

Inward Exploration

25th September 1962, 28th November 1960

1st to 2nd December 1960

[Sayadaw gave these talks (here 4 talks) based on the Samasana Sutta of Nidānavagga Samyutta. The Buddha asked the monks that did they engage in inward exploration. One of the monks answered as he explored the 32-parts of the body. But the way he explained did not satisfy the Buddha. So he taught the monks how to engage in inward exploration.]

The khandhas are impermanent nature. By not knowing it we were born as blind & will die as blind people. Don't die as worldlings but as sekha & asekha, & (Sekha = trainee, 3 lower grades of noble disciples. Asekha = one beyond training, i.e. an arahant) will be end dukkha. It's important to explore oneself. This was taught by the Buddha in Kurus (present day New Delhi Area). One of the monks explored the 32 parts of the body but the Dhamma standard was low. The Buddha wanted them to explore the truth (i.e. Sacca). There are a lot of ageing & death in the body. 28 material phenomena (physical body) & 53 mind [These 53 are according to Abhidhamma. 52 mental factors (cetasikas) + consciousness (citta)] Dhammas are due to old & die. It's become apparent that there is nothing only the truth of dukkha exist. Ageing & death are truth of dukkha (dukkha sacca) and the contemplation of it is truth of the path (magga sacca). Contemplate in this way the Dhamma to Nibbana appear. Continue to contemplate as where these ageing & death the truth of dukkha come from? Ageing & death Dhamma come from the khandhas. Ageing & death is dukkha sacca & the khandhas is samudaya sacca (Khandha is the cause of ageing & death). The knowing of it is magga sacca.

People are praying for the khandhas is the same as prayers to get dukkha sacca. Because the khandhas is carrying ageing & death in it. Praying for ending the khandhas & urging you for practice. Continue to contemplate where is the khandhas come from? In this way the Dhamma for the practice is becoming apparent.

The Buddha was using the way of patiloma (the reverse order of Dependent Arising) to find the cause. It come from the desire of becoming. Tanha-craving is the source of Dhamma. Khandha is dukkha sacca & tanha is samudaya sacca. Therefore I have to warn you. Whatever wholesome merits you are doing don't pray for the becoming. You will get the khandhas & follow by ageing & death. Again contemplate where is tanha come from? It come from the affection to the khandhas. Regarding to the 5 khandhas as pleasant & → affectionate things →

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That become craving for it. Not understanding the second section of the Dependent Arising That become affection. (Divide the 12 links of D.A will get the four sections. Avijja → sankhara → / viññānam → nama-rupam → salayatanam → phassa → vedana → / tanha → upadana → kamma-bhava → / jati → jara, marana). (Here The 2nd section is from viññānam to vedana). Therefore if you understand them & no affection to it. If you don't understand them as truth of dukkha will attach to it. Have to correct the 2nd section. You all take it as truth of happiness. Because of that the whole of samsara we were crying. We'll contemplate the mind base (manayatana) in the second section. (Here Sayadaw taught cittamupassana) We are affectuate to all the minds which are arising from the 6-sense doors. That the 2nd section connects to the 3rd section (vedana → tanha). We must correct the wrong view regarding to the 2nd section. If you understand it as truth of dukkha then 3rd & 4th sections will not come. Contemplate all the minds are arising as impermanence.

(12) Ageing (jara) is heat element (tejo). Death (marana) is also heat element. The body become mature & die are heat element. The Buddha asked the monks to explore on ageing & death. These are truth of dukkha. In the body only has the truth of dukkha which he wanted them to investigate. Knowing it is magga saccas & it become 2 truths (dukkha & magga saccas) Burning alive is ageing (jara) & burning to die is death (marana). If you want to think at home just think about these things. Think about the reality & knowing. Where are they come from? Come from the khandha. So khandha is the cause & ageing & death is the result. Without khandha is without ageing & death. If you know this again including the other 2 truths of samudaya & nirodha (the origin & cessation). It complete the 4 truths. Where is tanha come from? It come from the eye (cakkhu), ear (sota), etc..., the 6 ayatanas (bases). It come from the affectuate things of mind & body (phenomenal the 6-sense bases are mind & body) So tanha is coming from the mind & body. So ayatana is the cause (samudaya) & tanha become the result (dukkha).

