

The Buddha said; "Samadhim bhikkhave bhavetha - Let develop Samadhi before." Samadhi means concentrate on an object & The mind not running away from it. It's not only on the ānāpāna practice (mindfulness of breathing). You are looking at an object & concentrate on it. And if the mind not running away to anywhere & you get Samadhi. If you don't have samadhi, the intention is one place & the mind falls upon is at another place. Therefore we have to take Samadhi first. People don't have any experience in the practice & knowing the in & out breaths, when coming in & going out. For about 15, 20, 30 minutes, if the mind not going anywhere place & it can say as have Samadhi. (In most of his talks to general audiences he asked them to establish Samadhi for sometimes & the breathing. But for yogis came to his place for practice under his guidance, he asked them to establish strong enough Samadhi for insight practice.) Let the mind stays at the entrance of the tip of the nostril. Knowing the air comes in & goes out. Knowing the in breath & out breath.

Breathing in & out normally. If the mind not running away after 15, 20, 30 minutes, then you are overcome your mind. Why the Buddha taught us to do this? With the Sati/rope & binding the mind/the wild bull. Binding it at the air/post. You have to use this mind. If, it's running away & how can you use it. Can't use it for the contemplation of the impermanence. Having Samadhi & what'll happen? Samadhiyo yathabhidham pajanati - A person ē Samadhi, What's happening in the khandha & knowing ē tightly ē knowledge. Knowing it clearly. These are impermanences in the khandha. Why we don't know it? Because you need Samadhi. Not practising Samadhi & don't know what's happening in the khandha. Therefore you have to develop Samadhi.

Whatever happening in the khandha & you know all of them. Every time whatever arising you know all of them as mind, mental states, etc. The arising & passing away of form. You know how feeling arising & passing away, in the khandha. You know the impermanence of the 5 khandhas. If still not discern anicca, dukkha & anatta & go back to Samadhi. (Some people think if you are developing insight shouldn't go back to Samadhi) Re-establish Samadhi again. Give you an e.g., at midnight even a small lizard falls from a ceiling & the sound is quite clear. Why is that?

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Because it's too quiete. You know a little itching. You also know a medium & a big itching. Mind of lobha & dosa arise & you also know it. Because you have Samadhi. Why you can't see impermenence? Because you haven't Samadhi yet. First develop Samadhi. After that using knowledge. Turning the mind at the entrance of the nostril towards the khandha. It's clear that after the samadhi practise & to do the pāññā. Let samadhi to be number one, & pāññā ^{as} number two. If you have Samadhi & a lot of benefits. You know about yourself. Knowing the anicca khandha as anicca khandha is quite valuable. Every-thing seeing & the eyes is visual form. With the seeing comes, pleasant & clinging in it will arise. After kamma arises & in birth, ageing & death, & all of them will follow. Why is that?

Because no Samadhi & not knowing about the arising & passing away of them. So these things are following us. It becomes clear that uncountable dukkha are coming. If not coming now & after death it'll be. Because of the sec(3) of D. A process (i.e, tanhā, upādāna & kamma → jati)

A person in Samadhi & comes anicca/magga, & tanhā, upādāna & kamma cease to arise. Knowing rightly is magga. Someone no Samadhi seeing only feeling, but don't know rightly as anicca. So follow in tanhā, upādāna & kamma, & samsāra becomes long. Because don't have Samadhi & pāññā.

No Samadhi & not knowing rightly, & send by kamma to rebirth. Attiring in to the cow dung & became a dung beetle. Queen Upari didn't understand this kind of dhamma, died & became a dung beetle. Kamma sent her there.

Because it was following in tanhā, upādāna & kamma. Is it frightening? (Also mentioned about the monk Tissa became a louse & told the story of Queen Upari reborn as a dung beetle) Your affection to wife & children is like a dung beetle. (After Queen Upari died & the king had strong attachment to her & couldn't discard the dead body. But the female dung beetle (i.e Upari) was very happy in her new partner (the male dung beetle)) You don't know where you came from? Therefore you're happy like a dung beetle. You're happy wherever you are. Even before death clinging to the nearest person. Not realisation of the Path every thing can happen. Without tanhā, upādāna & kamma will not become dung beetle & louse. Except the Path no other refuge. By developing anicca/magga & supra-mundane knowledge arises. Don't think as I'll practise it later for the Dhamma which ends dukkha. You know that the wound will grow out. Shouldn't you do the thing which can prevent it? You rely on husband money & wealth (This talk was to Daw Tin Hla, a lay woman). These things can't stop you becoming a louse, a dung beetle & falls into hell. If you rely on them & it means you want to cry & go to the woeful plane.

