

To Know Yourself
20th March 1961

Must think about oneself. From where we came from? The answer will be - we don't know. And after death where we'll go? The answer is also we don't know. Not only in this life but also in past life was the same. It was like the story of the washer girl, everyone ^{as has} known, have to die. But don't know when? Don't know the time of death. Leave the answer of not knowing where we came from.

But we can do decide where we'll go after death. This is very important. (And then Sayadaw ^{gave} the story of Citta Upasaka as ^{an} example). So, There is the way. If you don't do the way to know it & the answer will be negative. We should always reflect as, I have to die for sure, only a period of time! A period of time refers to near death. You all are in near deaths but concern about for the distant deaths! A lot of elderly people in the audience. Most Asian elderly people concern about their children, instead of concerning their practice). This is a kind of stupidity. A person is drowning & even his mouth near the water level. But he is still shouting in worry for the children on the bank. It's too crazy. Is it more important to struggle for our own concern? Tanha is ^{as a} laywer defends in your behalf. They are born to you if you don't look after them who'll do it?, etc.. Tanha is a good preacher. I can preach you only once a day. He is teaching you all the time, so you'll follow \bar{c} him. Tanha is very cunning. (Continued the Kimsukopama Sutta)

Today I'll talk about the right dhamma. According to the Satipatthana sutta there are 5 khandhas. If you discern the impermenence of one of them & get the right view. If I ask you to observe the 5 khandhas & have to observe one of them. A person who discerns impermenence can see Nibbana. Because the ending of impermenence is Nibbana. So, I urge you strongly to turn your knowledge towards the khandha. I want you to die \bar{c} smile on your face. If you don't get the right view & don't know where to go after death. Discerning impermenence is right view. And you don't see man & woman. If you don't get the right view of impermenence before & can't get the right view of the ending of impermenence. This is Nibbana. You are saying that we are practising quite a long time now. But still don't see impermenence yet.

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There are piles of impermanence there. For e.g., you want to drink water. This mind arises & disappears. Did you drink it? (No, Ven. Sir). Anicca not exist or you only don't know it. (We don't know it, Ven. Sir). Not knowing (i.e.-ignorance) is more difficult than the not existing (i.e.-anicca). The not existing is closed to you but you don't know it is quite difficult. So don't let this to effect my reputation (as a teacher). Do the practice to see the not existing & the knowing accordingly (i.e., seeing anicca). Don't let it become not — not — (i.e., not seeing anicca). So don't let this to happen & effecting the Buddha's reputation. Because he knew himself & taught it to us. You can get a bed bug even in the dark. But you can't catch the anicca here which is very clear to you. Whatever mind arise & contemplate to know it as it's not there.

Formations & Impermanence
21st March 1961

[This talk explained about formations & impermanence (Sankhara & anicca). Suyada took the famous verse from the Mahā-Parinibbana (Total Unbinding) Sutta, Digha Nikāya to explain them.

Anicca vata sankhara - Formations are surely indeed impermanent

Uppada-vaya dhammino - Their nature to arise & pass away

Uppajjitava nirujjhanti - They disband as they are arising

Tesam vijpasamo sukho - Their total stillness is bliss

From this verse & other teachings in the Suttas referred to the important of Sankhara & anicca in the practice of the Dhamma of the Buddha.]

The worldling monk not appreciated the answers of the 4 arahants was not understanding of the Sankhara Dhamma (conditioned phenomena). If he understood Sankhara Dhamma were impermanent & this problem would not arise to him. To understand Sankhara Dhamma is important. All mind & body are Sankhara Dhamma. They all are ending at pass away. Arising by conditioning is Sankhara —. The result of arising phenomena cause by conditions are Sankhara —. For example, the smell of food - because of the smell of food smelling consciousness arise. The smell of food is the cause & knowing the smell — is the result. Insight practice is contemplating the resultant phenomena. If you don't discern the passing away of the arising phenomena never expect the freedom from the Samisari dukkha. Arise by condition is the nature of arising. By contemplation & not existing is the nature of passing away. If you can catch up ^{being} the not existing of the arising Dhamma & this is the real insight. Arising & passing away phenomena develop the insight knowledge

If you don't know the arising phenomenon & then can't know the passing away phenomenon. This point is important & analyzing it carefully. You know the arising & passing away by reflection. If you know the arising will ready to know the passing away. Except the nature of arising & passing away what still they have? If you don't know the way of contemplation of insight & it'll become quite difficult. If you are searching for it will not find it. By knowing the beginning of the arising will know the passing away. The worldling monk didn't know these things & became confusion. Another example is, the object of touch contacts to the body & itching consciousness arise. This is sankhara dhamma. Where it will end up? It will end up in passing away. Therefore never forget that the arising phenomenon will pass away.