If the cause cease & the result also. It's cessation (nirodha) & knowing or knowledge (magga). (Therefore in every moment whatever is arising & contemplating we know the 4 truths) Again we know the 4 truths. If we don't think about these things & don't know the 4 truths, ^{Then we are} living in the darkness & dying in the darkness. These are investigating for oneself. Thinking in the direct order is connecting the cause & result (i.e samudaya & dukkha). Knowing their ceasing is nirodha & magga.

Affection come from unwise attention (ayonisomanasikara). Tanha come because of taking them as permanence, happiness, self, health, safety (i.e rasa, sukha, atta, arugyan, khema). Because of craving we get the khandhas. Because of the khandha we get ageing, sickness & death. Unwise attention is not vipassana practice. Wise attention is vipassana practice. The Buddha said that he was arisen into this world to teach people, these things were like beverages mixed in poisons. If you drink it will get sick & die. So the Buddha warned us not to drink it. Samsaric travellers are hungry people. They always die & never fulfill their thirst & hunger. Near to death they cling to this & that & die in it. The 6-internal bases (ayatana) from eye (cakkhu) to body (kaya) are physical phenomena. Mind base is consciousness & mental factors. Condense all of them you get back the 5 khandhas. So contemplate the 5 khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta) & fearful (bhaya). In this way tanha die, ageing & death cease (Sayadaw said this Samasana Sutta is very good Dhamma). In his talks collection can see quite a few of them). In this sutta The Buddha taught 3 ways of insight contemplation. Contemplate the 5 khandhas as impermanence (anicca), suffering (dukkha), not-self (anatta), fearful (bhaya) & disease (vaya). Everytime tanha come in & you know it & this will arrive to Nibbana. Drinking the poison beverages or not is depending on using insight contemplation or not. without it.

(13) Ageing & death exist in the khandha. It's truth of suffering (dukkha sacca). Thinking about their root source, find out, fix up & burn it down is good for us. I'll show you the way of thinking & cutting off it. The teacher duty is to teach you until you understand it. After understanding & to practise is the yogi's duty. We are afraid of ageing, ^{sickness} & death and can't escape from it. Where is ageing, sickness & death come from? If you think about it backwardly will find the cause of origin (see the 12 links of D.A). This Dhamma will end ageing, sickness & death. Ageing, sickness & death come from the ⁵ khandhas. Heat element is

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working for ageing? warmth make it getting old & mature. All the existing forms, teeth & head hairs are burning in it. It make you sick & die. Temperature is increasing & becoming sick is the heat element. After come ageing & sickness the heat retreat, blood drop & die. The cold heat element kill the person. So ageing, sickness & death born out from the khandha. Only foolish & stupid person desires the khandha. A place without the great 4 elements & khandha will free from ageing, sickness & death. Living beings don't know that ageing, sickness & death are truth of dukkha. So they try to get it, and looking for death. Even they are not clever as animals. Animals are afraid of death & when they encounter dangers try to run away. But for human beings they are making merits & asking for ageing, sickness & death (These are very common in traditional Buddhists whatever their schools are praying for the happiness of human & heavenly beings). Not knowing the truth is becoming over craziness. Where is the 5 khandhas come from? From the wanting tanha. People's craving for life don't know the truth of dukkha & want to change life. They are only exchanging dukkha but they think it's lighter. All are the same 100 kgm each. Suffering is the same as before. If the guide is not good people will fall into abyss (Important of teachers & good to contemplate for all Buddhists whatever their traditions). Where is tanha come from? From the affectionate things. If you love your khandhas then come from it. If you love your family members then it come from them. In short it come from the 6-internal bases (ayatana). Because of the affectionate things that tanha come into being. Moment to moment born & die in the state of suffering is called the world (loka). Rounded like a ball is loka. In whatever state you are in become affection to it. And then die without ever fulfilling your hunger & thirst. Die without satisfaction (one of the meanings of dukkha is unsatisfactoriness). Contemplation of impermanence is the way of dispassion.

work
⑦⁴) I ask you to work for discerning the truth. Without knowing it Samsara is long. I will tell the differences between the one who knows & who doesn't know. Someone ^{is} working for the enjoyment of existence & doesn't know the truth. Working for the cutting off existence is knowing the → truth.