Craving & Suffering
21st January 1961

During the contemplation & seeing the impermanence of the arising dhamma. The arising dhamma is dukkha. Cont knowledge & the contemplative mind also dukkha. but c knowledge. The contemplative mind is dukkha because of impermanence. Impermanence observes the impermanence. Dukkha observes dukkha. Dukkha c knowledge can end dukkha. Cont knowledge. Why is that? Because D.A process is cutting off. Dukkha-sacca means - dukkha - disgusting, kha-useless, sacca-truth; the truth of disgusting & useless. Therefore it's dukkha-sacca. What's the power of dukkha? Oppressing without any concern to the person c prayers for the khandha. It's happening not c unlucky but by tanha. There are 2 kinds of oppression. Oppression c still having the body. Oppression c until the body disappears. Only the body disappears that knowing the real dukkha (i.e. impermanent dukkha). There are 2 kinds of dukkha; dukkha c khandha not disappears & dukkha c khandha disappears. Dukkha c the khandha disappears is the real dukkha. But dukkha not in marana dukkha - dukkha of death. Dukkha c khandha disappears is dukkha-sacca - the truth of dukkha. Marana dukkha supports samatha. Dukkha-sacca supports vipassana. Parinatti dukkha & paramattha dukkha - conceptual & ultimate dukkha. Marana-death is close to dukkha-sacca. If you have strong perception of death & easy to realize Nibbana. A person c strong marana, listening to sacca dhamma & easy to discern dukkha-sacca. Why is that? Because it's a decisive support - upanisaya paccayo to dukkha-sacca. If you have few afflictions & few dukkha. Therefore before vipassana practice have to reflection on death - marana-nissati has great benefit.

Dukkha-sacca oppressing a lot to someone has strong craving (tanha, samudaya) with few craving & oppressing a few. There are 2 kinds of oppression; bodily suffering & mental suffering - kayika & cetacika dukkhas. First tormenting c bodily suffering & then c mental suffering. At the oppression c their companions; 96 types of diseases, 25 kinds of dangers, etc. Wanting to change the bodily postures very often are kayika dukkha. From impermanence to reach dukkha-sacca must contemplate a lot. In this way will arrive to the end. Why? Impermanence is still anicca, dukkha & anatta. Still not reaching to the stage of oppression. In this way tanha is becoming more thinner. Today I am talking about the differences between seeing anicca & sacca.

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kilesa is momentarily Thinning-out & uprooting: Arriving at kicca nyan & becoming sharp. Why? Because of the knowing the oppressive nature. If you have the khandha & will be oppressed like this, & then kilesa thinning-out. Arriving at kata nyan & seeing Nibbāna. Asking you to contemplate impermanence is for the developing of kicca nyan & kata nyan respectively (i.e to know dukkha saccā & seeing the end of dukkha saccā).

At the time of seeing anicca, kilesa not very thin out yet. Only at the time of seeing dukkha & kilesa becoming very thin out (at the time of seeing the oppressive nature). At the time of seeing anicca & dukkha is still bearable. Because seeing dukkha momentarily. Only by seeing the oppressive nature & kilesa dies out. Only by seeing anicca & can see the developing dukkha saccā. Knowing saccā is saccā nyan. Knowing the oppressive nature is kicca nyan. With the maturity of kicca nyan & arriving to the kata nyan (the ending of dukkha). These are the 3 knowledges. If kicca nyan becomes mature & arriving to kicca nyan. If kicca nyan becomes mature & arriving to kata nyan. Seeing impermanent dukkha is saccā nyan. Impermanent dukkha becomes the oppressive nature is kicca nyan. After kilesa thin-out continue the practice & the knowledge of not wanting arises. And it ceases & become kata nyan. If the teacher can't teach these stages is wrong. The disciple not yet seeing these 3 stages also not Nibbāna. How many kinds of kicca nyan? In the 4 meanings of dukkha saccā;
1. Pīlātato - oppressive nature, mind / body oppress & torment the person.
It's the active part. 2. Sankhatato - conditioning by tanhā - craving.
passive 3. Santapato - khandha is always burning & kilesa fire. 4. Viparinamato - khandha always has the changing nature.
The builder of the khandha is tanhā. For e.g tanhā is like a manager (employer). And kamma is like an employee. So kamma is working for tanhā. Who is the more fearful one? Therefore tanhā is more fearful than kamma (Human beings are in the opposite & worshipping tanhā)