Form dhamma (rupa) arise by the conditions of kamma, mind (citta), temperature (utu) & foods (ahara). So, form is sankhara dhamma & must end up in passing away. Mind & mental factors (cetasikas) are also conditioning by form dhamma. So, it's sankhara dhamma. It must end up in passing away. Therefore whatever mind & body you have must end up in passing away. Don't ask or beg for them to prayers (e.g. later Buddhists). If you do it, wherever life you are getting in will be in an evil death. Your khandhas are existing only to the support of others. Later out of support & have to die. Human beings become old their karmic energy also become weaker. The body becomes more & more in degeneration. At last, citta, utu & ahara can't do anything for the body. So, karmic energy is the most important one for support).

Anicca vata sankhara - Formations are surely indeed impermanent. Sankhara is your mind & body. Where it will end up? End up in anicca. Vata-means surely indeed (Emphasize the nature of anicca). It's real indeed & not lying at you. These verses are should not recite only (for practice). If you do something again for the passing away dhamma & it'll go the same way again. So, do the practice for the not passing away dhamma.

Asankhata dhamma (unconditioned dhamma) is not passing away (i.e., Nibbana). We are in tears for asking for the passing away dhamma phenomena (family members). We love the formations & falling in tears for it.

Is it good luck for you? We are moving around in the forest of formations & impermanence but don't see it. So, it's sure that your eyes are covering up to thick clouds. Even before born, you were blind in the womb. Stayed inside the darkness of your mother's womb. Now, I am treating you to holy maggam water (holy water of the paths).

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How many words you are speaking everyday. It's uncountable. Even though you are still not seeing anicca. Are you not sure every word is after is spoken is passing away? If I am telling people that everyone was blind from the womb nobody will believe it. Do you believe it now? Every time when you speak following behind as passing away, passing away, etc... If the 2 of arising & passing away are ending, Then it's Nibbāna. You have to follow by making the impermanence as a background. If you see sankhara & following it accordingly. If you see sankhara must see the ending of it. If you don't see the beginning road to May Myo City (a city to a cool climate in upper Burma) can't arrive there. In the same way by seeing the beginning of sankhara will see the ending of it, i.e Nibbāna. It's now clear for you as why you are not arriving to Nibbāna. Because you don't see sankhara. Sankhara dhamma are surely indeed impermanent (Anicea vata sankhara). A sankhata dhamma is permanent (i.e., Nibbāna). You are ending up at what others say to you & appreciate the sankhara dhamma (as e.g., later Buddhists). No mindfulness & people are moving without proper direction. An earth worm not seeing & moving towards according to its desire. Now, you are sure to see the ending ~~only~~ by seeing the beginning.

Uppada-vaya dhammī - These dhammas (sankhara) are arising & passing away. Sankhara dhammas are arising & passing away. No man nor woman, not a person nor a being exist. Uppajjitarā nirujjhanti - Arising in oneself & ceasing in oneself. Mind & body are never permanent is very clear.

Tesam vupasamo sukho - Their total stillness is peaceful Nibbāna.

Inside you without impermanence of both (mind/body) & will realize Nibbāna.

Dying ī Smile
30th March 1961

[Janusonin brahman said to the Buddha that in his view everyone afraid of death. The Buddha answered that it was not right. There were 4 persons afraid of death & other 4 persons not afraid of death. persons afraid of death are:-

- ① Someone attaches to the family members & wealth, When he comes near to death afraid of dying. Because he has to part from these things & sorrow, lamentation, pain & grief follow. He doesn't understand that family members & wealth are truth of dukkha. He dies ī attachment, pain & agony. The rebirth will be peta (hungry ghost).
- ② Attachment to one's own body also die ī fear of death.
- ③ Someone done a lot of unwholesome things in their life becomes remorse & fear during dying.

