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## Dont End up at What Others Say

8th January 1961

Dont end up at others' mouths. (Animals end up at human mouth die once, but human ends up at others' mouths dies for many times). You must end up at your khandhas. What others say can be right or wrong. But your khandha never tell you wrong. Burmese become Christian & muslim are ending up at others' mouths. They are under the danger of wrong view (micchā ditthi). The Buddha said That there was no fault heavier than wrong view. The khandha never tell you<sup>it's</sup> a man or a woman. Tell you only form, feeling, mind etc. When they are telling you don't neglect it. They will tell you, Ehi-passiko-Come! & contemplate me. When you contemplate - it's not there - Sanditthiko- It's visible here & now. Follow it in your own knowledge. Feeling (vedana) is anicca. Calling at you is feeling. It show its impermenence to you. Vedanam aniccam - Feeling is impermanent. Is this other people (whatever their belief system) telling you? or The khandha itself show you? You follow the khandha show you that seeing vedana anicca, consciousness anicca (mind anicca). It can't be wrong.

Ehi-passiko is impermenence (aniccam) & Sanditthiko is insight (vipassanā): i.e., form, vedana, mind, shamma & Their anicca & insight knowledge = anicca vipassanā. When the bedbug bites you don't follow in your hand but in nyan (knowledge). If you follow in the hands Dependent Arising will continue. Ehi-passiko is the caller & Sanditthiko is the follower. In this way become Akaliko - non-temporal, giving you the result without delay (continued the story of Anātha pindikovāda Sutta). How to do it & become non-attachment? If you can contemplate impermenence. If you can contemplate the impermenence of the object of attachment. If you not see its faults & become attachment. Seeing the faults no attachment. Any shamma without any person or being is emptiness (sunñata) shamma. Seeing impermenence, their disenchantment & Their ending are without person & being is emptiness (sunñata). There are two emptiness. Seeing their impermenence & disenchantment are the emptiness of without self (cattā) & soul (jīva). The second is the emptiness of not-self (anattā) NIBBANA.

(2)

## Stopping & Contemplation

9th January 1961

This khandha will torture you wherever you are in. From the beginning come out from the mother's womb carrying on the head to ageing & death. Don't think that whatever life you are in will be good. Only in the ending of khandha or the peacefulness is really good. As flattering by tanha don't think it good. The Buddha mentioned it as the truth of dukkha. It was taught by the all knowing Buddha (Sabbanita Buddha) that we have to take it as a confirmation. If you want to end dukkha must end the khandha. If you want to end dukkha must do the work of ending khandha. Must do the ending of the cause. The Buddha taught to people according to their temperaments. So don't reject any of them.

The ways to heavens, Brahma Worlds & Nibbāna, all these were taught by him according to people temperaments. If you discern impermanence will arrive to Nibbāna. Continue forward to persistent practice & no need to give up. You must get the ending of khandha which is Nibbāna. If you disenchant to the khandha & will get it. Don't let your doubt come in. Even you don't get it in this life will get it in next life (To fulfill this point yogis must do their practices without any giving up in this life whatever the reasons may be). Someone get it in this life will finish it in next life. (as like Sayadaw). If any kind of life is good no need to perform the funeral. (In Burmese a dead body is used as asubha - the Pali word for foulness. Literal translation will be no need to throw the corpse away.) When you are still alive this asubha (foul body) discharges urine & excrement. After die death, this asubha has to be taken away to outside the village because of the disgusting smell.

The works of ending khandha are, contemplation of impermanence & the stopping methods. If you can't stop by the stopping method & out of reach the target, then contemplate impermanence. I'll show you the stopping method of insight (vipassanā). Mālunkyaputta requested the Buddha to give him short instruction to Nibbāna. Young & old can realize the Dhamma (At the time of the Buddha, young novices; such as Sumana, Panita, both of them 7 yrs old & old people; such as Radha, Bakula, both 80 yrs old etc. had the realization). Meeting a good teacher & to persistent effort will realize it. If you don't give the permission for tanha to come in will arrive Nibbāna. As an example; you see a form, if you see the white colour, then just stopping at white. That is, seeing white & the knowing. Don't let the other → mind states come in.

If you eat sweet food just stopping at knowing the sweetness. And if you know cold just stopping at the coldness. You all are good runners, so mostly can't stop. Stopping & contemplation of impermanence. Using mindfulness (sati) & wisdom (pañña) are also a kind of stopping. In this way tanha cease. In the mūlapannasa (mijjima Nikāya) contemplation can dispel āsava (taints). Māluñhya dispelled āsava by stopping. By stopping the sense faculties are safe & dispel āsava. You can't find this in books. Sense faculties are becoming in safety & no taints come in. If you can't stop will give you other method.

- As an example, in the seeing & knowing, contemplate the impermanence of seeing. Both of them are arriving to Nibbāna in the same way. If you are staying alone in a quiet place you can stop by just seeing? If you are mix-up in other people become difficulty. Indriyabhāvanā (development of sense faculty) & bojjhangā or maggaṅga bhāvanā (Development of enlightenment factors or the path factors) are the stopping & contemplation methods. Sometimes even you can forget to contemplate impermanence. A lot of not knowing (avijja) come into the practice. If kilesas come in slow to get the knowledge. (According to Sayadaw stopping method was the Buddha taught to 2 disciples, i.e., Bahiya Darucirīya & Māluñhyaputta. For most people it's difficult to just stop at whatever arising in the beginning practice. But contemplation is more easier)

### Impermanence

11th January 1961

Worldlings (puthujjana) were confused in the knowledge (nyan), therefore the Buddha gave this talk (Kimsupama Sutta). If you discern the arising & passing away of phenomena will see Nibbāna. Must follow the end of it (i.e. impermanence). You can contemplate anyone of the 5 khandhas & when it comes to an end will see Nibbāna. Don't be in low spirit. Minds arise & you observe them & not there. If you know it's not there & that's enough. The mind observes the mind. Minds are can't arise together or can't be in parallel. If you contemplate the mind all other khandhas are included in it. (The 5 khandhas are arising & vanishing together). Just contemplate one of them which you prefer (The Buddha taught 4 objects for insight depending on the human characters. For a yogi to choose a right object is important. Some yogis experiences support this point.)

