañña). By discerning of anicca is wisdom (panna). If wrong view is not dispelled & it's like a stone fallen into the water. Never can come up again. We missed many Buddhas as much as sand grains in the River Ganges were because of wrong view. This is the root of all unwholesome dharmas. In the Samyutta Nikaya the Buddha said that the Dhamma to nibbana was vipassana. If you ask why it does so, & the answer is the falling away of sakkaya ditthi. By seeing the arising & passing away & contemplating up to disenchantment of it. Then vipassana will come to an end.

Now, I will talk about magga-sammāditthi. It means the Noble Eight Fold Path.
It's the leader of right view. If you ask what is the differences between (③) & (④)
(vipassana right view & path right view).

No. ③ is ending up in impermanence (anicca). Its ability is seeing impermanence & the functioning of dispelling sakkaya ditthi. The magga-sammāditthi is not seeing impermanence & has the function of seeing nibbana. To become no. ④ need to work in no. ③ for many times. Don't think nibbana as liked the circular sun & moon.

It's the cessation of impermanence. Peaceful & cool nature. Knowing it is the path.

Quite a different view.

King Milinda asked Ven. Nagasena - "Please explain to me the seeing of Nibbana by practice."

"Nibbana exist, but not in the 3 periods of time (past, present, future)" answered Nagasena.

The king responded, "If it's free from the 3 periods of time, it can't be exist?" I'll give an example. Normally there is no fire in these 2 pieces of bamboo. But if you are rubbing them together for a longer period of time fire will come out. In the same way if you contemplate impermanence for many times Nibbana appear. For the one who is practising, it exist. You don't need the paramis. You have the qualities which were mentioned in the Anguttara Nikaya. First in vipassana knowledge contemplate impermanence and then later it will mature. At last nyan (mind or knowledge) is turning towards ^{The} no arising & passing away. That's Nibbana.

(T4) Five kinds of right view came from Anguttara Nikaya. Without the no.(3) you can't get the no.(4). The meaning here is without falling away of wrong view you can't get the path. Give an example; When you do the farming, first you have to clear up grass & weed & then collecting them together for burning. Clearing the grass & weed & collecting them are liked insight knowledges. Burning them is liked the Path (magga). Insight knowledge kills the coarse defilements. The Path kills the latent defilements (anusaya). The insight right view is more important than the Path right view. Today I'll explain it from the Majjhima Nikaya. Don't take it that without the dawn period the sun will come out. It's impossible. Insight right view comes before Path right view ^{& it} will follow later (after). Vipassana right view is prenascence right view (purejarika), the first one has to develop. Contemplate the impermanence of the conditioned phenomena of the mind-body process. Wrong view has 3 stages; the coarse, the middle & the refined stages. (active, stimulated, latent). Impermanence can stop only the coarse & the mild ones. Can't deal in the refined one. This is leaving for the Path.

(Sayadaw explained the 3 stages of wrong view & examples) You want me to knock your head! The angry mother scolds her naughty boy. This comes out from the stimulated one. In the real knocking of the head becomes the coarse one. The one who practises vipassana the coarse & the middle ones not arise. But the latent wrong view of thinking as this is my son is existing. Only the Path can uproot this one. It's difficult to shave the hairs on the baby head. The hairs on the man is more easier to shave. Path knowledge is liked shaving the hairs of a baby. It's liked also after clearing up the forest & uprooting the trees. I'll tell you what happen in the body during the arising of the Path knowledge.

Not seeing the arising & passing away of the khandhas. Dukkha nirodha - Dukkha is ceased. It's liked using 1,000 pots of water pouring on the body & the heat element is cooling down. Experiencing as all the coolness pile-up & peaceful nature. It seem in this way. Don't know the khandhas exist. Only happiness exist. If it ^{is} appearing in this way the real path knowledge. Nothing exist but only the existence of peaceful nature. Without any kind of burden but lightness only. Seeing dukkha ceased & not knowing the khandhas exist. The reason for the peacefulness is the heat element of ditthi kilesa (defilement of wrong view) is extinguished. The view is peaceful & the knowing is cool. Nibbana is near. It's far because you can't go straightly. If defilement come in & deceive you & not straight anymore. Kilesas are burdened living beings by disturbing them on the straight way to Nibbana. Whatever suffering is the working of defilements. There are 16 kilesas. If you do sitting meditation increase the time span & sit in determination (asitthana). The Buddha mentioned that by contemplating impermanence was the straight way to Nibbana.

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(16) Knowing that the khandhas not exist is vipassana sammasitthi. The practice of knowing the khandhas not exist is the function of insight. We had the desire so we got it. Nibbana is without the khandhas. If this knowledge become longer Nibbana is closer. Insight knowledge seeing the khandha not exist for momentarily & path knowledge (khandha ceased) if khandhas exist in Nibbana it will become the Noble Truth of Dukkha (this point is very important for every Buddhist whatever his/her belief system & not to be confused). Therefore it was true in the commentary of Samyutta Nikaya that insight knowledge was the nearest to the knowledge of Nibbana. Therefore vipassana nyan is seeing Nibbana partially. Nibbana & insight knowledge both of them seeing the non-existing of khandhas. Their differences are; Nibbana always not see the khandhas & insight knowledge is not seeing momentarily. If you have developed insight knowledge you can die happily. Continue to practise diligently will realise Nibbana. Do you need paramis? You need only practise diligently to the 4 supreme effort. (Sammappadana - See in the factors of enlightenment - Bodhi-pakkiya-dhamma) It's now clear on the ways of seeing. Therefore insight knowledge discarding the khandhas is true. In the Samyutta Nikaya commentary it was mentioned more than that. During the seeing of anicca craving & clinging have no chance to come in. Therefore insight knowledge is discarding the khandhas & also craving. It's similar to carry 2 baskets to a pole. Discarding the khandhas is seeing Nibbana temporarily. Discarding craving is cutting off the round of rebirth (samsara). So the Buddha said insight knowledge is was many times excellent than ordinary wholesome dhamma. Path knowledge is discarding the khandhas & also defilements & seeing Nibbana which is without khandhas (3 functions). When the path knowledge appear no need to ask others. You will see no khandhas. Seeing Nibbana kilesa come. Vipassana knowledge not see Nibbana. The differences are 3 functions & 2 functions.

When the path knowledge appears khandhas disappeared. Not there is nothing. Knowing that dukkha is ceased & seeing Nibbana. Vipassana knowledge & supramundane knowledge (lokuttara) are quite different. Don't go & asking for someone. The Buddha taught exactly. In the working process of vipassana practice only 2 of the vipassana knowledge & path knowledge exist. The other knowledge between them are the records of appearances & views. In reality all of them are vipassana knowledge (In one of the Sayadaw talks he gave a simile of sharpening a knife. Beginning to the end is the same knife but it become sharper & sharper).