The Buddha emphasized the importance of knowing the truth is a simile. If someone who could teach you the truth & making a demand, you should follow it. The Buddha gave an example of ^{the} demand as using 900 spears everyday (in the morning time 300 spears, mid-day 300 spears & evening 300 spears) to spear you & then taught you the truth. These sufferings are incomparable to the samsaric dukkha (The sufferings will be encounter in the round of existences). If you know the first truth free from the sufferings of the 4 painful rebirths (such as hell beings, animals, petas - many different types of ghost, asura). So you all should not take it lightly (What the Buddha had said). It was like a stick threw up into the sky & fell down randomly. (Sayadaw continued to talk the Sutta)

King of the Death is in the khandha. Only by knowing the truth that you'll not pray for it. Path Knowledge is the real refuge. Only Nibbana is free from the torturers. The 5 khandhas exist & ageing, sickness & death also exist in them. So the 5 khandhas are the truth of the cause (samudaya sacca) & ageing, sickness & death is the truth of dukkha (dukkha sacca). Without the 5 khandhas & there will be no ageing, sickness & death. Without them is the truth of cessation (nirodha sacca) & knowing about it is the truth of the path (magga sacca). (Sayadaw continued to teach vipassana contemplation) Whatever is arising/contemplate as dukkha sacca. Viparinama lakkhanam dukkha saccam - The characteristic of Change is Dukkha Saccam - Truth of Dukkha. Feeling, mind & whatever come all are included in this truth which is the contemplation of the Dhamma (Dhammanupassana). On the impermanence, bending your hand arm hand is change (viparinama) & stretching your hand is also change. In sitting meditation, in the beginning if you want to do anapanas (mindfulness of breathing) you can. If you don't & just watching the khandhas. The khandha will show its nature. When it shows up contemplate as disease (rogato). After sometimes the whole body is a blip blip, blip, blip, like ^{the} boiling water. These are not pain & aches. This is the way of tigers watching & catching its prey. Whatever is new arising & catch it. Watching is samadhi & catching is panna. This is the way of watching in samadhi & catching in panna. Its called yugananda method. The method of samadhi & panna going together. Surely you will catch it. Insight practice is watching & catching. Practice to know means impermanence is arresting by you. Impermanence is anica & knowing is magga. Continue the contemplation will become disenchantment. Before you ever seeing other people deaths. Now you are

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seeing your own death. After that you penetrate dukkha & the 5 khandhas disappear. Dukkha disappears & Nibbana appears. Complete to the 8 factors.

With Faith Transcend Wrong View
6th December 1960

[Sayadaw based this talk on the Alavaka Sutta of Samyutta Nikaya & Sutta Nipata. It was an interesting sutta & traced its source to the previous Buddha Kassapa. He only used 2 factors from the sutta; faith (saddha) & mindfulness (sati). Only to faith (saddha) people can start to practise & realize first Nibbana & their faiths become fixed. This stage transcends wrong view & doubt & faith become unshakable. May be in the beginning need some trust & interest in the Buddha's teachings to start for it. A few years ago there was a book in the west called "Buddhism Without Faith". Many scholars criticized this book. "Buddhism Without Blind Faith" is the Buddhist faith & encouragement of enquiry? Without any faith & trust, nobody will have the interest to study & practise, but need to have an open mind. All the Buddha's teachings can be verified by oneself because it came from the direct experiences of the Buddha. of the natural phenomena & laws of nature. Sayadaw gave a very good simile for saddha. A man wants to dig out the root of a tree has to use a tool. The root of the tree is like ditthi (wrong view) & it connects to the water of dugati (the 4 painful rebirths). The branches are like tanha & mana (craving & conceit) which grow out from the root. The tool is panna (wisdom) & the hands are faith (saddha). Without the hands the tool can't dig out the root. Sayadaw also emphasized the importance of sati & its leading all the other factors. Faith can transcend the lower round of existences; i.e. the 4 painful rebirths. By sati can transcend all the upper Saṃsāra; i.e. from human existence to the highest Brahma Gods.]