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During During the first part, impermanence is before & followed by knowledge (nyan) after (i.e.; amicea / magga). At last, Nibbāna is before & followed by Path knowledge after. These 2 words are very important. (Sometimes Sayagāva's Shamma explanations for direct experiences were subtle & profound. Can't be listened superficially. There are a lot of food for the heart & thought for careful reflection). Without discerning impermanence mundane knowledge (lokya magga) can't arise. Without ending of impermanence can't see Nibbāna. In between them (i.e. insight knowledge & Path knowledge) you will only see impermanence. In whatever names you give to the process (10 insight or 16 insight knowledges). Without a teacher will have confused view & misunderstanding (In the Sutta, the worldling monk has confusion). Worldlings are very strong in arguments because of their talkativeness. The main thing is discerning impermanence of whatever you are contemplating (This was the 4th arahant's instruction to the worldling monk). You can contemplate anyone of the 4 satipathāna to your preference. As example, if you prefer feeling & whatever feeling arise contemplate its impermanence, disenchantment of impermanence & the ending of it. May be you'll complain as can't see impermanence. For example, during the sitting you want to get up. After getting up the wanting mind is gone. Again, you want to sit down. After you sit down & the wanting mind is gone. Is this not impermanence?

## Training the Six Animals

13<sup>th</sup> & 15<sup>th</sup> January 1961, 21<sup>st</sup>, 22<sup>nd</sup> March 1962

(The Buddha was the most remarkable teacher among the all spiritual teachers. In the Sutta Nikaaya, he used similes, analogies, metaphors etc to explain his teachings. It directly went into the hearts of listeners & effected strongly. Sometimes it had subtle & profound meanings in itself & found out by the listeners & serious contemplation. We have to use the sutta teachings by serious contemplation to develop wisdom faculty & practice. Sarvag�an gave these talks based on the Salayatana Samyutta, The Simile of the Six Animals. The Buddha taught to the monks how to restraint the 6 sense faculties. It's about restraint & non restraint & their consequences. In this sutta the Buddha gave the analogy simile of the 6 animals which represented the 6 sense faculties of eye, ear, nose, tongue, body & mind respectively.

A man would catch 6 animals; a snake, a crocodile, a bird, a dog, a jackal & a monkey in different domains & feeding grounds - & tie them each in a strong rope. Having done so, he would tie all the ropes together in a knot in the middle & release them. The 6 animals in different domains & feeding grounds would each pull in the direction of its own feeding ground & domain. (If you contemplate this point it's very funny & humorous & a lot of compassion to these animals. Human beings are also in the same situation even may be worse than animals. The knot in the middle was representing ignorance & human being & the 6 ropes were tanha & connected to the 6 sense objects, here the 6 animals. If we take this simile into our human life will find out that how funny & stupid human beings are.) The snake wanted to enter an anthill. The crocodile wanted to enter the water. The bird wanted to fly up into the sky. The dog wanted to enter a village. The jackal \_\_\_\_\_ enter a charnel ground & the monkey wanted to enter a forest respectively. And then the Buddha taught the monks how to train the 6 animals (i.e., eye, ear, nose, tongue, body & mind) Bound all the 6 animals to a strong post or pillar. Then, the 6 animals in different domains & feeding grounds would each pull in the direction of its own. After struggling for sometime all became worn out, fatigued & lied down at the post.

[Here the strong post represented mindfulness practice]

(i) The Buddha's business was to teach people until they understood. You all business is after understand have to practise. Making wealth is tiring. After death everythings left behind & wasted (Sayadaw talked about the 6 animals represented the 6 sense-scorss.) Each sense door connect in ignorance & craving. Therefore the khandha connect in avijja & tanha. The 6 ropes are tanha. Tie the ropes together in a knot is ignorance. Herding the animals is yogi. All 6 of them are not the same nature & preferences. (Sayadaw explained each of the animals' nature & the 6 sense doors nature in human life). You all come to this human world look after these animals. To free from their pulling away you must strike a strong Vipassana post in the ground.

together

(ii) This khandha is not follow your wishes. You have to live in this khandha without any goodness in itself. It's getting old. Look after & by feeding it, but still become sick. Our both eyes don't get the light of knowledge is the power of ignorance. Tanha is also very blindly craving to things. So always we are living in the truth of dukkha. This khandha is inflicting in pain & sores.

inflicting

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Because its the aggregates of feeling. Its true or not just looking at it. Now, you are sitting. Can you sit without any change. Inner feeling flare up.

Its the *vipaka vatta khandha* - resultant body of the round of existence (created by defilements & *kamma*). Matters of defecating & urination, hunger & thirst etc. a lot of things going on in this body. In These situations a person *vedana* (here referred to *dukkha*) suitable for him to go through into thorny bushes (here means the 6 Thorny sense-objects). You can't keep it anywhere for safety. No feeling give you any good result. Pleasant feeling (*sukha vedana*) connect to greed of Dependent Arising. Unpleasant feeling (*dukkha vedana*) connect to anger of Dependent Arising. Neutral feeling (*upekkha vedana*) connect to delusion of Dependent Arising. Every feeling arise will be good only by contemplation. On the original feeling pierce by the thorns of 6 sense objects pleasant mental feeling (*somanassa*), unpleasant mental feeling (*dsomanassa*) & neutral ————— (*upekkha*) are arising again.