Tanhā is sambhavakkhandha. Even it arises & ceases, its power (energy) is leaving behind. Therefore the Buddha called it tanhā - the carpenter, the builder & not referred to kamma as such. If tanhā is still existing & kamma can't reject it as - I don't want to do it. So the Buddha used it as tanhā samudaya saccā & not kamma samudaya saccā.

Kamāsava creates the realms below the Brahma gods, & bhavāsava creates the Brahma gods worlds. From sotāpanna to aragamin destroy kamāsava by stages, & arahants destroy bhavāsava.]

Always reflecting as all duk come from tanhā. During the Observing don't reflect. If you reflect & what'll happen? And it becomes cintamaya bhavaranya & not bhavaranamaya nyam (Reflection & Observing). They are different. Don't be mixed up. What are the differences between cintamaya & bhavaranamaya nyans? With cintamaya nyam & more bhavanga cittas & in bhavaranamaya nyam less bhavanga cittas. Bhavanga cittas take the objects of the past. Cintamaya is Thinking, planning, reflecting. Let a time for reflection. And let a time for observing. In this way more quicker in the practice. Reflection on one's own khandha & truths is cintamaya. Contemplation of impermenence is bhavaranamaya. With these 2 practices kilesas not easily come in between the practice. What're the differences between less & more bhavanga cittas? With more bhavanga cittas is a dukkha patipada person-practice & difficulties. It has connection to kilesas. Contemplation cont reflection & the realization is slow.

[How to use cintamaya & bhavaranamaya nyans? Sayagdaw said cintamaya was helpful to stop kilesas come in during Vipassana. He encouraged yogis before sittings should reflect duk. or the dangers of tanhā (i.e cintamaya) And then sit for bhavaranamaya. More bhavanga cittas & more kilesas or dukkha patipada person.] Tanhā connects to kamma, to consciousness, to mind/body, etc. Except magga paccayo - Path Condition, every thing makes & connects by tanhā. Making it into a cycle, & is called oghe-floods. Without thought & nyam are not right. Including The Bodhisatta & wise people also doing it. Tanhā tormenting someone & the prayers for the khandha. Connecting duk without breaks is also tanhā. Vipassana is looking at the injuries afflicting by tanhā. It's oppressive & conditioned in different ways that duk. Sallā. Except the conditions; Do you want to be oppressed? We have to think about these 2 points. Oppressed means for the passive side. Oppressive means, oppress mind to mind, form to form. These are the 2 points of pilanato - oppression. Sankhatato - knowing that it's happening according to one's desire (i.e, desire for the khandha).

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In one of his talks; Sayadaw mentioned that the Bodhisattva/the Buddha to be, paramitas were coming from the over 4 incalculable aeons - asazakheyakkappa. So his karmic energy also incalculable. The Buddha's Power is one of the inconceivable. But after no more tanha & every thing is finished for him. If coming back again & again & still have tanha)

Tanha ceases & Nibbana arises. If tanha ceases & kamma naturally going to it. Even though tanha arises & ceases, its energy is leaving behind. Therefore beings are suffered by its arrangement (Gave the example of foot baller & the ball) You're going along the direction send by tanha without your wishes. Until tanha not dies, it'll never discard its power. (Gave another example of a tailor). Someone latents & tanha & it'll connect only dukkha. Someone has a lot of perversion (vipallasa) & think it as connection to happiness (sukha). It'll never connect to sukha but only dukkha. We're talking about it as good kamma. From death to connect to birth. After that comes bhavanga citta-life continuum mind. It's dukkha-sacca. Anantara paccayo - proximity condition, without delay (no intermediate stage). Giving dukkha without gap between. Don't take the cause & effect connection, but as dukkha connects to dukkha.