The Buddha taught Alavaka in the Discourse that to faith could close the doors of 4 painful rebirths. Because of wrong view beings fall into the 4 painful rebirths. With faith can cross over the flood of wrong view (ditthogha). You have to believe surely that it can enter the stream of the path (sotapatti magga). Why you want to practise the Dhamma? You have faith in the Buddha's words & also the words of the teacher, so you are practising it. It has been said that you must discern impermanence & if you practise accordingly will discern it. You discern it because

you have faith & practise it. After discerning impermanence do you have any idea of this is my permanent mind process? Wrong view take it as impermanence. In practice let faith is leading you. Another point the Buddha taught was appamāda - diligence & mindfulness (sati) Dhamma can transcend the 4 floods (oghas). Mindfulness is greater than faith. Whatever is arising (mind states, feelings etc) watching & mindfulness. If you are seeing the arising Dhamma & also will see the ceasing of it. Watching at the candle light & you'll see it going out. As example, mind & greed is arising & you are watching & mindfulness & it's passing away. At that time is there any clinging come in? Without it you are free from the flood of sensuality (kamogha). By watching & observing the mind & body phenomena & seeing impermanence do you want any kind of becoming? Then you are free from the flood of becoming (bhavaogha). If you are let the mindfulness Dhamma leading you & wisdom (paññā) will follow behind it. Mindfulness know the arising Dhamma & wisdom know the anicca. All these knowing are leading by mindfulness. Therefore the Buddha called it Satipatthāna (The function & object of mindfulness)

Time-Consuming & Timeless

Kālika & Akālika

8th December 1960

I Sayadaw based this talk from Samiddhi Sutta, Devatā samyutta. Bhikkhu Samiddhi was handsome & lovely. A female earth-deity (bhummadevatā) saw him in the light of early dawn fell in love & him & planned to seduce him. Samiddhi insisted that he would not abandon the monk's life for the sake of sensual enjoyment. He explained to her, "The Blessed One has stated that sensual pleasure are time-consuming, full of sufferings, full of despair, & the danger in them is still greater, while this Dhamma is directly visible, immediate (akāliko), inviting one to come & see, applicable, to be personally experience by the wise." (The Dhamma is well expounded by the Blessed One + directly visible experience by the wise, are the 6 attributes of the Dhamma) The deity did not understand what he said & asked for more explanation.

He could not answer & suggested her to ask the Buddha. Later the Buddha answered for her & she entered the stream at the end of the talk (become a sotāpanna). It did not mention what happened to Samiddhi. Here one of the interesting point is unwholesome intention turn into wholesome intention & leading to enlightenment by meeting a spiritual friend. Here Sayadaw used [These 2 words, kālika (time-consuming) & akālika (timeless or immediate) to give this talk]

There are 2 kāla (time). Kālika (time-consuming) & akālika (immediate). Kālika is about family & wealth. Akālika is about insight practice. Another way is working for defilement & killing the defilement. People are following kālika & enjoying in it will encounter great suffering, worry & anxiety. If you do akālika all these will end. (Sayadaw taught them how to use akālika before & then kālika) As an example, if you want to drink water. First contemplate impermanence of the wanting mind (desire) & then drink the water, etc.... This is the right way to do things. The Buddha gave this talk to Samiddhi (including the female deity). A deity came to Samiddhi & said to him. "Now you are in your youth & should indulge yourself in kālika (i.e. Sensual pleasure) & do the akālika (spiritual practice) later." Samiddhi → answered to her, "I don't know the time of my death, the type of illness for dying & the place where I have to leave my body. And then also I don't know where I'll take my rebirth after death. So I have to do the akālika before." The deity asked him again & he couldn't answer it. So he suggested her to ask the Buddha. The Buddha said that people took kālika as importance was they were not clear about between concept & reality. They took the mind & body phenomena as me, mine, man & woman. So they suffered for it. Human beings end up in concepts or relative truth that they do all sorts of worldly things (have families, bring up children etc...) If you don't clear about concept & reality there will be no vipassanā contemplation. Therefore find out the reality & contemplate impermanence. At the end of the teaching the deity entered the stream. If you condense the 5 khandhas only have the mind & body. Condense the mind & body again only impermanence. Impermanence is the truth of suffering. If you follow to the ending of dukkha it becomes akālika (timelessness, i.e. Nibbāna).