We must end the feeling. Inside has full of feelings & then we are going into the outside Thomy forest & new feelings arise. You can't live without any feeling. It was like a monkey had a sore which he scratched randomly in hand & it became seriously. The Buddha referred to the body in 40 different ways as disease. Therefore, what time you are free from it. We are living in the inner & outer sores (Sayadaw explained each one of the thorns, i.e. sense objects to their examples). With outer thorns & feelings arise inside. Your inner feelings (i.e., bodily feelings) are fulfilled by your past prayers & I can't do anything for you. (For a popular example, later Buddhists want to be born again & again & they are making vows & prayers for that purpose).

We can make adjustment to the outer feelings (Here Sayadaw's usage about the outer & inner feelings could be confuse. Mental feelings arise by sense objects or outer objects as outer feelings). There are many thorns outside. The majority of common people are knowing only the *vedana* of near death on bed. They don't know there are *vedana* inside & outside. Contemplation of impermanence to the form, sound, smell etc. or the seeing mind (consciousness), the hearing mind, etc. In this way knowledge arise & tanha will not follow *tanha* behind *vedana*. (By contemplation of seeing, hearing etc not lead to *vedana*) For finishing all the *vedana* by contemplation, you can contemplate the impermanence of sense objects & the knowing mind (consciousness). Therefore *vedana* not arise & also finishing of *tanha*. If internal feeling (mental) arise can contemplate their impermanence & will not connect to *tanha*.

(13) People = sores (defilements) have greed, anger & delusion Shammas latent in them. Not contact = sense objects & it don't arise. If you push through into the thorny bushes - The forest of sense objects & Then the latent Shammas arise as greed, anger & delusion. Therefore we always have latent sores within us. The Buddha warned us not pushed ourselves into the thorny bushes. If you go <sup>in</sup> to the forest of sense objects & no greed, anger & delusion arise is without faults. The Buddha gave an example how to look after the 6 animals. Bound each of these 6 animals = 8 strong ropes & together made a knot. The other 3 animals would follow behind the strongest one as pulled by it. (Sayadaw told the nature of 6 animals). Everyday we have to look after the 6 sense doors like the 6 animals. Always we are pulling away by <sup>one</sup> the strongest one without our preferences. I will teach you the way to control them.

(14) (Retold the nature of the 6 animals) We are binding the 6 animals have different nature & preferences = the ropes of tanha & herding them by the knot of ignorance. If you don't want to die as pulling by them & strike a strong post on the ground & bind them there. They have to come & lie down there. Therefore the Buddha taught us to live = one of the satipatthana. Without it we are living & dying = impermanence of lives. If you can contemplate before the tanha come in & not become the knot of ignorance. You must contemplate whatever arise from the 6 sense doors (Sayadaw instructed contemplation of the mind - cittanupassana) Living = lacking of mindfulness is a life of bad living & dying. Therefore the Buddha said that The Way of mindfulness was very important.

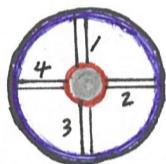
### Breaking the Axle of The Taints

5<sup>th</sup> January 1959, 16<sup>th</sup> January 1961 & 24<sup>th</sup> October 1961

These 3 talks were delivered at different times, & but they had connection & using the wheel symbol to explain the Dhamma & practice. The picture of the wheel was mainly connecting = the 3rd talk but also can use it for the other 2 talks.

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Fig 1.



a complete set of wheel  
in 4 spokes



After taken out the parts  
become 4 circular parts

Fig 2.

① The inner core, the axle

② The inner wheel, The red circle

The 2 outer circles, 2 outer wheels  
The inner blue & the outer black

(Explaining the above wheel picture.)

There are all 5 parts in it:

- ① Inner core - axle represents 3  $\bar{a}$ sava (taints); i.e., Taint of sensuality ( $kamasava$ ), Taint of becoming ( $bhavasava$ ) & Taint of view ( $ditthasava$ ). Combine together become tanha & ditthi (craving & wrong view)
- ② The red circle - inner wheel represents ignorance & craving ( $avijja$  &  $tanha$ )
- ③ The 4 spokes are types of kamma created by beings. 1 & 2 are wholesome & unwholesome kammas. 3 & 4 are  $rupa$  &  $arupa$  jhanas.
- ④ Outer blue circle - the outer wheel represents the 5 khandhas or  $khandha$
- ⑤ Outermost black circle - outermost wheel represents  $\delta$  age, sickness & death, which follow or roll in the blue khandhas. It's made by iron or metal to protect the blue which is made of wood not to become worn out.

(T,) [Sayadaw gave this talk for yogis to decide their experiences of the end of dukkha, Nibbana & Fruition (phala). Near the end of dukkha, the yogi only experience dukkha arise & dukkha cease & not seeing the khandhas. If yogi observes vedana & not seeing vedana but only anicca. The perception of vedana is disappeared. When dukkha end & Nibbana appear. Path consciousness (magga) seeing dukkha end & Nibbana. Fruit consciousness only seeing Nibbana.

There are 2 kinds of Dependent Arising.  $Mula$  &  $paratti$  Paticcasamupada Sayadaw explained as the long & short ones. The whole 12 links is called  $Mula$  Paticcasamupada. From  $vinnanam$  to  $kammabхava$  is called  $paratti$  Paticcasamupada. Sayadaw explained the Dependent Arising from the Samyutta. A wheel has 5 parts; from the centre of the wheel to the outward.