④ Someone not understands D.A process & has doubt on future rebirth.
Because of ignorance fear of death come in.

The other 4 not fear of death are the opposite. These are:— Not attachment to the family members & wealth, to the body, doing wholesome deeds & no doubt. For these 4 points to be succeed:—

1. One should practise insight (vipassanā) & understands the true nature of anicca, dukkha & anatta of these things.
2. Practise insight to understand one's own nature.
3. — as much as possible in daily life.
4. Contemplate vedana near death.

In these ways a yogi will face death fearlessly. Even can realize Nibbāna near death, or sure for good rebirth & realize Nibbāna in next life. It was mentioned by the Buddha in the Anguttara Nikāya. By looking at the face of the dead body can know the rebirth which is good or bad. The bodily posture also an indication. As e.g., the head turning to the right side.]

Today talk is concerning to everyone. We are going towards death from our births. From sitting, sleeping, eating & drinking, etc. one second to one second is going towards death. This is the surest things & other things ^{always} are not sure. We are vatta persons (persons in the round of existence), therefore running on the same path. All are in grumbling & such as we are old & will die. Just only in grumbling but never find the way out. I am giving this talk for finding the way out & become fearless in near death. You must making the decision of to become one of the 4 fearless persons to death. Going towards death & fear & how can be a good rebirth for you. Going to die without fear is not only for good rebirth but also will end dukkha.

- ① Near death painful feeling will arise, & don't want to be separated & family members & wealth, ^{And} ^{-ing} become fear & displeasure, sorrow, lamentation, pain & grief. This is because not knowing that death is the truth of dukkha-maranam pi dukkha saccaam. By not knowing become attachment & can't letting go of wives, children & wealths. Mind & fear leads to sorrow, lamentation, pain & displeasure.
- ② Taking one's own karmha as self (atta) & become fear near death.
- ③ Fear come from the unwholesome actions (akusala kammas) which had done before. Thinking about things one had wasted time to it.

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④ Don't know the beginning & the ending of D.A. process (i.e., ignorance → volitional formation & birth → ageing & death). Don't know both, such as where I come from & where I'll go. Don't have faith in the Buddha, Dhamma & Sangha, & near death doubt come in. You all understand the D.A. process. Contact (phassa) conditions feeling (vedana), & contact ceases & feeling also ceases - in this way contemplating the impermanence of feeling. With Path Knowledge arise birth ageing & death can't arise. So, die → no doubt.

The 4 fearless persons are the result of vipassana practice, & the contemplation of impermanence, dukkha & not-self. They are sure to good rebirths & for ending dukkha. I urge you all to die → the practice. Also encourage your parents, family members & friends to do it. With this in the next life will finish the practice. These were taught by the Buddha. So have faith in it. Never let go off vipassana practice. A person dies → smile, the head turned to the right side, the complexion was clear & had a pleasant look. These were the causes of seeing the good rebirth & the power of Nibbāna. To die → smile need the insight knowledges & the supramundane knowledge. Die → an ugly face can be born in one's home as lizard & cockroach & dog. From now on you have to practice for the overcoming of feelings. At near death these feelings will come. When you see the cessation of feelings, as feeling ceases so too craving also ceases (Vedana nirodha → tanha nirodha), & then the Path knowledge appear. Running in circle is the ugly death. Smiling death cutting off the circle. Near death don't let yourself in shame for others to see your situation. The corpse itself showing the sign of it. Even in your life you had done good merits such as building monastery, lake & shrine (ceti) but in near death can't remember them, if the painful feelings are becoming very strong. Vedana is sticking to the khandha. You have to insert knowledge between feelings (i.e., between each feeling). Feeling is passing away. The inserting knowledge is the path factors (magga). Vedana & nyan have to go in this way. Feelings are never existing in continuity. Only exist as rise & fall. So you will see the passing away. Is it still in pain, numbness & aches? After seeing them a lot become disenchantment. Without them will be cool. Then nyan making a decision as it's only the truth of dukkha. And then feeling come to an end. Vedana & khandha end together at the place, & Nibbāna appear. This is a person dies → the freedom from the round of existence. So, he has to smile. All of you have listened to my talks & at the time of death will know what happen. If you die → an ugly face what a shame! So try hard not to become like this.