Now talk about the right view of fruition knowledge. There are 2 kinds of fruition. Fruition follows behind the path & the other behind the insight knowledge. Fruition follows behind the path is automatic. Therefore akaliko - giving the result without delay.

It comes by itself - Dhammaniyama - Dhamma procedure. Similar to the kamma & the result. The Path is volitional kamma & fruition is result. Nibbana is always exist. You will ask, "Everyone can see it?" It exist for someone to the practice. Without the practice not exist. Factors of enlightenment can happen only by practising to the 4 supreme effort. After the path ceases the fruition appears. What is the benefit for its appearance? What is it disbanding? You can ask these questions. No khandhas anymore so what it is to be disbanded for. The Path kills the coarse defilements & fruition the refined one. To show an example, you pour a cup of water on a red burning charcoal & become black. Don't go & touch it. It still burning & then heat matter will

Fruition appears for cooling The heat power. All your defilements are very coarse. It kills The left-over refined kilesa vapour. So Fruition is more powerful than The Path.

Seeing Nibbana & killing the refined kilesas vapour (2 functions). Between the 2; fighting at war & making peace, making peace is more difficult. I will tell the fruition follows behind the Path. Yogi & the weak knowledge (nyan) follows by 3 fruition mind moments. For the sharp one is 2 mind moments. And then follow by bhavaṅga cittas & reviewing knowledge (paccavekkhana nyan). This is the Fruition follows behind the Path.

(T6) If you develop to the level of *vipassana Sammaditthi* become a small stream-enterer (*cula-Sotapanna*). And then develop up-to *nagga Sammaditthi* become a *sotapanna* (The commentary uses the term *cula-Sotapana* because both share the same view but he/she is still unstable.) For the yogis to know what level in their practice, I will tell the mind of a *sotapana* before hand. So that one can check for oneself. And then will tell about entering into the Fruition state. Will use the *Saccaka Sutta* from the *Majjima Nikaya*. "Ordinary people views are unstable. So they are changing religions. But the disciples of yours are not in this way. What is the reason of it?" Saccaka asked the Buddha. "My disciples are not heard from what others said but by seeing themselves directly. Therefore ^{will tell the right view} ~~their views are~~ not changing & never convert into other religions" answered the Buddha. ^{will tell the right view} (Sayadaw recited of *asapapanas*). The Buddha taught them that mind/body phenomena were impermanent. They practised accordingly what had been taught & realised it directly. Looking at one's own khandhas or others' khandhas and seeing that there are no person or being. And then have the clear view & free from doubt - *Tinnam-vicikicca*, First beginning to has this right view. That is during the practice. In every day activities the usages such as my children, my properties are does not matter. Can't dispel doubt that changing religion. No thinking to doubt - *Vikicca katankato*; It's a person or a being? Can make a decision that only Dhamma arising & Dhamma passing away. It become *niyata* (fixed in destiny). To Nibbana only & not anywhere. Become brave or confidence - *Vesarijjapatto* - making the brave or confident decision that there are no persons or beings. To get this knowledge is not difficult. You have the good teacher. I always teach you to this point. Every time mind is arising & feeling arising. It's only mind & feeling. Are there any person or being in them? Only hearing consciousness is arising & disappearing. Is there anything in them? Every day I am teaching for entering the stream. Even in worldly matters we have to prepare for safety in livelihood. In the same way should prepare for the supramundane. Even should care more about it. I am teaching to you that there are only impermanence of mind-body process & the process of cause & effect. Now, you know these by indirectly up ^{person} at other people mouth. - *Aparapaccayo* - means directly experience & not from Not ending at other people mouth. True Dhamma is right by the Buddha or me. But should be the right of others. True Dhamma is right by the Buddha or me. But should be the right of the personal knowing. One's own decision is more important. By other saying is ending up at perception (*sañña*) & not wisdom (*panna*). If a person equal to these 4 points is stable in the Buddha's Teaching.

Whatever religions come & use whatever ways to converse are impossible. Fixed in Nibbana without any changing. However rich & full of wealth & gems are not the real happiness. Even & these things can be in trouble & suffering. Only after the stream is completed to the real happiness & gains of faith, virtue, learning, generosity etc. (saddha-sila-sutta; caga-etc).

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These 4 points of view are always there whenever someone becomes a stream enterer. This Dhamma is not difficult. The whole Kuru Country (during the Buddhas time, now New Delhi area) practised the Satipattham & had the good results. With right attention (yoniso-mānasikara) will fulfill it. Everytime when feeling is arising & knowing it as just feeling is right attention. If mind arising as mind & then in this right attention it's easy to contemplate impermenence from behind. It's important to have right attention whatever is arising. The Buddha mentioned in the Anguttara Nikaya was by right attention whatever not increasing shamma (phenomena) increase & whatever increasing shamma develop. Even if you can't give a label to the arising phenomena & knowing that shamma is arising is good enough. By learning (pariyat) can give the labels. Without learning how can you do it. By knowing that shamma arising is right attention. In the Buddhas time Suprabuddha the leper & drunkard were no learning, but they had right attention. Knowing as shamma arising is right attention. It's not a person/not a being and passing away by follow behind in this knowing is vipassana. Follow behind the Path are 2 or 3 fruitime (phalas). Follow behind ⁱⁿ vipassana knowledge are many fruitime. I will explain a little about ⁱⁿ fruitime state. At the beginning seeing shamma arising & passing away but without analyzing the Noble Truth such as - this is the Truth of Dukkha (Dukkha Saceea) etc. And then all the impermenence suddenly cease & change into Nirodha Saceea. From impermenence to Nibbana in the Path knowledge. The fruitime mind stay in Nibbana. Fruitime minds are arising continuously but they are also changing. And seeing Nibbana uncountably. This is in fruitime state. Yogi is staying in the fruitime mind.