Tanha is ordering kamma, "Connect like this, connect like this." No any point of good kamma. After birth, consciousness & bhavanga citta, after that advertent mind (avajjana) arises. Tanha to proximity condition - anantara paccayo, without any gap connecting the minds. Therefore whatever mind arises only dukkha-sacca arises. Every mind arises & disappears. Put on the right thought glasses - Sammasankappa on the right view eyes - Sammadiitti & seeing to clear clear. Only dukkha continues. Therefore the nature of tanha like a tailor has the power of conditioning. It's sankhata dukkha-sacca. Arises to the condition of tanha & sankhata Dhamma. It controls the 31 realms of existence. Your thin thought of tanha as ordinary small thing (all worldlings not taking it seriously, so they suffered) It connects to dukkha & not sukha. Connection by impermanence & only impermanence arises. Eating is dukkha, bathing is dukkha, excreting & urinating is dukkha, etc. Its power is going up to the Brahma gods' worlds.

[Sayadaw continued to talk about tanha to kamasava & bhavasava - taints of sensuality & becoming. Both of them are tanha. The differences are in the types of person who create them. Big tanha & small tanha.]

(Except this connection of dukkha-sacca & no other thing. Therefore the Buddha said I only taught dukkha & the cessation of dukkha.)

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Fulfill One's Duty
27th May 1961

If can't teach up to the point of truth (sacca) & wasting the chance of Path & Fruit (magga & Phala). The person listening to the teaching & not following to the end also not getting the Path Knowledge (To support these 2 points, he told the stories of Ven. Sariputta & Dhārañjāna brahman; lay man Pesa of the Buddha Kassapa's time. Sariputta taught the brahman the samatha dhamma & reborn in the Brahma World. But he had the potentiality for enlightenment. Later Sariputta went there again & taught him vipassana dhamma. Pesa's story ^{has} mentioned before).

Even someone has the paramis, these 2 points are important. Teacher & student, if each lacking one of these points lose the chance for realization. A person has the paramis or not can be checked in the following 5 points.

- ① Encounter in the Buddha's sasana
- ② Meeting in Those who can teach the sacca dhamma, Buddha or disciple of the Buddha
- ③ Able to listen & understand the sacca dhamma.
- ④ Can practice in accordance to the Dhamma - Here Sayadaw emphasized the discerning of impermanence.
- ⑤ Repay the gratitude to the teacher in the successful practice.

If you complete in ①, ② & ③ points & have the paramis. If you can complete ④ & ⑤ in the practice & fulfill the goal.

The sutta discourses were the khandha records. Entering the Path have to look at the khandha. (Giving the Dhammapada story of 2 monks. One was a scholar & the other was a yogi. The scholar couldn't answer the practical questions put by the Buddha. But the yogi could answer them) We can perform the sasana duty in learning (pariyatti) & practical knowledges (patipatti). The real learning knowledge comes from the practical knowledge of the khandha. Don't know the khandha directly & only from the books can be bitten by tanha, mana & ditthi. If knowledge (nyam) is in accordance to the reality can realize Path & Fruit. One thing you have to remember is; if kilesas come in & take longer. Therefore it's important not let kilesas come in between the reality & knowledge. It can be realized Practice in the morning & it can be realized in the evening. Practice in the evening & it can be realized in the morning (1st day).

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A wanderer asked Ven. Sariputta; "What is the most difficult thing in loka-the world?" Ven. Sariputta's answers were: Free from businesses (activities) for the practice, live in seclusion for the practice & seeing anicca.