These are:- ① Inner core axle ② Inner wheel (the red) ③ The Spokes  
④ Outer wheel (blue) & ⑤ The outermost (black). Axle is  $\bar{a}$ savas. Ignorance & craving are the turners of the wheel. Inner wheel is  $avijja$  &  $tanha$ .

Spokes are kammas. The outer wheels are khandhas & old age, sickness & death.  
 When kamasava is turning the wheel beings are born in kamaloka i.e. human beings  
 & celestial beings. Avijjasava turning the wheel beings born in the planes of  
 misery. (The 4 apayabhūmi). Bhavasava turn the wheel to Brahma loka (the  
 planes of Brahma gods) (In This talk Sayadaw gave 3 spokes only for kamma)  
 The whole 12 links of D.A is about samsara & develop Samvega & urging  
 one for practice. The 6 sense doors are factories produce the whole wheel.

The Buddha gave a very remarkable simile of the wheel for D.A. Inner wheel -  
 ignorance & craving support the spokes - kammas & it support the outer  
 wheel - khandhas. Axle - asava is turning the inner wheel. If we are breaking  
 down the spokes & satipatthana bhavana & all the other parts - asava,  
 avijja, tanha & khandhas come to a stop. This is the end of dukkha-Nibbāna.  
 Living beings are turning the wheel of asava for dukkha. But the Buddha  
 was turning the wheel of Dhamma for ending dukkha.]

Kata Nyan - Knowledge knowing the ending of dukkha. There are 2 points  
 to know directly. Knowing the ending of dukkha & the arising of Nibbāna.  
 This is only the real Kata Nyan (There are 3 knowledges of the Vipassana  
 process, i.e. Sacca, Kicca & Kata Nyans respectively.) According to Sayadaw,  
 Yathabhūta Nyan - seeing impermanence is Kicca Nyan. Penetration of the  
 truth of dukkha, i.e. from Nibbida Nyan onward knowledges are Kicca  
 Nyan & Path Knowledge is Kata Nyan). When Kata Nyan is closing to arise  
 yogi is only seeing dukkha is revolving. Can't see mind & body but knowing dukkha  
 dukkha cease. At the time of dukkha cease & at the same time Nibbāna  
 arise. (Sometimes Sayadaw using language to describe the yogi's own experiences  
 in directly experience, may be make some scholars in doubt & confusion.  
 But if we carefully contemplate can find out the truth. The best way is  
 direct experience, even though may be still can have difficulty to express in words,  
 ① arise & ② cease (① is dukkha arise & ② dukkha cease). The Path Knowledge  
 seeing it. After that fruition minds arise. These minds are seeing Nibbāna.  
 Therefore Path Knowledge & Fruition Knowledge are very different. D.A is  
 dukkha khandha revolving continuously. Nibbāna is This dukkha khandhas  
 stop revolving or This dukkha khandhas not exist. There are 2 revolving of  
 D.A The long one & the short one. Divide the 12 links into 4 sections;  
 Sections 1, 2, 3 & 4 are the long one and  
 Sections 2 & 3 are the short one. These are also called Mūla & Pavatti

Paticcasamupada (D.A). Mūla Paticcasamupada is also important because only  
 good understanding of the samsāric dukkha can have strong Samvega - sense  
 of urgency. And then we want to make effort to end dukkha. The outer wheel  
 (blue) represents the 5 khandhas & the iron sheet (black) is ageing, sickness &  
 death.

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(72) [This talk <sup>has</sup> ~~a~~ few details in practice than the previous one. There are 3 ~~asava~~ <sup>wheel</sup> ~~asava~~, kamasava, bhavasava & ditthasava. These are like the axle of the wheel. Combine the 3 & become 2, tanha & ditthi. Therefore tanha is more powerful than avijja, which is the inner wheel. How to break the ~~asava~~? Using the sword of wisdom, the Noble Eight Fold Path. There are 2 stages to cut down the ~~asava~~. Vipassana Nyam & magga Nyam (Insight Knowledge & Path knowledge). Vipassana Nyam cut down the outer layers & magga Nyam destroy the core - the axle.]

The khandhas never has happiness (sukha). & it's the truth of dukkha. Who construct this khandha? Birth, ageing & death are the iron sheet wheel (the outer black wheel) who is turning this wheel? The axle is turning it. It's ~~asava~~ axle. Not knowing is ~~asava~~. You will say the axle & the wheel are very far (i.e. the outer wheel). The axle & inner wheel are connecting. The inner wheel is ignorance & surrounds the axle. The question of ~~How do you revolve?~~ is the inner wheel - avijja surrounded by the axle & turning around in birth, ageing & death. How do you revolve in samsara? The axle of ~~asava~~ is surrounding by the inner wheel of avijja & turning in birth, ageing & death. The wholesome & unwholesome spokes (kamma) connect in birth, ageing & death (the outer wheel) & ignorance (the inner wheel). The spokes are sometimes go up & down during the turning or moving (Depending on the kammes of beings, but mostly in the planes of misery - dingati). The Buddha also mentioned that the permanent homes of living beings are mostly the planes of misery. If we are checking our own mind everyday we will understand what he said. The outer wheel is moving accordingly to the axle. This is turning the round of existence - Samsara. Asavasamudaya → avijjasamudaya (From Samyutta) - Taints lead to ignorance. Avijja paccaya sankhara, sankhara paccaya jati → jara, marana - Ignorance condition volitional formation → birth → ageing & death. This is describing D.A in short way. By the revolving of the taint of ignorance (axle), the inner wheel of ignorance is turning round. Because of ignorance volitional formation arise & spokes come into existence. And then it connects in birth, ageing & death. Therefore the Buddha warned us whatever offerings were made must for the destruction of the taints - ~~asava~~s. Idamme punnam asavakayam aham hotu - May this merit for the destruction of the taints to me. Destruction of taints is Nibbana. The destruction of taints is very important. Taints & ignorance are mutually connecting to each other. If one of them is exist the other also: Taints have to be destroyed.