Breaking the Shells of Ignorance

20th June To 22nd June, 1960 (In Amarapura)

In these talks Sayadaw talked about the 5 kinds of light. ① Kammasakata Sammaditthi - belief in karma & its result. Good action has the good result etc. ② Nama-rupaparicheda Nyan - Knowledge of the mind & body ③ Paccaya parigaha Nyan - Knowledge of cause & effect process ④ Vipassana Nyan or Lakkhana Nyan - Knowledge of anicca ⑤ Magga Nyan - Nibbana

The 5 layers shell of ignorance are the 5 darkness. In the Discourse of Turning the Wheel of Dhamma, Āloko udapādi - light arose means breaking away the 5 layers of shell of the darkness. ① If you believe in action (Kamma) & the result of it the 1st ignorance (avijja) fall off ② Understand of the mind & body process the 2nd ignorance is breaking off. Mind is the master & body is the slave. ③ The 3rd is understanding the Dependent Arising or the connection of cause & effect process appear from the 6-sense doors. Then the 4th ignorance is breaking off. Sariputta by hearing the short teaching of cause & effect entered the stream. If the shells of ignorance of ①②③ are breaking off call cula-sotapanna (Definition by the commentary - small stream enterer. Because in Sotapanna both share the same view) Free from the painful rebirth for ^{one} next life. Dispel wrong view by the same view. Next life not fall into painful rebirth but the 5 layers of knowing is nāta parinīpa. Next life not fall into painful rebirth but the 5 layers of darkness can recover up again. Therefore must dispel it by practice. (small & 5)

- (4) The 4th is by practice & seeing impermanence ignorance will break off. If you can't discern it the process of continuity cover up impermanence. Then you have to go back to no.③.
 (5) If the process of impermanence is ended the 5th ignorance breaking off.

Q16 This is an important talk on vipassana practice. Talk about more detailed on anicca. Sayadaw quoted from Milindapanha. King Milinda requested Ven. Nagasena to teach him how to develop vipassana. He gave a simile. A tiger during hunting a prey it hide himself in a bush where other animals used to come. When an animal approaches near it jumps on the prey & kill it. If he is chasing the animal may be never catch it. In this simile; The tiger is yogi, watching is sati, bush is Samadhi, jumping on & killing the prey is pañña. Watching & seeing the animal approaching is sati, killing the prey is Sampajāna - clear comprehension. So the whole process is Sati-Sampajāna - mindfulness & clear comprehension.

After that Sayadaw continued the instruction based on Sariputta's saying: Kayamimun Sammasattha, parijhanatha punapunnam, kayesabhadrum viditvaca, dukkhaantam karisatha - Observe this mind-body process again & again continuously will see it arising & ceasing nature clearly & knowledge. And then strive on until dukkha come to an end. According to Sayadaw Nagasena's instruction is for beginners. Because in the beginning of practice Samadhi is not very strong enough. So that only can discern the body coarse sensations. After long periods of practice & samadhi develop. That can discern the subtler sensations more & more as it show its true nature. Discerning more will understand another nature as dukkha. With continue practice dukkha will come to an end. This is Sariputta's instruction)

Nagasena's instruction is Sati-Sampajāna. Sariputta's instruction is bhavettabba and pahatappa (Developing & abandoning). Developing the insight knowledges & abandoning of kilesas. After discerning anicca, observing again & again continuously (bhavettabba) until dukkha end (pahatappa).]

Watching is Sati. Caught on the prey of impermanence is Sampajāna. Sampajāna means seeing rightly. It is pañña. Samadhi & vipassana are including together. You have sati so can catch on it. If you can catch on the arising & passing the 4th ignorance is fallen off. Of the 5-layers of ignorance it's important for the 4th avijja to be fallen away. Impermanence is always there. It's also equal to Ehi-passiko. After that no need to watch. Nodding your head at whatever the khandha is showing you. Watching at is Nagasena's instruction. After that nodding your head only is Sariputta's instruction. Bhavettabba - By developing of seeing one's own dukkha & knowing that it's a great dukkha. With this making decision dukkha cease. Watching & catching is for beginner in vipassana. Sariputta asked to observe the dhamma which is showing us it nature again & again. And then you will know the story of your khandhas thoroughly. Sariputta taught up to Dukkha Sacca. This knowledge come in when you see impermanence again & again. And then suddenly & a blip & there is nothing to contemplate. Knowing that the greatest dukkha is not there anymore. It's the Path Knowledge Nibbana. It's true that no khandhas is Nibbana. Impermanent khandhas is Vipaka vutta (Resultant Round of Existence). Impermanence cease is free from the vutta. Therefore in the mind it appear like lightness & happiness. This is no need for paramis (perfection).

⑧ (8-9)

broken

Only need for effort (viriya). The 4th ignorance can be broken off by watching & catching. The 5th is only by knowing Dukkha thoroughly. When the Path Knowledge arise what happen in the body? By seeing Dukkha continuously when this Dukkha will not arise. And then follow by the knowledge of not wanting it. At the time tanha (craving) is extinguished in a blip & it cease. It's like cooling by pouring in 1,000 buckets of cold water.

(13) (In this talk Sayadaw mentioned in brief the 10 insight corruptions when anicca lakkhana nyan become mature).

During seeing impermanence gooseflesh can be raised up. Don't be afraid. Vipassana knowledge become sharp gooseflesh & gladness arise. Physical body become light. Don't take care of these things. Contemplate only impermanence. The body seems to be disappear & raising up. In the process of practice level 4th is important. The one who discern anicca can make this decision that in this life will transcend Sankha. Seeing impermanence without break don't relax in your effort. The passing away is before seeing is after. Whatever is arising knowing it not there, not there. At this level only the last layer of ignorance is exist. Your duty is just contemplating impermanence. Nothing have to do. The Dhamma will carry on its own functioning. Without the knowledge of past lives you don't know where you came from. But one thing is sure, that was Dhamma sent you to here. In the same way the knowledge of impermanence will send you to the Path Knowledge. The place where its cessation is ^{discarding} or abandoning the khandhas ignorance & craving. Khandhas disappear. Not only ^{discarding} the present khandhas but also the future one. The 4th level ^{discard} kilesa only not the khandhas. Path Knowledge is both. By abandoning khandhas it's disappearing because it has the body. By ^{abandoning} tanha, its energy power is gone because it has no body.

The Five Darkness & The Five Lights

4th May to 8th May, 1961 (In Mandalay)

(These 5 talks are the same subject of the above 3 talks, entitled Breaking the Shells of Ignorance. But the times & places were different and also the contents.)