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Checking for Wrong Views 9th December 1960

After this life & want enjoyment in next life is the view of eternalism (sassat ditthi). If you have done it & will receive it. This person will go there & enjoy the result is eternalism (sassata). After you have done & nothing is happening again. It's just only functional (kiriya matta). It's the view of annihilationism (uccheda ditthi). View it as no any connection. (But for fully enlightened beings such as Buddha, Pacceka-buddha & arahant it's only functional). Everybody has one of these views. With sassata view can't realize Nibbana, but can arrive to good destination (sugati). Uccheda view even can't arrive to sugati but to plane of misery (apaya bumi). These dhammas are for inner investigation. If you don't give up these wrong view & even do the practice can't realize Nibbana. They forbid the Path & Fruit knowledges (magga & phala). If you teach Nibbana dhamma to sassata person he doesn't like it. He is hiding himself in round of existence. Don't want to listen about the cessation of life. They like to realize Nibbana slowly. Some people are very poor & have a lot of suffering & sorrow in lives. That death is the only solution to them. Their philosophy is only born once & only die once & prefer the cessation of life. So they are uccheda people. They want to listen about the cessation of life. Both of these people are wrong. Because of the craving for becoming (bhavatanka) sassata people don't like Nibbana. Wrong view is preventing them to realize it. They love to listen the enjoyment of life in the sutta discourses. For uccheda people when they listen vipassana dhamma & prefer the cessation of life without understanding the cessation of dukkha. Both of them are not in the middle way, but inclining towards each polarity (i.e. eternalism & annihilationism).

I will talk about their nature. Sassata people believe in this life & after life. Doing wholesome actions & abstain from unwholesome action. If the Buddha & Disciples taught them satta dhamma & difficult to transcend dukkha. Because they take enjoyment in the becoming.

uccheda people believe in this life & next life (my understanding of uccheda view is not believe in after life. May be here Sayadaw referred to Buddhists who had uccheda view) & prefer the cessation of life. They are not doing wholesome actions. Dare to do unwholesome actions. But if they have the chances & listened listened to the teachings of the Buddha & Disciples quickly renounced their wrong views. Worked hard to realize Nibbāna quickly.

The one in the middle way has these knowledges. He has only 5 khandhas & These are impermanence (anicca), suffering (dukkha), not-self (anatta) & foulness (asubha) Dhamma & truth of dukkha. By analyzing the khandhas - knowledge & seeing their passing away - blips. By seeing the arising Dhamma is free from the annihilationism (uccheda) & seeing the passing away Dhamma is free from eternalism/eternalism (sassata).

The person in the middle way free from both wrong views. He is not accepting the views of permanence & extinction. In the world (loka) there are the only existence of the arising dhammas & the passing away dhammas. There are no eternal & annihilated phenomena. Before people had sassata view because they didn't see the passing away dhammas & had uccheda view → arising phenomena. Before they didn't have these insight. Therefore only by discerning impermanence that will be in the middle way. As an example you can use your fingernail scratch on your arm. You will find the feeling arising & disappearing. The object of contemplation is impermanent & the knowledge which know the object is also impermanent (here feeling & the knowing mind). This is the main reason why I myself has taught you for many years about these things. Only by discerning impermanence before that will follow by disenchantment after. If you don't discern it & will be follow by pleasure. After the disenchantment do you have any desire about it? Seeing impermanence is the knowledge of As it really is (Yathābhūtam Nyan), the knowledge which drive away sassata & uccheda). Continue to contemplate & become disenchantment towards the phenomena is Nibbida Nyan (disenchantment of the arising Dhamma & →