Not included the paramis in These 3 points. If practice ī These 3 points will realize The Dhamma. If you success ī The no.③ & will get it (discerning anicca. The Buddha & Sayadaw mentioned the important of anicca in practice in their suttas & talks)

(Sayadaw continued to talk on the hindrances from the Singalovada Sutta)
The reason having impermanence (conditioned Dhamma) & can't discern it is covering by hindrances. Then, How to solve it? For e.g., lobha arises & it will cover up impermanence. First, you have to contemplate the impermanence of lobha mind. After that continue the contemplation whatever the khandha shows you. Because of ^{these} hindrances can't realize Path & Fruit.

Impermanence & Taintless

30th May 1960

A person ī the contemplation of impermanence & knowing impermanence & becoming tainted. Affection to the khandha, taint of sensuality (kamāsava) not arises. Thinking as its me, taint of wrong view (dīlthasava) also not arises. Not knowing, taint of ignorance (avijjāsava) also not arises.

Someone doing the task of contemplating impermanence & knowing impermanence becomes tainted. Become tainted means seeing the

of one's own khandha & others' khandhas. Discerning dukkha & anatta are the same way? Why is that? Because only anicca & magga, anicca & magga, etc. in the process & āsava can't come in between them (Sayadaw explained as it was impossible by prayers & rely on outside power ī the simile of a hen & a few eggs). If you not contemplate, & then like the baby chicks die in the darkness of the eggs. Living in the darkness & die dying in the darkness. Someone discerning the beginning of the impermanence & continues the contemplation & āsava will come to an end. It's like the hen & you must do the 3 jobs of anicca, dukkha & anatta. Seeing impermanence is fulfilling the task of anicca, dukkha & anatta. The Buddha also taught anicavata sankhara - conditioned phenomena are truly impermanent. May be you'll complain as you're still seeing impermanence.

In this same sutta The Buddha gave another simile, i.e The simile of adze.

If you contemplating impermenence nyan slowly eroding the kilesas.

Each day a little bit, etc. & lobha, dosa & ditthi becoming fewer than before.

If you continue the practice & slowly it thin out & at last disappear.

Dont think about it as no benefit.) If you ask me, when it will be finished? If the impermenence are ending & it'll be finished.

Dukkha & Nibbāna

24th June 1960

In The Udana Pali Text, the Buddha said that Nibbāna was exist.

If you ask ; "How it's existing?" Not existing for everyone. King Milinda asked Ven. Nagasena; "What kinds of people have Nibbāna (realize)?"

Someone is developing the practice & knowing what should be known will get it. If you thoroughly penetrate DUKKHA will get it. You must remember this one (This point is very important. No one realizes Nibbāna by prayers & outside power cont practice. Realization never happens without the practice of 4 Noble Truths). Someone Thoroughly penetrates it as only impermanent duk. sacca & ^{no} any sukha at all. Someone doesn't penetrate duk. sacca, not abandoning samudaya sacca (i.e tanhā), not developing magga sacca (The 8 Fold Path) & continuing the dependent origination process will never realize it.

I am asking you to contemplate feeling (vedāna). And you'll ask me;
 "Why seeing the arising & vanishing of it?" The reason is; after feeling arises & before the contemplative mind (nyan) comes in, & there are a lot of bhavaṅga cittas (life continuum minds) arise between them (i.e between feeling & nyan). (This is the cognitive mind process mentioned in the Abhidhamma). At the time nyan comes in, & seeing that the arising feeling is not there anymore. It's arising & vanishing & you only see that. And you'll ask; "Is't contemplate the non-existence non-existence?" Non-existence is the concept of not really exist.

If you contemplate the not existing, & it'll become contemplate the concept.

In the text it also mentioned that vippassanā had to contemplate the present moment. Mind dharmas (nāma dharmas) are arising & vanishing in the rate of 10^{13} times in a wink of an eye. Therefore it's sure that

you'll find it not there anymore.

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When you come in for the contemplation, the arising feeling has appeared sometime already. Therefore *vipassanā* means contemplate the not existing. There are 2 kinds of not existing: totally not existing & from existence to non-existence. Totally not existing is concept. From existence to _____ is not concept. (Sayadaw gave an example of an elephant. An elephant came to the compound of a house, round about at midnight. It slept there & left some droppings & leaving the place very early morning. People of the house woke up in the morning saw the elephant's foot prints & the droppings. But at that time the elephant was not there anymore. Although the people knew that the elephant was sleeping here last night. Should know *anicca* in this way).