(i) [Sayadaw mentioned that when the Bodhisatta meditated on the day of enlightenment, at the time of development of vipassana knowledge his body emitted a kind of light (obasa). It was so strong that spreading upwards to the Akantha Brahma World & downwards to the Great Eight Hells. All living beings are under the influence of avijja (darkness) born & die again & again without ending. Sayadaw based on the Suttanipata gave 5 talks on avijja & vijja (ignorance & true knowledge). ① The first light is Kammasakata Sammaditthi - Right view on Kamma: Doing good has good result etc. Even many human beings don't have this light. Sayadaw mentioned some of them, Christians, Muslims & hill tribes]

How we were in the whole of Samsara? (Round of existence) The Buddha said never had the light and covered in only darkness; born in the darkness, were living in the darkness & dying in the darkness of ignorance. (He mentioned the Buddha's Light). By the Buddha's Light living beings knew that a Buddha was arisen. Some human beings had the chance to rely on this light. But you all were not had this chance. Under the influence of ignorance we created kammas. Therefore These 5 khandhas were never free from under the shadow of darkness. We created kammas under ignorance so born under its shadow. Whoever got Dukkha Sacca because of under the darkness. Whoever discerns Dukkha Sacca has the light. Even you had a happy rebirth don't take it as good luck. It's sure that in many of your past lives you did not get the light. Now in the chances if you don't get it will never be. (Sayadaw gave 2 examples for the under the influence of darkness = earth worm & butterfly. Many of his talks were foods for the heart) In talking about the Noble Truth (Ariya Sacca) I can't spare even Dana, sila & Samatha. Whatever worldly happiness is still under the avijja. Brahma World's are under it shadows. Some people think human world is not good enough so want to go to the heavenly worlds. All these are changing the names only (Sabbe Sankhara Dukkha) (Then he explained many things in daily life under the influence of avijja)

In the Discourse of Turning the Wheel of Dhamma, Vijja udapatti - means knowing the Noble Truth. Not become vijja all are under the darkness. The province of ignorance is very wide. In the 31 realms of existence wherever you go never free from under his influence (except the 5 pure abodes of noble beings connection to the 4th jhana). Start getting the Sotapatti magga (the knowledge of stream enterer) start getting the light. If not you are going like an earth worm. If the 5 darkness cover up the 5 lights will never come out. Ignorance are 5 kinds but most people know only one. ① Kammasakata Nyan - even this knowledge all the animals & other religions don't have. Animal rebirths are uncountable. Moving around in the 4 painful rebirths. Number one ignorance is not a small one. Human beings, heavenly beings & Brahma gods have wrong view. Even you get this right view still covering to the other 4 darkness.

② Another meaning of avijja is not knowing of what should be known & knowing of what should not be known. Sayadaw mention modern science & technology development as wrong knowledge (miccha nyan). He gave examples of atomic bomb & large scale meat production. We can say any knowledge harmful is miccha nyan - ③ The 2nd light is Nama-rupa Pariccheda Nyan - Knowledge of the mind & body. ④ Paccaya parigata Nyan - Knowledge of Cause & Effect process ⑤ Vipassana Nyan or Lakkhana Nyan - Knowledge of the 3 signs of universal characteristics ⑥ magga Nyan - Nibbanav.

In living beings 5 kinds of darkness (avijja) cover up the above 5 kinds of light (vijja). For the 1st darkness Sayadaw gave the story of Sodeyya Brahmin who was stingy & not believed in karma. Later died & born as a dog in his house. His son Subha treated this dog very well. One day the Buddha passed his house & the dog was barking at him. The Buddha spoke to the dog that after death he would born in hell. Subha heard this & met the Buddha. He suggested him to feed the dog to milk gruel & when fell into sleepiness stroke it body gently. Later asked the dog where some of the treasures hid by Sodeyya. Subha told what the Buddha said & them found the treasures hid by his father. The dog died in hell.

(10) (10.0)

For the 2nd kind of light Sayadaw did not mention much about it in this talk. Because most of his disciples already had listened many years for his talks. He said simply the desire(chanda) to do something is the mind & the movements of the physical body is material. For the 3rd he said that understanding of Paticcasamupada is not enough. Because it starts from avijja → sankhara....etc, its letters of Dependent Arising (See the 12 links). Must understand khandha Paticcasamupada. Every khandha Paticcasamupada arising starts from consciousness(vinna) e.g eye consciousness (seeing), ear consciousness (hearing) etc...]

Avijja is not knowing of what should be known & knowing of what should not be known. It's very bad dhamma. In the western countries there are many competitions. They are knowing which are not good to know (He gave some examples). Five darkness & 5 lights came from the Suttanipata & Patisambida Pali. Christians & mohammedans even not believe in kamma & its result. They only believe in permanent God & mohamed. Don't talk about the animals. Even in human beings very few population believe in it. (He told the story of Sodeyya Brahmin). If you do merits offer to the knowledge of Sacca Nyan (Noble Truth)

(T₃) [In every talk Sayadaw always started to samvaga - sense of urgency to transcent Dukkha, or point out wrong views (ditthis), on craving (tanha) or pointed out disciples mistakes & weaknesses etc in worldly life etc. So that develop urgency for practice. And then start the main point for the talk. Always based on the Truth of Dhamma (Sacca dhamma) for the practice & realization. Wanted his disciples to remember what he taught that every talk had repetitions repetitions. Sometimes asked questions for their understanding. His style of teachings are very similar to the Buddha & his some of his disciples. Most of them were an hour talk. If a subject topic was not finished in next talk he mentioned that again & made them remembered it.]

In our whole round of existence we were covered up to ignorance that did not get the Path Knowledge. As much as many lives we were jumping into the fire of ageing & death. Therefore always in suffering. Living beings are covering up to the 5 layers shell of ignorance (He compared it to the simile of a chick inside the egg) Some had dispelled their wrong views intellectually but when they encountered to problems & difficulties the 2nd knowledge did not arise. These were evidences for the power of ignorance. Desire to do something is the mind(nama). Follow the desire to act is the body. This is knowing the mind & the body as roughly.

(③) The knowledge of knowing cause & effect - not knowing the process of dependent arising of the khandhas is covering up by the darkness of ignorance. Even you can't see the impermanence whatever arising in the body is only the 5 khandhas. Knowing as not a living being & not me is a little better. Every time khandhas arise knowing as it's only khandhas no. ② ignorance fall away. The important of dependent arising is becoming clear. It's not starting from avijja (ignorance). It's letters of dependent arising (the 12 links) Starting from sense-consciousness such as seeing, hearing, smelling etc. These are our present moments processes. After seeing & wanting then craving (tanha) arise. And then become clinging, attachment (upadhatu) arise. Causes & effects are connecting arachnoidly arising. Where are the any person, living being or me? So no. ③ ignorance fall away.

(74) Sayadaw continued the 3rd light. He said some of his disciples after listened his talks realized that their parents & grand parents were died without knowledge about these kinds of light. Knowing the khandhas arise & the continuation of causes & effects has these light (no. 2 & no. 3) Meeting together of inner & outer ayatanas (sense doors & sense objects) & sense consciousness arise & then vedana, tanha, upadana & kamma follow etc. So wrong view & doubt clear up. It's the knowledge of cula-Sotapanna & next life will not fall into painful rebirth. But it's not very reliable & can be lost again in the future. He gave the story of Subrahma Devata because of his good kamma in the past now born as a deva. But he also knew that after 7 days would die & born in hell. But later in a teaching of the Buddha he entered the stream & changed his destination.