Watching & Observing

31st March 1961

This teaching was leading the preacher & the listeners all became arahants. (referred to the Khemaka Sutta) I remind you as the ears listen to the talk & eyes pay attention to the body. This reference came from this kind of story (There were many in the Nikāya) The body will show you what it has to show. Anicca exists & shows anicca. Dukkha & anatta exist & shows dukkha & anatta. Ears & eyes are going around in turn. You like it or not is not the main point. Because you have ^{the} mistakes of sanna, citta, & ditthi vipallasas & you [vipallasa is perversion - There are 12 of them. Perversion of perception, knowing & view. These 3 are concerning & 4 things. Take impermanence as permanence, dukkha as happiness, not-self as self & loathsomeness ^{Buddha} as beauty. So totally there are 12 perversions]. You have to follow what the Buddha taught & what the khandha telling you as a confirmation. Don't follow your own desire. You are crazy, so don't like it. But the nature of the Dhamma is true. For e.g., the majority of people don't like the teachings of loathsomeness & not-self. If the 3 mistakes are gone you'll like all of them. It's the same as a sick man, don't like whatever medicine you give him. Because of the illness, he doesn't like it.

(Sayadaw continued to give instruction on practice based on the teachings from Ven. Sariputta & the Buddha) For the practice - (Then he recited the verses by Ven. Sariputta) ⁶⁶ Kayamimam samasatha, parijhana the punapunnam, kaye sabhavum viditvana, dukkha antam karisatha. ⁶⁷ Watching the body & observe. How long have to ^{be} observe it? With a normal breathing & watching at it. Sariputta said, watching & observing again & again. Then the khandha will tell its nature. It'll tell you the nature of impermanence, dukkha, not-self & loathsomeness. What the Buddha taught & what the khandha told you were the same thing. Whatever arising & disappearing are impermanent. Khandha arising & khandha disappearing, not a person nor a being. It's pain here & disappear here. ⁶⁸ Smelling at here & disappearing at here. Hearing at here & disappearing at here. With practice can make the decision as it's true & it become right view.

It's not the Dhamma for using the rosary beads. The Dhamma for watching & observing. This is a practical Dhamma. Sariputta said that if we saw this & dukkha would end. If it's still not according to your view & continue to watch & observe. It appear at where you'll not expect & disappear there. The person in watching & observing will see it. Whatever is arising & following after in knowing is watching. I am explaining to you clearly. Because for worrying of your mistaken idea in the letters. The worry is you are taking

as by watching ī The 5 path factors (5 magganga) & anicca appear after. For an example, gacca mīti paccanati - if going just knowing it going. In This phrase going is before & knowing is after. What is in front showing & knowing behind ī watching. Persistent ī mindfulness & observe ī pañña (viriya, sati, pañña). The first point may be difficult to catch. If you can catch up & one of Them & become easier. What The Buddha taught & the khandha show you was in accordingly it became right view. It was not alone but together ī other 4 factors. This was vipassanā knowledge. The khandha is always telling you. But the difficulty is we don't listen to it.

(Note: The 4 verses of practice by the Buddha were:-

- ① Sabbe sankhara aniccati - All conditioned phenomena are impermanent.
- ② Yada paññaya passati - When it shows its impermanence & observe ī pañña.
- ③ Atha nibbindati dukkhe - By understanding dukkha become disenchantment.
- ④ Esa maggo visudhiya - After nibbida dukkha will end. This is purification or Nibbāna.)