The passing away dhammas that sassata & ucceda cannot close near to the mind). This knowledge is beneficial to the Path Knowledge. By disenchanting to the khandhas is also to all the khandhas of 31 realms of existence. Also it's knowledge of disenchantment to cemetery. If you have the khandha you have to look for a cemetery to bury it. When arriving to this knowledge even you are disenchanted to the process, continue to contemplate without giving up. If you are disenchanted to someone you don't want to associate or live in this person. Then the 8 path factors arise, & the khandha disappear. Dukkha sacca disappear & nirodha sacca arise. This is the Deathless Nibbana. If you know ^{only} dukkha cease ^(not abiding) & free from ucceda-ditthi. Sustain attention on the khandhas. ~~at the same time you are discerning impermanence~~ ^{From the} ^{of} ~~can~~ make a decision that you are at the entrance door of Nibbana. But don't be satisfied in it & continue for contemplation. Becoming disenchantment you are closer to Nibbana city! Continue to contemplate until penetrate the arising dukkha & the passing away dukkha, Then the 5 khandhas cease. Dukkha cease is Nibbana. From the time you are discerning anicca & making a decision that you will realize Nibbana.

Wrong Views & Characters

9th December 1961

perversion

Wrong views come from perversion (vipallasa). Sassata nature is taking enjoyment in the life of existence. So it's far from Nibbana. Ucceda nature don't appreciate Nibbana. Sassata don't like Nibbana.

— prefer to be nothing is happening again. They believe in born only once & die only once in life time. It doesn't make any difference to them. People have these wrong views must practise for themselves to see the reality. The reality & the knowing have to be fit together. The body whenever you observe it exist only anicca, dukkha, anatta & dukkha sacca. If the reality of the body & the knowing mind are fit together, it become cakkhu mantosa passanti - the person in eyes can see it.

If not you were born in blindness & die in blindness. This was said by the Buddha in the Udana Pali. Most Buddhists die without seeing impermanence but they know that born once & die once in one lifetime. These people born in the darkness & die in the darkness. They can't revolt the perversions (vipallasa) that they are crazy & blind. This body exists as impermanent phenomena not seeing this is blind. But we take the not existing things as my son, my wife etc is crazy. So don't want to become a crazy & blind corpse. If you want then the king doesn't go to the heaven & the monk doesn't fly up to the heaven. (These usages in Burmese language are respectful ways of saying about the king & the monk passing away). Both of them suffer in woeful plane (apāyabhūmi; because of wrong views) and fall into the earth (i.e hell) (And then Sayadaw told the story of a group of blind brahmins and an elephant). All of them didn't know the whole elephant. In the same way human beings only know the outer forms as son, wife, etc. But they don't know what happens inside & later die. They die as crazy & blind people. Even you are a 2 rooted person if you can practise & discern impermanence then you will finish your goal in next life. (Regarding 2 rooted person in some of Sayadaw's talks can't discern anicca. May be it referred to the highest levels of anicca, or some of his listeners were already discerned anicca. So he encouraged them to continue their practice. Anyhow yogis should not concern about the Dhamma duty or procedure. He should concern only practise tightly & checking his mistakes & correcting them). If you don't work for practice, next life also will born in the darkness & die in the darkness again. You are not only living in the darkness but also crazy. Without cure your blindness & craziness even a Brahma god ^{can become} becoming a pig & an Universal Monarch can a dog (anything can happen to a worldling). Everything was happening before to a living being but except ~~experience~~ Nibbana (Because Samsara is very long)

A person is going randomly not in the middle way but in the extreme. The 2 extremes are not free from ageing, sickness & death. And also can't find the way of freedom. Without cure the blindness & craziness will be never in the middle way. Beings are moving like an earth worm. A chicken is waiting in front of him. It doesn't know about this & going towards the chicken. Therefore becoming the food for the chick.

In the same way living beings are eaten by the King of the Death. You can smile only when you are in the middle way. You can smile after seeing impermanence, disenchantment & the ending of the conditioned phenomena. Without these is only the smiling of a blind & crazy person.