For the 4th light to see the khandhas anicca. Any khandhas arise seeing its impermanence. The khandhas always show the 3 lakkhanas (anicca, dukkha, anatta). Why don't we see it? Because of avijja cover-up. Sayadaw said most of his disciples already arose arose this stage & closest to the last light. They must work hard to dispel this darkness.]

If talk about the power of ignorance, 31 realms of existence are the graveyards of living beings. Brahma worlds are for wise people, human & celestial worlds are for good people & the 4 painful places are for foolish people. 31 Realms are the province of ignorance. These places are his arrangements for them. Even some people are worshipping the Brahma. Worshipping the ignorance. His directions are cemeteries. Don't choose any of them. All are without blessings (Dukkha Saccā). Among the 31 realms wherever place you like, it is foolishness. Ignorance is liked a fisherman setting up the 3 nets of kama (sensual planes), rupa (material jhana planes) & arupa (immaterial jhana planes) for the fishes (living beings). Whatever living beings come into these nets are beaten to death by his (jara-marana) old age & death men. Which one of the nets is better than others? Even many human beings don't have the first light. They think foods & drinks are created by God. Births are created by God. They don't believe in kamma & result. Therefore other faiths are covering-up in all the 5 darkness of ignorance. In the Buddha First Discourse - vijja udapatti - true knowledge arise, ñanam udapatti, aloko udapatti - light arose are this 5th light. only

The ^{no.} ② knowledge of mind & body is similar to the boatman & the boat. By boatman (the mind) can't arrive to the other shore & by only boat (body) is also the same. ③ Understanding of the Dependent Arising - These are natural procedures (dhammaniyama). Continuation of cause & effect phenomena. There is no me, no person, no living beings. And in this knowledge doubt is overcome. This 3rd ignorance is falling away. Don't be satisfied in the 1, 2 & 3 lights. Dying in these lights can be fall back into darkness again. As example Subrahma Devata arrived in haven by the first light. By avijja, sankhara - doing black kamma sure to fall into painful rebirth.

The 4th ignorance cover-up the 3 lakkhanas. So you can't discern impermanence. Here in this group (Sayadaw's disciples) many discern anicca but still avijja left over. So darkness can be come back. Except the practice of ripassana all other matters are the business of ignorance. I am very glad if you discern anicca. Why? Only dimness is left. If you put more effort it will totally light up. And sure to be free from the dangers of painful rebirth & 31 realms of existence.

• (12) (12)

(15) Become *avijja* is seeing Nibbana. On the way to Nibbana by going to the sign posts are better. By knowing the levels on the way are no need to put everything on paramis. Only need to fulfill the level. You all start from the 4th level (i.e. contemplate impermanence because most of his disciples are knowing the lights of 1, 2, 3 listening to his talks for many years already) you have to contemplate for discerning them. If you see it don't be negligent & will be realize the 5th light of Sotapatti magga (Knowledge of Stream Entrance). It's important for the 4th to mature. How to make it for maturity? (He gave the example of making a fire by rubbing of 2 pieces of bamboo) If it's becoming hot, it's the sign of the fire for coming out. If you are continuing without stopping for rubbing it it's sure the fire will come out. For the fire to come out or not is depending on the effort of that person. Therefore the 4th is like rubbing the 2 pieces of bamboo the 5th like the coming out of fire. Without the 4th & then the 5th is impossible. The text of *Namarupa Pariccheda* (a Pali Text) mentioned that by contemplation & discerning more *anicca* & the gapping become narrowing between them. Later the contemplative mind discard *anicca* & run into the unconditioned Nibbana. The contemplative mind go straight towards impermanence means it's becoming mature. At that time don't let any matter come in & continue to do the contemplation. Later in a blip the contemplative mind is discarding the impermanence. The *khandhas* only have impermanence so you will only see impermanence. The 2 *aniccas* are sankharas - conditioned phenomena (i.e. the object & the mind). The mind (citta) run into Nibbana, the ending of *anicca*. So Nibbana is near.

Without the 4th ignorance will be discern *anicca*. Among the 5 ignorance the 4th is important one. It makes you not knowing the reality of existence. It's hiding between *anicca* & *nyaya* (knowledge). Sometimes you discern it & sometimes not. At the time *avijja* is thinner you see it and when it's thick you can't. How to correct it? I am sitting quite a long time now & can't see impermanence. May be I have no paramis. Don't think it in this way. It needs the method to expel *avijja*. Return to the *paticcasamupada* process, the 3rd light. Whatever arising now is for dying with this knowledge the 4th ignorance fall away. This is important for the yogis. If not idleness will come in the practice. May be you will think I don't have the paramis & get up & run away from the problem. Now, you watch & observe it. If you don't see *anicca* it's sure that ignorance is covered-up. Retreat back. Looking for the arising of *paticcasamupada* - the 3rd light. As an example return to the breath, there is a wanting to breathe in & out. If you see it arising ignorance fall away. After that continue to contemplate all the new arisings. These 2 points are very important. I am concerning that near the end of the practice you will give up. Even you can't find the newly arising shamma, the breath is always there. The desire to breathe in & out. Both of them are impermanence. After getting the evidence, whatever follow behind are *anicca*. Return to the 3rd & arrive back to the 4th. Sometimes it seems that nothing is happening. By not knowing how to expel ignorance & take it on paramis is wrong.

Without seeing the no.③ you can't come to no.④ (not seeing or knowing the arising). Without the no.③ darkness (wrong view) fall away, by sitting the whole day it doesn't work. Follow to catch on the arising paticeasamupada khandhas. If seeing consciousness arise just know it. When hearing consciousness arise just know it. If you can catch on it ignorance fall away. If not the whole day sitting will not work. If you find out the beginning again will be continue to catch on the arising process. No.④ is the mind staying to the anicca. If you discern the increasing rate of the impermanence the 4th ignorance has fallen away. But after that don't let the mind to think of I will get Nibbana. When this mind state arise ignorance come back. The rate of anicca go down. In my experience of teaching people most of them fall back at this place. The wanting tanha come in & hinder the practice. Therefore fall back to no.③. Whatever the rate of impermanence the mind (nyan) has to follow it. Don't let any mind state come in. I am concerning your falling back, if not I will not talk about it. This point is very important. A place where the practice can be go down. The yogis' duties is to contemplate for maturity. To see Nibbana is the duty of discernment (nyan). From near the no.⑤ go down to no.③ is quite a lost. Therefore no.④ is quite important. By seeing more on dukkha & wanting to escape from it.