(Sayadaw recited the first & second verses) "Sabbe sankhara aniccati - Yada paññaya passati" These were in practice equal to object of insight & contemplative mind. For insight practice these Pali verses are very good. First, watching the in breath & out breath. When The khandha show you leave the breath & observe whatever arise. If nothing arise do the anapana (watching the breath). The body will show you anicca. If nothing is clear just do the anapana. By watching the breath, the body may be itching here & aching there or the mind is running away. These are the khandha calling at you. At that time, yada paññaya passati - contemplate ī pañña. You need to ask as; How much you have to follow it? If you become disenchantment ī it, is enough. First you discern impermanence ī The 5 path factors (magganga). After that become disenchantment ī 5 path factors. At the time when you don't want it & Path Knowledge arise ī the 8 path factors. At the time you don't want it what will you see? This khandha will disappear. The 5 khandha disappear & Nibbāna arise. Esa maggo visudhiya - you get the purified Nibbāna.

For Practice or Reciting
1st to 2nd May 1961

(iv) [Sayadaw using the qualities of Dhamma to give these talks]

Ask you to do *vipassanā* is to see it for yourself - Sanditthiko. In the khandhas has the truth of dukkha, but you don't see it, or never have seen it before. You see only what is not exist, such as This is ^a man, a person, beautiful, ugly etc. Only see the outer forms. You were wasting your time in *samsāra* & the dangers of ageing, sickness & death. In the whole *samsāra* you had not seen what was good to see. In the same way you had seen what was not good to see & suffered a lot. Today what do you need is very clear. You need sanditthiko (see the *Salayatana Samyutta*, a teaching the Buddha gave to Ven. Upavasa) Ven. Upavasa asked the Buddha: "What is sanditthiko? I want to know it" The Buddha answered: "If loba arise in you, have to know it. Dosa, moha arise also have to know it, etc." Is this what others say or knowing by oneself? This become knowing the truth. Only by practice you can know it. In the *Anguttara Nikāya* a brahman asked about Sanditthiko. Today you'll see it clearly & your own knowledge. For e.g., you see a form. In seeing the affection will come to you. After the seeing consciousness & ^{the} affectionate mind arise. You have to examine it in Sanditthiko. What is the nature of ^{the} affectionate mind. By examining & you see it as not existing. Because affection arise & it pass away. The knowledge know it as the impermanent & the truth of dukkha. This, you see by yourself. You see it as it's arising for dying & its death. Whatever arising, examine it as it exist or not. You'll find it as not exist. You are examining your own death. First, you are alive & the arising mind. Second you are alive & the examining mind. Only ^{after} the first mind is passing away & the examining mind can arise. This is a person seeing his own death. Craving for becoming not arise. The 4 Noble Truths are happening at the time of seeing own death. One's own death is the truth of dukkha (dukkha sacea). The seeing is the truth of the path (maggasacea). Tanha, upadāna & kamma not arise is the truth of the cause (Samudaya Sacea). Next khandha not continue to arise is the truth of cessation (nirodha sacea). The power of direct seeing is indeed not small. Every contemplation enter in 4 Noble Truths. This is the mundane truth. At the time enter Nibbāna also the 4 Noble Truths. It's Akaliko - non-temporal or giving the result without delay. By seeing impermanence tanha, upadāna & kamma not follow behind. This is non-temporal.

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Worlding mind is changing. (Sayasew told the funny story of Ven. Sariputta & an upasaka) An upasaka went a journey c Ven. Sariputta. He had a plan of offering 3 robes to him. On the journey, Sariputta crossed the first stream by jumping over it. The upasaka saw that & lost respect & decided to reduce one robe for offering. After sometime they encountered again a second stream & Sariputta crossed it again by jumping over it. The upasaka reduced another robe. Later they encountered a third stream, but instead of jumping Sariputta went down & walking through it. The upasaka asked him why he walked through it. Sariputta answered as he didn't want his mind disturbed & became unwholesomeness. Without penetration of the 4 Noble Truths faith never become stable. No sanditthiko arise & akaliko never happen. Without the getting of sanditthiko, faith & rebirth never in a stable state. (He gave some stories of them)