Feeling is existing & paramattha Dhamma. Not existing is *anicca* & *nyan* mind. It's the knowledge of knowing the existence to non-existence. It's not knowing the totally not existing. If you contemplate the existing & it becomes permanent (*anicca*). If you contemplate the non-existence & become concept (*pāññatti*). If you can catch on the existence to non-existence in the contemplation & become the real *vipassanā nyan*. Feeling is arising & also disappearing. You only find this. It's the contemplation of dukkha of the *vedana*. Magga only see dukkha arising & dukkha ceasing. *Vedana*'s *anicca* is dukkha. *sacca*, knowing it is magga *sacca*, tanhā-upadānē-kamma not arising is *Samudaya sacca* & *jati-jara-marana* not arising is *nirodhā sacca*. By doing one & finish the 4 truths. Thoroughly penetrate dukkha. *Sacca* is your task. You can contemplate anyone which you appreciate (i.e., body, feeling, mind & dhamma). If you see arising dukkha & ceasing dukkha & it's right. (Sayadaw continued to talk on Channovada Sutta, about Ven. Channa who committed suicide) Someone succeeded in the practice of seeing impermenence, & at the time of death could change the rebirth sign. (Here Ven. Channa became an arahant before passed away) If, it was becoming a habitual kamma - acinna kamma, in the practice that he could change the rebirth sign.

How to Think? P-X
1st July 1960

Worldlings have 2 kinds of thinking. With Thinking sorrow, lamentation, pain & grief arise. And also ī thinking sorrow.....grief not arise or to extinguish them. At what time sorrow & grief arise? When staying alone thinking this & that. During the sleeping time & at the time of waking up, about family & business matters. It's like looking for one's own duk. (many human beings are like this). We are thinking about things which are not good & follow ī sorrow, lamentation & grief. One's own thoughts tormenting oneself. One's khandha & others' khandhas are not self. Not-self becomes self & you can't sleep. Also thinking suffering (dukkha) as happiness (sukha). You are thinking about the impossible that pain & grief arise. The Buddha taught us how to think. (from The Samyutta N.). All thoughts come from wrong views (ditthi). For e.g., if I am old, it's quite difficult for me. This is thinking ī ditthi. You're from the sleeping bed going to a paya (woeful plane). With thinking & not-self becomes self is thought of wrong view. In the Samyutta, the Buddha taught us to think for Nibbana, & not to think for apayas (painful births).

Start ī thinking, from where ageing & death (jara, marana) is coming from? Where these 2 daks ^{are} coming from? Then it becomes right view (sammā-ditthi). Ageing & death are dukkha/sacca & Thinking is becoming magga sacca.

It comes ī right thought. This is thinking what is existing & not ī what is not existing. Ageing & death arise by birth (jati). Here jati becomes samudaya sacca (the cause of dukkha). Again, where is birth coming from? Birth is dukkha/sacca / thinking is magga sacca. And then if you ask; "Is thinking a practice?" My answer is, if kilesas not arise, it's a practice. Ditthi/tanhā, upādāna not arise. It becomes magga sammā-ditthi (path factors right view). If kamma ceases & birth also ceases. And it's knowing nirodha sacca. In the future you must think in this way. With this D.A process is sure to cut off. Because no kilesas come in. Why it's not including anicca, dukkha & anatta?

You have to note it as contemplation of the mind - cittamupassanā.

Where is bamma (dukkha/sacca) coming from? Kamma is dukkha/sacca / thinking is magga sacca. Ditthi/tanhā samudaya not arise. It's killing ditthi/tanhā. It's practising to know sacca, developing the truths (bhavetabba). Note it as practice ī developing - bhavetabba.

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(Here Sayadaw taught how to use the 12 links of D.A process for thinking. We have to contemplate the whole series in the same way).