It's like sharpening a knife. Continuing to sharpen the knife. It become sharper & sharper by itself. Nothing to do to your wishes. Nibbana is also the same, nothing to do to prayers. Only concern to the effort (It's interesting to know that in the factors of enlightenment: viriya is 9 times, sati 8 times, paññā 5 times, ekaggata-samadhi 4 times, saddha 2 times etc) Don't forget the simile of rubbing 2 bamboos together to build a fire. The contemplative mind (nyan) turning towards Nibbana - is that means khandhas don't have anicca? Not at all. The Buddha already mentioned that, Sabbe - sankhara anicca - All conditioned phenomena are anicca. Discernment (nyan) become mature the 5th ignorance fall apart & Nibbana appear. It's not transmute into Nibbana because still not mature yet. Continue to contemplate anicca. After the Path Knowledge (magga Nyan - Nibbana) not difficult for entering the fruition state. Like a fire which already has the power of acceleration.

Transcending Time 24th August 1958

[This is one of the Buddha's teachings on time & space, explained by Sayadaw in humour. It look like a Buddhist science & philosophy. It remind us Einstein's theory on time / space. He discovered more than 3 dimensions. The Buddha discovered directly multiple dimensions & the state of no dimension or timelessness & spacelessness]

Morning & night times are eating the khandha (eyes, ears etc.) Every day the body become weak & getting old. Don't stay under the sun & moon. When getting old every thing is lost. Whatever khandha you got it will never free from under the Sun & moon. So always eaten by them. Good kamma & intelligence, becoming, reducing every day. Chickens, pigs, animals are eaten by human beings but they (men) themselves are also eaten by time. Without the sun & moon there will be no time. Chickens in a farm will be eaten by their master is for sure everyday. Therefore 31 realms of existence are like chicken cages.

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Asking for someone when this person died is the same as when he had eaten by time. There is no sun & moon in Nibbana so it's timeless. There is also no 4 elements (earth, water, fire & air elements). Only ī happiness & liberation. We were eating by time for uncountable lives & time span. We must try to re-eat them. First we have to eat time. Second must come out from time span. If you are making prayer for ^arat - it means may I be eaten by cat. Praying to become a deva or Brahma also praying for rat. Getting old is eaten by time. Dying is killing by time. After eaten become clean (disappear)

(Sayadaw continued to teach vipassana practice by using the paticeasamupada) As an example a desire to eat something (here the mind) arise observe it. On the body if itchy sensation arise don't follow ī the hand. Differentiate them as a little itching, a middling itching & a strong itching. After a little itching & then a middling itching arise. All of them arising one by one. Observing their differences. Analysing the feelings & cutting of the continuity (i.e Santati). After pleasant feeling (sukha vedana) cease small unpleasant feeling (dukkha vedana) arise. After the small unpleasant feeling cease the middling unpleasant feeling arise. After the middling one cease the strong one arise. After the strong one cease pleasant feeling re-appear. (Here Sayadaw gave an example of an unpleasant feeling process & how to contemplate them) Knowing the spaces between them is the present knowledge. In this way we must eat the future time ī path knowledge. Then we shall transcend time span & liberate from their eating.

Nibbana: The Ending of Dukkha 5th September 1958

Call it in short Nibbana. Make it in Noble Truth, Then Dukkha Nirodha Saceca - The Noble Truth of Dukkha Cease. A true Dhamma of Dukkha Cease. No khandha in Nibbana. You may ask without a khandha how can we live? There are 2 types of khandha: khandha afflicted by wound & non-afflicted by wound. As an example you have a wound on your body. After treatment it's disappeared. Before you are living ī the wound. After the cure you are living ī no wound. In the same way you are living ī khandha dukkha. No dukkha then you are living ī none of them. You must say Nibbana is living ī no dukkha, and the disappeared dukkha. Because you can't discern the truth of khandha dukkha that the problem of without khandha, then how can we live arise. If you take Nibbana as nothingness it become a concept. It include in the 4 reality (paramattha) that clearly exist. You don't know dukkha that you are saying Nibbana is not exist. You all are disliking of without khandha. But khandha is dukkha Saceca - therefore you must know Nibbana is without the dukkha khandha. No connection ī any dukkha. Noble beings (arahants) wanted to leave the khandhas behind because they did not want to live ī the great dukkha. They really saw the true happiness that wanting to abandon it. You may ask how it's be?

The process of this body is ageing, sickness & death. There is also a nature of no ageing, no sickness & no death. Only by knowing about the khandha you will know Nibbana. First to know about the khandha. You know khandha then you know dukkha. By knowing dukkha is wanting to abandon it. If you really want to know Nibbana put effort to know the khandha dukkha. Don't look for a person where he was gone after whose dukkha has ceased. Because its different nature you can't find it. Don't take it as not exist. If you are in the same nature you will find it. If kilesas are dried up even you are not there yet but you will see it. Making your own decision only when you get the glasses of right view. At first even the Bodhisatta knew Nibbana by speculation. As an example - if there is heat there will be coolness. It exist & so you see it. If not exist you will not see it. (See the Dhammacakkapavattana Sutta) It doesn't exist as dukkha but exist as without dukkha. Really exist as a nature of happiness. Looking anywhere in the khandha you only find impermanent dukkha saceca. If not a yogi cannot see dukkha ^{and} sukha. A true yogi will find it. You don't know where dukkha cease so you don't go. But you are going towards dukkha without knowing.

Path Knowledge has 4 functions. Like the example of a burning oil lamp: Dispel darkness & light appear is the fire. Dry up the oil & the wick disappear, ^{are} also the fire. Here; darkness is discerning dukkha, the light is knowing dukkha cease + Nibbana, oil is drying up kilesas, the wick is the khandha disappear. Someone who is seeing dukkha cease will never confuse. Because after the Path knowledge follow by fruits (phala cittas) & the reviewing mind (paccavekkhana).

The Important of Right Attention 14th January 1959

[Sayadaw started his talk in The 4 Dhamma verses composed by him. ① Any condition of phenomena (Sankhara) is impermanent & truth of dukkha. ② Taking impermanence as me & mine become attachment, the cause of dukkha (Samudaya). ③ All the impermanence of mind-body cease is Nibbana. ④ Knowing the ending is path knowledge. These 4 verses are about the 4 Noble Truths & also describe the practice.

In the beginning of the practice by watching the breath & calming the mind down. Most of his many closed disciples under his training had to develop up to upacara Samadhi (access or neighbour hood concentration) for sometimes. And then develop insight. But in most of his talks for general public he asked them to do it for about 20 or 30 minutes. It was dependent on people situations. For vipassana by watching the breath & a sankhara dhamma arise from the 6-sense doors, e.g. a thought - as soon as a thought arises knowing the breath disappears. By observing the thought it's ceased already.