There are 3 of them; ① Kamasava - Taints of sensuality, clinging to the 5 cords of sensual pleasure (form, sound, smell, taste & touch). ② Bhavasava - Taints of becoming, desire for This & That life. ③ Ditthasava - Taints of view, making things as me & mine. If you break them (the axle) the wheel can't turn round. The wandering round of existence (samsara) can't continue. The khandhas you get are foul or loathsome dukkha (asubha dukkha). In this situation you are adding more of the asubha dukkha of sons & daughters <sup>The load's of</sup> is very shameful indeed (To the ariyans' eyes). We are quite foolish & crazy people. When we were wandering in samsara sometime had coffins & sometime not. Sometime had clothes & sometime not. (As human beings & animals, mostly don't have any clothes & coffins to bury). Therefore we are wandering in shame & disadvantages. Let us do the job of breaking the axle. If we break the axle even though the whole wheel are connecting to it, <sup>still</sup> can't turn <sup>on</sup> round. The axle is greed & wrong view (loba & ditthi). Therefore tanha is more powerful than ignorance. We can only break the axle in the sword of the path (factors of the path). So, I have told you contemplate in insight. The knowledge of insight (vipassana magga) break it off as much as possible. The true Path Knowledge <sup>totally</sup> destroy it. It's something like you want to get the core of the wood & firstly without trimming out the branches & the outer layers & can't get it. You must remember this example. First using the vipassana sword cut the outer layers, after that using the magga sword cut the core part. (Continued to talk about contemplation of mind). Whatever mind arise contemplate impermanence & become anicca/magga. Because of anicca the affection to the khandha-kamasava not arise. This is me & mine - the wrong view not arise & become right view. So, ditthasava also fall away. It cut off the upper layers of 3 asava & continue the contemplation become disenchantment. Disenchantment develop by a lot of contemplation. When the knowledge become maturity & it closer to the core. Knowledge become sharper means can cut more to the axle. Becoming is not to be joyful. Destruction <sup>it</sup> is no need to be sad about. It's because all are truth of dukkha. Cutting the outer layer is taking time for it. Cutting the core doesn't take much time for it. Path Knowledge come only once.

(13) [The Buddha said that using his knowledge to trace backwardly of any living being past lives would never end even he did it for his whole life. But he could point out each living being's Samsaric existences as the cause of ignorance & craving. The beginning of living beings are ignorance & craving].

Explaining the above wheel picture

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- ① Inner core - The axle represents 3 āsavas; i.e kamasava, bhavasava & ditthasava.  
3 combine together become tanha & ditthi.
- ② The red circle - the inner wheel represents avijja & tanha.
- ③ The 4 spokes represent types of kamma beings create:-  
(1) Wholesome kamma (2) Unwholesome kamma (3) rupajhana & (4) arupajhana.
- ④ Outer blue circle - the outer wheel represents the 5 khandha, 4 k & one khan-
- ⑤ The black circle - the outermost wheel represents birth, ageing, sickness & death which follow the khandha wheel.

From ① to ⑤ each support each other outwards & whirling together going on & on in the samsaric journey. How to break the āsava? By the sword of wisdom - The Noble 8 Fold Path. There are 2 stages to cut down the āsavas. Vipassana Nyan & Magga Nyan - Insight & Path Knowledge. V. Nyan cut off the outer layers n. Nyan the core. Any type of kamma beings done always end up in birth, ageing & death. To stop them from functioning, it's important to destroy the core axle - [The āsavas & The inner wheel - avijja & tanha.]

To become a Buddha was knowing the D.A of the khandha arise & cease. About 1/5 connection of dukkhas are D.A. It's the truth of dukkha. Therefore the cessation of dukkha is Nirodha Saccia. Not knowing the 4 Noble Truths is ignorance. Have affection to things wherever you are in is tanha. Only knowing one's own ugliness that want to make correction. The Buddha also said this way:  
Except ripassana & magga parammes, not whatever you are doing penetrate ageing & death. Whatever khandha you have only end up at ageing & death. Therefore don't perform merits just for round of existence (kusalavattha). If you want just do only merits for no round of existence (vivattta). Wherever you are never free from dangers. Here the axle of āsava & the inner wheel of avijja & tanha are the most important parts. By their turning that khandhas are whirling whirling around. All merits done under the influence of ignorance & craving will end up at the dangers of ageing & death. The whole wheel will stop only the axle & the spokes are breaking apart. Inside the wheel only exist 2 of the Noble Truths; dukkha & its cause. (Dukkha Saccia & Samudaya Saccia) (Here Sayadaw explained clearly & openly why he didn't accept making merits for rebirths. He always making people to understand dukkha & want to transcend it by talks & meditations before performing their danas. There were a few collections of talk by him on this topic.)

Following is knowledge from behind feeling. If not, it connects to tanha, upadana kamma & whirling around. Whatever mind arises contemplate impermanence. By contemplation tanha, upadana & kamma not arise, axle & spokes are broken. From the 6 sense doors we are making spokes. When the spokes are not good & changing new spokes. From every sense door comes tanha, upadana & kamma & everyday it's uncountable for us. From the factories of sense doors we are changing new spokes & the wheel is turning on non-stop. Therefore cut it down in Path Knowledge. Do the job of path factors. In this way the axle of ignorance & craving are broken, & the spokes of kamma are not exist, & the wheel can't turn on & on.