(T2) The Buddha took some monks to a very high steep mountain cliff. A monk looked down & exclaimed in a fright. The Buddha said that fall into the steep cliff only died once. There was something more terrible than that. This was not knowing the Noble Truths. Without knowing & doing things out of desire will not free from birth. This doing things is only for the truth of dukkha. How to know the truth? If you know impermanence. By doing vipassana discern impermanence. For e.g., the mind of wanting to sleep arise. Contemplate it as exist or not exist. You'll see it as not exist. It's born & die. Arising & disappearing. Is there any dukkha bigger than that? Even you can't find any pieces of it left behind. You get the saccavulomika nyom - knowledge knowing the truth. With a lot of contemplation is knowing the truth. Without the practice you are surviving in the 2 truths of the cause & the suffering (result) (i.e, Samudaya & dukkha sacca). By doing vipassana get the 2 truths of freedom from the existence; i.e cessation & the path (niruddha & magga sacca). Not contemplate the mind of wanting to sleep & continue to tanha, upadana & kamma. This kamma pass away but not its energy. It was stored by lobha/tanha. If tanha not die karmic energy not die away. This point is very important. So, don't be afraid of kamma, but ^{instead} must afraid the cause (Samudaya). Therefore the Buddha taught that Samudaya was the cause of dukkha (here tanha) (continued the qualities of Dhamma) Ehi-passiko - Come & contemplate. Ehi is the object & passiko is the contemplation. This is vipassana. The Dhamma is calling you but you go to tanha. Example, in the dark bitten by mosquito & go & slap c the hand. This is going to the planes of misery. People are going to the planes of misery in a straight line. But to Nibbana in a curved line. We must go there in knowledge. At first, the truth of dukkha ^{is} calling you a lot. At the end the truth of cessation will call you.

Why Dancing & Burning Fire?

13th May 1961

near

A person discerns impermanence is close to Nibbāna. If the causes are conducive & it doesn't take very long. This point came from the Udāna Pali. Worldlings are happy & taking pleasure in the khandhas which they desire for it. For the noble ones (ariyans), these are getting the fuels & fire. Eleven types of fire are burning all the time. Therefore listening Dhamma talks are fixing deluded eyes to ariyān eyes. The 31 realms of existence are a big piles of fire. With prayer for asking any khandha is only for the fuels. When fuels are gone & fire extinguished is Nibbāna. The 5 khandhas are fuels. The eleven types of fire is fire. They can't separate. Fuels are vipaka vatta - the result of the round of existence. Fire is kilesa vatta - the defilements of ⁱⁿ the round of existence. Two vattas are going together. If you are happy & both of them & taking pleasure to burn yourself. Vipassanā practice is battling to the kilesas latent in the khamshā. You have to extinguish the kilesa fire in the khamshā. Must using the holy water of the path to extinguish it. If there are fuels & fire exist & there must also exist the extinguishing offire. This is not a fable (i.e., just like other faiths & belief systems) This was known by the Buddha directly before & taught to the living beings. Nibbāna which is where fuels & fire are have extinguished really exist. Before talking about Nibbāna, first have to mention about the evil & terrible things. Doesn't know the bad things who wants to like the good one. During the time of each one of the past Buddhas many had enlightened. Is there anyone of them come back? (This is an important point for Buddhists to contemplate. Because some people have the idea that in the cosmos there are permanent places for permanent beings. This is an eternalist view & bhava tanha^(it's defilements))

Not knowing of getting the khandhas are liked fuels & fire is ignorance/avijja. After getting & taking pleasure in it is craving/tanha. Now, you have caught the culprit. I'll show you the way out of it. Who were

We have to take the examples of people going out from it before. They had left from sankhata. The 5 khandhas are sankhata Dhamma. By seeing sankhata Dhamma, becoming disenchanted to it, & its ceasing of it, will reach asankhata. Sankhata & sankhara are the same (i.e., conditioned phenomena). Form arises by action, mind, temperature & foods (kamma, citta, utu & ahara). Mind arises by avom & dhara (sense objects & sense doors). Therefore mind/bodhi body arise by the conditioning of others. Sabbe sankhara anica - All conditioned phenomena are impermanent as said by the Buddha. So if you discern impermanence you find the beginning of the path.