This method is reflecting the D.A process in the reverse order (patiloma) & getting the path factors. Where is tanhā coming from? It's from feeling. Feeling can't arise by itself. Arising together with the other 4 khandhas.

arise depending on the body. Therefore if you can contemplate — To extinction & dukkha totally ceases. With thinking in backwardsly & the object of contemplation appear to us. With the contemplation of feeling & seeing its impermanence, its disenchantment & its ending & become the 8 path factors. And then feeling ceases & Nibbāna arises. With the contemplation & cessation of feeling, it's called uppāda nirodh - the cessation of the arising dhamma. The cessation of tanhā, upādāna, & kamma & jati without arising is called anuppāda nirodh. Therefore it's the cessation of khandha & kilesa. (vedana & jati are khandhas; & tanhā, upādāna & kamma are kilesas. (The Buddha gave the example of firing a clay pot. During firing the pot & it's hot. After finish & put it outside & become cooling down. Here also the same. The pot in the fire stove & heat like the khandha & kilesa heat. After outside the stove & cooling down like the khandha & kilesa. This is saupādisesa nibbāna - Nibbāna & the khandha, but without kilesa. Even though still have the khandha & get Nibbāna, with the cessation of kilesa. Nibbāna element is the khandha.

Four Nibbānas

1st July 1960

There are 4 Nibbānas. Sotāpanna Nibbāna, Sakatagamin Nibbāna, Anagamin Nibbāna & arahant Nibbāna. There are 4 abandonments & so have 4 Nibbānas. To become a sotāpanna have to kill ditthi - wrong view. To become sakatagamin, anagamin & arahant have to kill tanhā. Now, you are worldlings - putthujana & must kill ditthi. By killing ditthi & the coarser tanhā it also gone. Tanhā is not a leading factor here, & — is — leader. If you ask which tanhā dies & ditthi? This is the coarse tanhā leading to woeful planes. At killing ditthi & including it. If you taking water & the cup also & it. Ditthi is sticking in the khandhas. The eyes contact (phassa) & visual form is phassa. With phassa arises & good or bad vedana arises.

If you know in this way the 9-ness concept on phassa & vedana are falling away. Because only paramattha Dhamma arise. Knowing the arising phenomena & ditthi falls away. Whatever Dhamma arises & following it knowledge & _____ . It's dispelling ditthi because we don't want birth arises. (Sayadaw explained up to kamma-bhava on dispelling ditthi) If you know the present moment D.A process & ditthi is falling away? In all day, D.A processes are turning around from the 6 sense-doors. The assemblages of dukkha are going on. These are going on before death. For birth you have to go after death. From the 6 sense-doors whatever turning around is only dukkha-khandha - The assemblage of dukkha. Because every time it arises & not knowing it is wrong view (taking the experiences as me & mine). If you know it & become satipatthana - mindfulness.

At the time of sleep no ditthi is it, & only bhavanga cittas arise. Not getting the result of good or bad & only breathing naturally. (Sayadaw said, each day actions of D.A processes are uncountable arising). So the results are also uncountable. It's quite terrifying. Therefore to understand the Buddha's Teachings rightly & correctly, it need to understand D.A. We shouldn't not interpret the Buddha's Teachings with our own views & philosophy. Why the Buddha only taught dukkha & the end of dukkha was quite clear. (The Buddha's own enlightenment could not separate from it). The wholesome merits you have made are insignificant, if comparison is the ditthi kammas. These you are creating the whole day from the 6 sense-doors. How much terrifying it's? (Therefore the Buddha warned us that our frequent homes were the 4 apayabhumis - woeful planes). D.A processes are at rest is only in the sleeping time. In dispelling ditthi have to know the arising Dhamma. If you know the arising & also know the vanishing. For e.g., looking at the lightning. After a bright light & it instantly disappears. Why? It's too fast. If you know the arising & ditthi falls off & knowing the vanishing & become ripassana. It's easy, & not difficult at all. If you contemplate a lot ditthi becomes thinning out in tanha. With the knowing & ignorance also thins out. (Continued to talk about Ven. Anuradha) The Buddha was a doctor & only gave the medicines. It can cure only by taking it. Therefore we have to extinguish our own hell-fire. In the world (loka) only has these 2 dunks of dukkha arising & dukkha ceasing. No person, no being exist. Only arising dukkha & vanishing dukkha exist. After that comes Nibbana - the permanent extinction of dukkha. A person not knowing dukkha & only looking for dukkha. Not knowing the arising is looking for dukkha. Because of not knowing the truth (sacca) & samsara is becoming long. Only can penetrate dukkha. Sacca & dukkha will cease.