### Don't Let the Mind in Pain

17<sup>th</sup> to 18<sup>th</sup> January 1961

In the beginning Sayadaw was warning his disciples about the time for the ending of one's life. A thought would come up where one would go after death? At that time we can't rely on kammas which is like a foot ball going up & down. We must rely on wisdom (nyom) which is the only true refuge. So everyone should prepare for the true refuge when we still have times & will die to smile on our face.

Sayadaw based this talk on a Sutta in Khandavaggasamyutta, Nakulapitā Sutta. One time the Buddha travelled to the Bhaggas State at Sunsumāragiri in the Besakata Grove. He met Nakulamata & pitā (an old couple who were had strong karmic links to the Buddha). They requested the Buddha to give them short instruction on practice because of their advanced age. The Buddha taught them, the physical body was never healthy. So when the physical body was in pain don't let the mind in pain. After that the Buddha left them.

They were very pleased & went to see Ven. Sariputta. Seeing their happy moods Sariputta asked them the reason. They answered that they had just received teaching from the Buddha, but didn't understand very well. So Sariputta explained the teaching to them.]

The question of where I will go is becoming clear at the last moments of thought near death (with or without practice, the same for everyone sure to know). During when you are busy in businesses & happy to family members wife & children, it's not arising. Without any practice to be on the safe side & you'll die to the feeling of insecurity in accordance to your kammas.

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This kind of situation is common to people without any preparation. Anyone who has the preparation is happy to be put down the burdened khandha. These 2 kinds of thought will come in. If you let kammas decide for your fate then your own quality is totally blunt. I urge you all for work hard in your practice so that let knowledge (nyan) decide your fate. The power of knowledge (nyan) is powerful than kammas. The power of karma is unstable. Going up & down like a foot ball. Then you'll become a human foot ball. Rely on the power of knowledge. It's very important. You have to work for the Dhamma which protect you from fall into the planes of misery & in near death will have the security. In the worldly matters people are searching for wealth for their security. In the same way in the Samsaric journey we should prepare for security (more important than any searching).

In the Khandavagga Samyutta, the Buddha taught the way to security. In our past lives we were falling into hells, to animal realms, to celestial & Brahma worlds due to the unstable kammas. The Buddha warned us many times, as near death not to die regretfully for our mistakes. Even a small ant sees its destination before death. An ugly death is frightening (Everyone who has the chance to see many dying persons know this). I'll tell you the way of security from the dangers of painful births (planes of misery) (Sayadaw told the story of Nakulamata & Nakulapita (mother & father of Nakula). The Buddha said if we had the khandhas & never free from sores, warts & diseases. Let us see it as true or not. Because of cold & heat there are many changes all the times. And so we are using bandages to treat the diseases (i.e changing clothe all the times) There are sores of defecating & urination. We are changing our bodily postures all the times because of pains & aches. The body is the source of all diseases. The body is sure to be in pains & aches. But if your mind is not in pain will realize Nibbana. Let the body pain but not the mind. Ven. Sariputta gave instruction to them. Worldlings took this body as mine, I am & my self. But The khandha would show you that it was not as what you had thought (Sayadaw explained the body & mind are in pains by using each of the 5 khandhas to describe it) This physical body is made by 4 causes; karma, mind (citta), temperature (utu) & foods (ahara). If we make these as mine, I am, my self the mind will pain. It's a strong clinging. The mind shammes are made by sense objects & sense bases (arom & avara). If you take some things not belong to you as mine & when it change your mind is in pain. If you think you are the owner then you are in suffering.

As an example, you find a dead dog on the road & the death of your dog are different thing. As dog they are the same but have different feeling because of ownership & non-ownership. If you see arising & passing away you know very well that it's not yours. Then your mind is not in pain. In the whole Samsara we are living in the double blindness eyes of this is mine, this I am & this is my self. It's like a blind cock fight & blindness & take it as mine. If I am not giving you the noble eyes (ariyam eyes) because of your attachment, you will be in sorrow, lamentation, pain & grief. grief & pain.

(12) Why sorrow, lamentation, grief & pain come in very often? You have to think about it. Because The view of me & mine is not fall away (atta & attaniya ditthi). Always become sorrow & in tears & suffering. You think yourself as me & your wife, children & wealth as mine. That suffering arise. This physical body is always changing & hot & cold. This is the nature of the body & you have to know it. Change is anicca & the knowing mind is magga. And sorrow, lamentation, grief & pain not follow behind. This is because your eyes are transplanted in the ariyam eyes which know the original nature. Become the disciple of the ariyam your sorrow will be cease. Without it when the body in pain & the mind also in pain. Contemplate the 5 khandhas as stranger (parato). If you don't observe in this way never get the Path Knowledge. The 5 khandhas are changing & you have to look at them as stranger. They also tell you as a stranger, and sorrow, lamentation, grief & pain not arise. And not become ignorance & volitional formation (avijja & sankhara). If you know impermanence the mind is not in pain. At the present your mind is happy & also for the future the doors of the planes of misery are closed. The body in pain but not the mind in pain is the Buddha arisen for you. If your mind is in pain then the Buddha not arisen for you. In true the body is impermanent & not really painful.

Buddhavada  
19th January 1961

[Sayadaw based this talk from the Khandhavagga Samyutta, Devadaha Sutta. One time the Buddha was dwelling among the Sakyans in a town named Devadaha. At that time some monks wanted to go to the western province in order to spend the rain retreat there. So they went to see the Buddha & asked permission for it. The Buddha asked them to see Sariputta before they left. So they went to see him. Sariputta knew that the Buddha wanted him to teach them before they left. He said to them, if someone asked what was the Buddhavada - The Buddha's Doctrine?

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They should answer in this way. The Buddha taught to remove or destroy desire & lust (chanda-raga) & the way to do it.]