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If become disenchantment & it you are ready to get out from it. If you want to free from Sankhara & mind/body sankhara become disappear. In the practising knowledge fuels & fire are extinguished. You arrive to Nibbāna which is no body can make it arise or disappear. Seeing impermanence, become disenchantment & not wanting of it will sure to arrive Nibbāna. Remember these 3 points.

eternity
From Hell To Eternity
14th May 1981

Living beings are floating & sinking in the 4 planes of misery. Human world is a place for temporary visit for them. The 4 planes of misery are their permanent homes. These things are very important for reflection. In the 31 realms of existence human world is a very significant & the most important plane among them. A Buddha only appears to this world. Beings can create all sorts of kammas in this place. Combine together only 4 types: positive kamma (wholesome), negative kamma (unwholesome) mixed kamma (wholesome & unwholesome mixed up) & neither positive nor negative kamma (vipassana kamma). Therefore from here human beings take rebirths elsewhere like the sun in the centre of the planetary system. As the sun light spread out to everywhere. For the other planes of existence, the 4 planes of misery are only for suffering & no chances to create wholesome kamma. The other realms are planes of bliss & pleasure. Only for enjoyments. So, mostly ^{mostly} no chances for create wholesome kammas. Therefore human beings are not here for power, wealth, fame & seeking for sensual pleasure & enjoyments. But to create wholesome kamma as much as possible & study & practise for the teachings of the Buddha).

The Buddha using his knowledge & observed as what was the root cause of all these misery. And he found out that it was dītti - wrong views. Whatever merits such as building monastery etc. wholesome kamma is one thing & the seed of hell another thing. They are different. Dītti as latent defilement going to the merits. After the power of wholesome kamma is finished it pulls the being down to the planes of misery. The seed of the hell is identity view (sakkāya dītti). There is no dukkha greater than hell. You get this suffering because dītti, not knowing the truth. Dispelling dītti first & doing wholesome kamma later. Without dītti falling away, kamma become vatta kamma (action for the round of existence). Can't free from the round of existence. Dītti & loka are together. Therefore kamma leads by wrong view even taking rebirth in the plane of misery. Every birth is truth of dukkha. So, it's worse. Dītti come from the 5 khandhas & unwise attention to it. For eng, on the body itchy feeling arise. But instead of man paying attention on the feeling, & it become I am itchy. Between the feeling & attention I or self arise.

This I or self is the seed of hell. It's terrible. Therefore the Buddha said that it was more important than the head was on fire & the chest was piercing by a spear. Whoever falls into the hell is wrong view. Perception become I perceive. To the mind also my mind. With wrong attention to the khandhas many of I or self arise. I or self is identity view. It's the cause for beings fall into hell. The stream enterer doesn't go there is already destroyed it. Nothing is more terrible than wrong attention. Because the seed of hell arises from there. (Here Sayadaw gave a simile for wrong view. A long string in the roller is like dītti. The kite is the khandha. The wind current is like merits. Living beings are suffered by the arrangement of dītti & kamma & this is without their wishes. After dispelling of dītti it becomes vi-vatta kamma (kamma without the round of existence). With wise attention become right view. Unwise attention is like people look into the mirror. Taking the shadow in the mirror^{as}, he, she, etc. And then tanha, mana, dītti (craving, conceit & wrong view) come in. Here the mirror is the khandha & shadow is wrong view. It's like a very small child who has never seen a mirror before. After seeing his own shadow become frightened & running towards the mother. If you have unwise attention just go back to the wok (i.e., hell cauldron) with unwise attention will torture by the shadow. Correct yourself in right wise attention. In the middle anicca, dukkha & anatta shadows appear. With the right seeing right view arise.

I ask you to contemplate the impermanence of the 5 khandhas for the right view. Then samma-dītti arise & miccha-dītti die away. And the seed of hell disappears. Some people think, if you understand the nature of mind/body & dītti will fall away. It's not yet. Have to discern impermanence. Without the help of a teacher right view can't arise. Every wise attention including the 5 path factors. If dītti die, tanha, upadāna & kamma die also because they are leading by dītti. Therefore don't get the painful khandhas (belong to the planes of misery). So, the stream enterer never falls into the planes of misery again. The path factors (magga) have ~~two~~⁴ functions. For e.g., as a boat is carrying some loads & crossing a ~~river~~^{a river} to the other shore of a river. Boat is the path factors, load is yogi, this side of the river is dukkha sacca, the other shore is Nibbana (nirodha sacca) & the river is dītti & tanha (samudaya sacca).