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In this process without the disappearance of watching the breath, thought can't arise. So the observing mind is also anicca. After the thought arise by observing it also cease. So the observing mind is seeing impermanence of the thought. The observing mind is yonisomanasikara - right attention. At that moment it has 5 factors; i.e. Sammāditthi - right view, Sammāsankappa - right thought, Sammāsati - right mindfulness, Sammāvayama - right effort, & Sammāsamādhi - right concentration. By seeing anicca - impermanence, dukkha - suffering, anatta - not-self, asubha - foulness anyone of the characteristics, then the yogi penetrates the dhamma. All of them are dukkha. Sariputta gave a simile of the foot print of the elephant. (see the Maha-hatthipadopama Sutta - The Great Elephant Foot Print Discourse, Sutta no.28 Majjimanikaya). Any foot print of an animal will fall into the foot print of the elephant, i.e similar to dukkha)

According to Sayadaw yonisomanasikara is right attention or right contemplation, equal to Sammāditthi. Know anicca as anicca, dukkha as dukkha & anatta as anatta. In Jayagadaw's own words "If the reality & the knowing are equal, it's yonisomanasikara. Then the Truth of Dukkha - Dukkha Sacca & the Truth of the Path - Magg Sacca arise. If not equal ignorance - avijja & craving - tanha arise - Samudaya Sacca or Dukkha Sacca & Samudaya Sacca arise"]

If you discern impermanence you are a 3 rooted person (tihetuka) & also know the truth of dukkha - Dukkha Sacca. (Tihetuka - a person was born in 3 wholesome roots, i.e non-greed, non-hatred & non-delusion). Because, any conditioned phenomenon is impermanent & the truth of dukkha (He recited the first verse as mentioned in the beginning). A person in yoniso - right attention is seeing anicca. (Some Pali words became Burmese words but using in short form, such as yoniso - yonisomanasikara) Having yoniso means knowing impermanence as impermanence, dukkha as dukkha & anatta as anatta, ... whatever mind arise not noting as mind but as dukkha arise. At first watching is mindfulness (sati). During watching the mind or material phenomenon, one of them will arise. Only the watching mind not exist that another mind can arise. Therefore the watching mind is impermanent. Again the watching mind to contemplate the arising mind & then the arising mind is not there anymore. This is not a nothingness concept (abhava patinatti). By contemplating the existence to non-existence is vipassana. If you contemplate nothingness which is not exist is not vipassana. The watching mind is the right attentive mind (yonisomanasikara). Paying attention to the process of from existence to non-existence. Knowing the impermanence as impermanence. It is becoming jhanato - passato - contemplation & knowing. In Samyuttani kaya it explained as a contemplative & knowing person. Doing vipassana is the job of right attention.

The first watching mind ceases & then another mind can arise. If no mind arise one will die. And then again the watching ^{yoniso} mind contemplate the new arising mind. This time knowing the arising mind of its existence to non-existence. Therefore right attention is Vipassana. Because knowing anicca as anicca - seeing impermanence.

Ignorance - not knowing, craving-greed, this me / this mine - wrong views are dying away. Therefore The Buddha said That yoniso is right view (Sammāditthi). So right attention is right view. Every time discern anicca & ^{The path 5} factors Then you are in right attention. It become developing the contemplation (bhāvetabba). Don't be in the situation of what I have to contemplate. Even the Buddha taught differently according to different people. Watching whatever arising is becoming yoniso. The beginning of vipassana is right attention. In some places what the Buddha taught on yoniso was knowledge because the 5 path factors come in together. On the 3 universal characteristics of phenomena which ever one you discern in the end it's the Noble Truth of Dukkha (Dukkha Sacca). In the Sariputta's teaching of Hattipadopama Sutta, all the foot prints of other animals go inside the elephant's foot print. In the same way all conditioned dharmas go inside the Noble Truth of Dukkha. Therefore in the beginning of practice we see the truth of dukkha. So we are contemplating the truth.

(Sayadaw recited the 4 verses of the 4 Noble Truths composed by him)

- ① Any conditioned phenomenon is anicca & the truth of dukkha
- ② Take impermanence as me & mine become the cause of dukkha (Samudaya)
- ③ Where all the impermanence of mind/body cease is Nibbana.
- ④ Knowing the ending is Path Knowledge

By seeing impermanence knowing the truth of dukkha as disgusting & useless, then getting the knowledge of the truth (Sacca Nyan) [Usually Sayadaw translates dukkha as - duk = disgusting, kha = useless, dukkha = disgusting & useless]. Knowing the nature of torture & torment (Piloratho), then getting the knowledge of functioning (Kicca Nyan). Continue to practise & seeing the ending of dukkha, then getting the Kata Nyan. The ending of dukkha is Nibbana (Nirodha Sacca). The knowledge knowing the ending is the Path Knowledge (Magga Nyan).

In the Suttas & commentaries there were including many ways for practice. In the end & the inclusion of yoniso is enough. Some were only for the bhikkhus. No need for the lay people to follow. In vipassana for you all is catching the ① & ②. ① is the arising of the object of vipassana & ② is yoniso. The beginning of vipassana is yoniso. The meaning of yoniso is suitability. It's the word coming out from the reality & the knowing or right contemplation. If you want to realise Nibbana just doing the knowing of accordingly to the reality. (Just knowing the reality)

Bhikkhu Yamaka

16th Feb To 23rd Feb 1959

^(around) ^{the} ① It was from Samyutta Nikaya. Yamaka listened to the teaching of the Buddha who mentioned his past lives. Yamaka took it as sasataditthi - permanent view. And then after the arahant died as ^{he} nirodhitthi - annihilation. Sayadaw said it's important to know Nibbana by direct experience. In practice it's important to start systematically from

sotapan To arahant, i.e to destroy wrong views & later destroy tanha. First Sariputta dispelled Yamaka's wrong view of annihilationism - ucceda ditthi. By questioning him & Yamaka entered the stream. After That helping him to destroy tanha. Contemplating the 5 khandhas as murderer (vadako). All these were happening during the instructions. How to dispel ucceda ditthi? By the dependent arising of the khandhas - khandha paticeasamupada. Sayadaw mentioned the 12 links, avijja paccaya sankhara → viññanam → etc. Only causes & effects process, Sankhara dhamma arise & sankhara dhamma cease. No beings in it but only sankhara dhamma. Sankhara is dukkha. Arahant dies is only sankhara dies or ceases or ends, & when dukkha ends & sukha exist. Sayadaw said That this intellectual knowledge closed the door of avici hell, because the fixed wrong views die away. (The 3 niyata miccaditthi - fixed wrong views are non-action = akiriya ditthi, non-cause = ahetuka ditthi & non-result = natthika ditthi. In the Digha Nikaya of Sammatthaphala Sutta, sutta no. 2, The Fruits of the Contemplative Life; Purana Kassapa, Makkhali Gosala & Ajita Kesakambalin were teaching these views or doctrines to people) It seems that there are many universes in Space. The Buddha said a hell being who has niyata miccaditthi suffers in hell has to be moved in or born again in the hell of another universe & continues to suffer when the time comes for its destruction.