We are worshipping the Buddha & Dhamma, so it's important to know the Doctrine of the Buddha. (In one of his talks on the same subject, Sayadaw said that most Buddhists know a lot of rites & rituals. Such as worship the Buddha in many different ways but may be don't know the doctrines. Without knowing it can't practice. Now, a day we see many monks teach the lay people ordinary things) (Sayadaw told the story of the sutta) Sariputta gave the talk to the monks. The Buddha used to talk removed or destroyed desire & lust (chanda-raga). He also used to admonish exhort for practice to remove & destroy it. To remove the cause of dukkha Samudaya & the way to remove it. The inquirers would not satisfy & that much. They would ask you again. In regard to what did your teacher teach the removal of desire & lust? To remove the desire & lust on the 5 khandas. If you didn't, then what happened? There arose in one sorrow, lamentation, pain, displeasure & despair. If you did it, then what happened? By removing it & not followed by sorrow, lamentation, pain, displeasure & despair. Not followed by ignorance & volitional formation (avijja & sankhara). If you don't remove it, then you are an unwholesome person. After death arrive to the planes of misery. If you remove it, then you are as a wholesome person. After death will born in the blissful planes (as human & celestial beings) & realize Nibbana. These are according to the sutta. I have something to explain more.

If you don't remove or destroy it & Path knowledge, the khandas & samudaya (i.e tanha) are always sticking together. Here means latent tendency or defilements (cetasaya kilesa). This is loba (greed), attachment to one's own khandas. If you don't remove it, craving, clinging, action (tanha, upadana, karma) connect & birth, ageing & death (jati, jara, marana). It's here to describe the way of practice. You can contemplate whatever you prefer, mind, feeling, etc. Before you don't know & think it as permanence & have affection to the khandas. By contemplation & know that it's impermanent. Defilements have 3 stages; ① Latent stage (cetasaya), ② Stimulating stage (pariyuthana), & ③ Active stage (vitakkama). By seeing impermanence, vipassana knowledge remove ② & ③ stages but can't overcome the latent tendency. With ①, ② & ③ will come back again. Can destroy ① become the true Buddhistavada. Don't satisfy only & vipassana knowledge. Without the practice by encountering coarse sense objects & all of them arise back again. Knowledge of disenchantment & change of lineage (Nibbida & Gotrabu Nyame) are still not enough. Therefore continue to practice until to the truth of the 5 khandhas.

Have to practise until totally don't want the khandha. If you don't want the truth of dukkha & the 5 khandhas disappear. Then latent defilement of wrong view has no khandha to dependent on. Khandha disappears & nothing is existing for the dependence. So wrong view not exist anymore. Without any attachment to wrong view & kamma & no rebirths to the planes of misery. Hell fire & hell works are totally gone for you.

### From Dukkha to Nibbāna

5th February 1961

[ Sayadaw explained Sankhata & Asankhata or Dukkha & Nibbāna. It's interesting, simple & profound. There are only 2 dhammas; i.e the conditioned (Sankhata) & unconditioned (asankhata). The 5 khandhas (mind & body) are sankhata & Nibbāna is asankhata dhammas. With sankhata the yogis see anicca & it ask asankhata. The yogis are not seeing anicca. With sankhata dukkha not end & it asankhata dukkha end. He used the simile to explain them & the process mentioned in the Qs & As between King Milinda & Ven. Nagasena. King Milinda asked Nagasena: Did Nibbāna exist within the 3 periods of time? No, it was existing only for yogis practised vipassanā. It was liked using 2 pieces of bamboo continuously continuously rubbing together. After sometime it became hotter & hotter but didn't stop it. There, & continued to rub until fire came out. In this simile, the person who was rubbing the 2 pieces of bamboo was the vipassana yogi. The pieces of bamboo became hotter & hotter was liked observing anicca again & again until it became maturity. And then dukkha became clearer & disenchanted to it. After penetrated dukkha thoroughly & the yogi let go of the attachment to the khandhas (the sankhata). After that the fire of Nibbāna (asankhata) appeared. At that moment the physical body is not disappear. The process were mentioned in the Anguttara Nikāya & Visuddhimagga. The yogi's duty is continuously observe anicca - bhavetabba. Nibbāna will appear naturally when it reach to <sup>the highest</sup> maturity.]

Sankhata & Paticeasamupada are the same. All the khandhas arise together. Where are they coming from? Physical body comes from karma, mind, temperature & foods. Mind comes from sense object & sense door. They all arise by causes. So mind & body are sankhata dhamma (conditioned phenomena). If the conditioned causes are finished will pass away. How long it have been now?

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so, we

It's uncountable. We are always living within the province of sankhata. Will live ī arising & passing away. And we take it as good. This khandha is arising & passing away moment to moment. Therefore it's Sankhata Dukkha - conditioned Dukkha. This khandha is conditioning all the times without even rest for one second, because of the continuous destruction. Without conditioning & there is no replacement. Therefore the khandha is called the paticeasamupana Dhamma - resultant phenomena. It's the result of arising Dhamma by conditioning? In the whole birth death round of existence (Samsara) we were living without any rest & ī born & die all the times. We had never done vipassana before & never seen our own birth & death. So you had never seen sankhata Dukkha. (In the 4 Noble Truths, Dukkha Sacca is a very interesting subject. Only we understand this truth we can let go of our attachment to things. Even we can condense the whole pitakas into Dukkha & the Ending of Dukkha. So the truth of dukkha is very important in our whole life for frequent contemplation. There are 4 important meanings on truth of dukkha: ① Pilanatho - torture & torment the owner who attaches to the mind & body. ② Sankhatatho - mind & body are conditioning by tanha & tormented by it. ③ Santapatho - the khandhas are always burning ī the fire of craving ④ Viparinamatho - tortured & tormented by changing.) Only you have seen sankhata Dukkha will prefer asankhata Nibbana. It's covering up ī ignorance that you can't discern it. In this way everyday we take the khandhas as very good. Therefore I have to explain in Sankhata. After go back home, sit & observe. The body is itching here & there, ī sensations of impermanence. The body is consuming its time ī sankhata Dhamma. People taking pleasure in it are enjoying ī the truth of Dukkha. Taking pleasure in birth & death, birth & death etc... (How stupid it's?) Making prayers for sankhata Dhamma Dukkha are really crazy & double blindness (Some Buddhists are like this. Even they don't know they have wrong view)