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On Insight Knowledges

27th November 1960

[Here Sayadaw delivered an interesting talk on insight knowledges. Usually he didn't mention 10 or 16 knowledges as mentioned in the commentary or Abhidhamma. He only followed or talked about them which were mentioned in suttas.]

(Told the story of Ven. Susima, who came in & ordained for the purpose of stealing the teachings) Contemplation of impermanence is including Samatha & Vipassana, because it has the 5 path factors (i.e., 3 samadhi factors + 2 wisdom factors). Insight knowledges ^{come} before & then after follows ^{after} the Path Knowledge. In the Buddha's Teachings samadha practices are not the main point. With insight realize Nibbāni. In the Patisambhidhē magga bhavetabba-developing was referring to lobiya magga - mundane knowledge or insight knowledges. It's the 5 path factors. In the 5 path factors are not including the sila factors. Because the sila are not stable, coming in & out. Between the last insight knowledge (vipassana magga) & the Path Knowledge (lokuttara magga), even no bhavanga citta comes in. It's anantavapaceya-proximity condition. Up to gotrabu nyum - (change of lineage (from a worldling to become an ariyam) are the 5 path factors. Because all of them are to impermanence. Only at the Path Knowledge completed to the 8 path factors (5 path factors + 3 sila factors). Because at that time sila becomes stable. All the insight knowledges are only changing the views step by step. But the process is only to the 5 path factors.

The Buddha taught to Ven. Susima only had 2 stages of knowledge (i.e., insight knowledge & the Path Knowledge). In the Anattalakkhana Sutta - The Discourse on the Universal 3 Characteristics, taught 3 stages of knowledge; i.e. discerning impermanence, its disenchantment & the ending of it. In reality the knowledge is not changing but the views are. All insight knowledges are impermanent, but the views are as danger, fear, disenchantment, not wanting, etc. You just doing the practice & kilesas will become thin out. (told the simile of the handle of an axe). If kilesas are gone & you'll have the Path Knowledge. Changing of views are taking as changing knowledges. I am concerning that you may taking it as your knowledge not develops (Because only just seeing impermanence). Kilesas become thinner means the development of knowledge.

Whatever view is changing & your duty is contemplating the impermanence of the Sankhara Dhamma. After the knowledge become mature & in a blip & disappears, & substitute it the Path Knowledge. Whatever the object is showing & we just doing the contemplation. For e.g., Suramutta (a drunkard layman) could he know the insight knowledges. Suppaabuddha the leper was also in the same situation.

The insight knowledges were related to Ven. Sariputta because he had the sharp knowledge (second after the Buddha, but later Buddhists look down on him). Nobody knows the process of knowledges.

Whatever object is showing only impermanence exists. (Sayadaw compared Ven. Sariputta & Ven. Maha-moggallana) Ven. Sariputta took 2 weeks for full enlightenment & Ven. Maha-moggallana only 7 days.

Why was that? Ven. Sariputta had many records. He was analyzing the knowledges & taking longer time.

In the As & As of Ven. Sariputta & Ven. Maha-Kotthita; if you want to become a Sotapanna & start it impermanence. (also up to arahantship) Therefore you shouldn't have many teachers & many nyan's processes.

If people have ignorance-arijja & no shame & fear of wrong doing (Hiri-ottappa) [The Buddha said hiri-ottappa Dhammas were the protective Dhamma of the world-lokapala Dhamma. If we observe to today modern world human beings are going the way of no shame & fear of wrong doing]

Only without ignorance (become knowledge-vijja) has shame & fear of wrong doing (sayadaw gave the story of Ven. Paticaratheri. Here we can see the importance of wholesome education, including all medias)

The main point is reaching the top of the mountain. You ascending there it 2 or 3 knowledges are not the main point. Ven. Sariputta

said that I was the only one ^{shame} & so did not follow him (in regarding to the 16 knowledges).