Sabbe sankhārā anicca-ti = All conditioned phenomena are only impermanent, Sabbe sankhārā dukkhā-ti = All conditioned phenomena are dukkha, When conditioned (sankhata) ends & unconditioned (asankhata) arises, which is Nibbana. Sankhata dukkha ends & asankhata sukha arises.]

If an arahant dies & become nothingness, Then who will want it. If happiness is exist people will want it. Ucceda ditthi is more fearful than the 5 heavy kammas. (pancanandaniya kamma). These are 2 kinds of loss. The loss of knowing & unknowing. After knowing the dhammas of dispelling wrong views & not practising it is a loss. The loss of unknowing is never heard about these kind of teaching. The loss of knowing without practice is more than the other.

(Sayadaw pointing to the chart of Dependent Arising & said). It's only sankhara arises & sankhara ceases. There is no person & living being. If you know like this ucceda-ditthi fall away. Only the process of Sankhara arise & cease. Not an arahant born & died. Only the assemblage of dukkha ceased. If dukkha ends sukha must appear. Change into Sukha. If you know this much not fall into hell. Dukkha ending That Nibbana is called Sukha. If sankhata dukkha ends asankhata sukha must appear.

(T2) [Anyone who never experienced khandha anicca & their ending can't destroy wrong views. All living beings were born in the human, Deva & Brahma feelings are only temporary. But their permanent homes are unpleasant destinations (apaya bhumes) In this talk Sayadaw mentioned straight-forwardly that whatever he said were not his own ideas but based on what the Buddha said from the Suttas. Therefore all

If it's his own ideas then it would become Adhamma or not the Dhamma of the Buddha. And then would fall into hell. (e.g. like the Bhikkhu Kapila of the Buddha Kassapa's Dispensation. See, The Dhammapada)

Why Yamaka had wrong views? Because he did not understand between conventional & ultimate realities (Samutti Saccā & Paramattha Saccā)]

You can't kill the kilesas randomly. Must do it systematically. To become a stream enterer (Sotapan) first kill wrong views. For realisation of the higher path knowledges have to kill tanha (craving). (Sayadaw gave some examples to describe the mistaken idea of Yamaka's wrong view as after the arahant dies become nothingness).

The darkness of dukkha disappears & the light of sukha appears. Something has to be existed. Darkness disappear & light appear. If light disappear & then darkness must appear. This is natural phenomena. (Sayadaw gave another example). When you have a sore on your hand & suffer from unpleasant feeling. After cured the sore pleasant feeling come in. In some of the suttas the Buddha said that the khandha was a sore or ulcer (rogato). If you have khandha you have sores. After it was cured & disappeared. Without it is sukha. If you appreciate without the sores & you will appreciate Nibbana. I am not talking about these things blindly. There were Pali suttas by the Buddha & I refer to them only in simple Burmese language. If it's not & then it become Adhamma (not the teaching of the Buddha). Rogato - it doesn't mean the unpleasant feeling of the diseases. It means it has the changing nature of the beginning & the end.

(Sayadaw gave an example of our human life as throwing a stone up in the air) We are now in this human life for a short period of time like throwing a stone up in the air. After that moment will fall down again into the under worlds. (The 4 unpleasantness of existences). Yamaka had wrong view because of the attachment to a person or a being. So didn't appreciate Nibbana. This is depending on not understanding of between the conventional Dhamma & ultimate Dhamma.

(13) Conventional truth is true only for Dana, Sila & Samatha practices, but not for wisdom & Nibbana. Reject conventional truth can create the heavy kamma, such as no father & mother etc. It's true only for not telling lie. But by it alone can't realise Nibbana. By understanding ultimate truth can develop wisdom. Every being in the heart has the 3 seeds of existence, i.e. wrong view, greed & delusion. Wrong view is hell seed, ^{greed} lobha is peta seed (hungry ghost) & delusion is animal seed. Sayadaw talked about kamma & rebirth. He used a word kamma-Samangi which means craving is the storage of actions. Craving & wrong view or the origin of suffering (samudaya) kept all the karmic energy which beings were created in the ^{cause} womb of existence. And then releasing them one by one. He gave an example of a stone which is thrown upwardly

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and goes upwards as long as the force is last^{ing}. And then it stop & fall back downwards. So wrong view is like this. Beings were born in the wholesome realms as long as their good kammas are lasting. After that most of them take rebirths in the unpleasant existences (apaya bhumi). Therefore destroying ditthi is very important.

After Sariputta heard about Yamaaka's wrong view went to see him & questioned him as follow: "Is form permanent or impermanent?" It's impermanent, Ven. Sir. "Impermanence is sukha or dukkha?" It's dukkha, Ven. Sir. "It's dukkha, can you take the form as my form (craving), I am form (conceit) & the form is I (wrong view)?" No, Ven. Sir. "If you can't take the form as I, I am & mine, Then its self (atta) or not-self (anatta)?" Not-self, Ven. Sir. Sariputta continued to question him on the other 4 khandhas, in the same way. At the same time Yamaaka observing his khandhas & entering the stream.

After entering the stream Sariputta questioned him again. "Now, do you take the 5 khandhas as an arahant?" Ven. Sir 'before without a teacher I had wrong view. Now, because of you I have right view. I will not take the khandhas or other things as an arahant. And then Sariputta asked him again, "Now, if someone asks you what happen to an arahant after he passed away?" Ven. Sir, I will answer that only dukkha arise & dukkha cease.]

Conventional truth is the truth not arriving to Nibbana. Ultimate truth is the truth arriving to Nibbana. Tanha samudaya is the storage of kammas. Therefore the Buddha said that wanting to end dukkha had to abandon samudaya. Because of conventional truth that develop wrong view. Therefore for dispelling ditthi by using ultimate truth for questioning.

(T4) [The Buddha taught conventional truth for the following reasons.

- ① For shame & fear (hiri & ottapa) to do bad deeds. These 2 wholesome shammes are protecting the human world (lokapala shamma).
- ② For the kamma & result or right view on kamma
- ③ For the benefit of dana (for the donor)
- ④ For the 5 heavy kammas
- ⑤ For the metta bhavana (practising of loving-kindness)
- ⑥ For the knowledge of past lives
- ⑦ For the dana receiver (e.g offering something to a noble person is better than an ordinary person)
- ⑧ For the sake of worldly conventions.