If you don't understand sankhata, will not appreciate & want to realize asankhata Nibbana. Even whatever you are thinking about these things it will not happen. From Sankhata you'll arrive to asankhata. Therefore who never discover sankhata will never arrive there. Even though many Buddhas were arisen before people who had never seen Sankhato before Dukkha had left behind. If you never seen Sankhato Dukkha will never appreciate asankhata Sukha. The desire to be there never arise in the mind.

Also can't arrive There. Only by seeing sankhata dukkha That know one's own miserable situation. Only Then you want to be free from it. So you have to concentrate on the khandhas & knowledge. And you'll only find out that except Sankhara dukkha nothing is There. By transplanting to The aryan's eyes you'll see it. Your natural eyes only see the ugliness & the beauty.

In sight practice will be finish to 2 factors. First, seeing sankhata & later you'll see the transformation to the asankhata. Is it matured by paramis (past perfections) or discerning a lot of it? This knowledge (i.e, Path Knowledge) not turn toward sankhata (impermanent khandhas) but toward the ceasing of sankhata (i.e, not seeing the khandhas) Impermanence of the khandhas still exist but the knowledge turn toward no khandhas exist. This point is very important. You have to remember it carefully. You ~~have to~~<sup>must</sup> observe a lot of impermanence. Don't let the desire of I want Nibbāna to come in. Just observe sankhata. The way to Nibbāna is that all. There are only 2 dhammes.

This was mentioned in the Dhammasangani (The first book of Abhidhamma).

Sankhata Dhamma & Asankhata Dhamma - Conditioned Phenomena & Unconditioned Phenomenon. (Sayadaw continued to talk on Nibbāna, a question posed by King Milinda & answer by Ven. Nagasena) There are no fire inside the pieces of bamboo. By rubbing 2 of them & it become hot is liked Sankhata dukkha. After sometime it's becoming too hot & the fire come out is liked Nibbāna. Between the process, whatever knowledges are arising only in within the province of Sankhata. If you don't want to follow the process of knowledges is up to you (i.e, 10 or 16 knowledges). Just contemplate the

→ SANKHATA.

### The Reality & The Knowing

6<sup>th</sup> to 18<sup>th</sup> February 1961

[These 3 talks were based on the Tevijja Sutta. As I had already mentioned before, Sayadaw mostly used the suttas only to explain the Buddha's Teachings & the practice in more clear & simple ways. May be there were many Pali words in it, <sup>but</sup> mostly known to the Burmese Buddhists. He only took a few points from the suttas & used it for practice. People went to study a whole sutta must go back to the Nikāya itself. The 2nd & the 3rd talks were concentrating on the Contemplation of Mind. There were many important points in these talks for → the practising yogis]

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(1) Cutting off the Dependent Arising is Nibbāna. The khandhas process are Dependent Arising. The knowledge (nyom) comes in 8 cuts off the process. The original khandha process is the truth of dukkha. Broken down the khandha process is the truth of the cessation of dukkha (Nirodha Saucha). (Sayadaw used the Dependent Arising Chart to explain the Dhamma, see the 12 links). Knowledge has to come in between section 2 & section 3 [Avijja → sankhara (section 1) → vinnānam → nama-rūpam → saññāyatana → phassa → vedanā (Section 2) → tanha → upadāna → kamma-saṅkara (Section 3) → jati, jara, marana etc (Section 4)]. This is cutting off the khandha process. Don't let the 5 factors & the 3 factors to be connected (From section 2 is 5 factors & section 3 is 3 factors). Because of the khandha process we are afraid of the 4 planes of misery (hell, animal peta & asura). Even if you arrive to the blissful plane khandha (sugati) will fall down again from it (Never forget the Buddha's warning, permanent homes of the living beings were the 4 planes of misery). Insight meditation is a type of contemplation for the result of no desire to the khandha. If you condense the 5 khandhas & it become mind & body. Condense it again it's only impermanent. In the real contemplation, you are not contemplating form, feeling & mind but their impermanence. If you are discerning impermanence & it's like dawn time in the early morning. By continuous contemplation for sometime the sun of Nibbāna will come out (From the Namarupa-pariccheda Text, a Commentary).

Therefore the main point is working to impermanence. Without the development of the insight knowledges no Path knowledge or supramundane knowledge (lokuttara magga) arise. For insight knowledge to arise is very important. Path knowledge arise is not important. If you die in insight knowledge & will take rebirth in blissful plane & become a stream enterer (sotapanna) (From the Anguttara Nikāya). If you die in the Path knowledge near death even can become an arahant (may be refer to a very matured yogi could be seen in some suttas). After become a stream enterer other stages are easy. (Sayadaw continued to talk about the Tevijja Sutta) At the time of discerning impermanence is discarding the fetters. (There are 10 fetters - Samyojanā; 1. sensual lust 2. attachment to rūpa-jhanas 3. attachment to arūpa-jhanas 4. aversion 5. conceit 6. wrong views 7. adherence to rites & ceremonies 8. doubt 9. restlessness 10. ignorance) Because at that moment not continue to craving & clinging.