Perversions of wrong views (*ditthi vipallasa*) over power us that we are ^{always} ~~going on the~~ towards the path of death. If you are looking at it & knowledge this khandha is dying for many times within a day! So someone became a sotapanna. The Buddha referred to him as *aloko udapadi* - got the knowledge of light. It will only become bright by getting the seed of Path Knowledge. After discerning anica getting the knowledge accordance to the truth (*saccanulomika nyan*). This knowledge become mature will see the real *sukkha*. It's difficult to talk people to appreciate these things. What they prefer is the path to good rebirths, because they have perversions in them. If your eyes can see then you are in the middle way. You discern impermanence it become the seed of a noble being (*cariya*). Most of us took rebirths as animals in our past lives because human existences were difficult to obtain (Some yogis could discern their past lives also support this point). Therefore the Buddha said that we should be disgusted & loathed to this khandha. If you have the khandha & even will not kill by others must bite to death by the 4 snakes within it (And then Sayadaw mentioned how the 4 great elements change in the body & lead to deaths).

The Buddha explained the characters of blind & crazy people. People held the view of permanence (*sassata ditthi*) believe in next life & the result of good & evil. Prefer to do good & afraid of evil.

May be you all think him as a moral person. Even if he meets a good teacher stay away from practice to realize Nibbana (There was a close disciple named u Mya, a wealthy business man. If he had the chances to meet Sayadaw never stayed longer, ^{but} only a few days for his talks. Sayadaw always asked him to stay longer for practice but neglected & died unexpectedly). These people (sassata) even they met the Buddha would not do it & giving up their views. Their faults are small but very difficult to transcend dukkha (most later Buddhists are this type. They have bhava tanha & encourage others to do the same) They are very reluctant to cutting off the khandha process. They can't giving up their sensual pleasure. They are gentle nature. Pretend to be moral people & don't want to come out from the round of existence (vatta). Therefore it's difficult to help them for liberation. It refine & difficult wrong view. Like the head hairs of a small baby difficult to shave. The faults of uccheda people are heavy, but they are easily to give up their views. They believe in life & kamma but don't want to cultivate wholesome actions. They can do unwholesome things. If they listen to talks & have faith in it easy to transcend dukkha. The difficult thing is most of you are sassata people. If you have the eye sight both of these views will fall away. Uccheda people even at the utmost can make a vow to become a bodhisatta. Between the two views, uccheda person is more closer to Nibbana. If you discern the impermanence ^{view} of any khandha both wrong views are gone. Seeing the arising is uccheda, the passing away is sassata view & both will fall away. So impermanence is very beneficial. Go & study the Pali suttas, most of them were talking about the rise & fall (ubaya & vaya), i.e. impermanence. Why is that? Because it can revolt wrong views. Now, you have encountered the Buddha's Teachings must do this task.

If not you will incline towards one side. Therefore I have asked you very often that do you discern impermanence? The same as do you have the eye-sight yet? It doesn't mean to see all of them. Here feeling arise & then not here. Mind arise & then not here. To know the overview of it. These are important so that I have to tell you. Even in the past lives before you might be meet ^{one of the} Buddhas but one of these wrong views prevented you from liberation. Distinguish by characters sassata person is lust temperament (rāga caritta). Uccheda person is hatred temperament (dosa caritta).

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If he doesn't want to do something whatever reason he'll not do it. They are blunt people (If they have faith in the Dhamma can give up their lives for the practice) They are sharp & sassata people are soft. The Buddha taught a lot of things in details, & nothing was left behind (The Buddha never had a secret teaching or left somethings behind for others to discover). Even in the end he allowed the monks to adopt some of the minor rules for the practice. All of you are understanding the Dependent Arising very well (Sayadaw taught many years to them by using D.A.). So don't doubt about if you are in the middle way or not? Dependent Arising teach you the cause & effect of the impermanent phenomena. So you are in the middle way. Only you ~~are~~ need to take care of it ending.
The khandha like the flowing water always in the impermanent states. It tell you only these. It's like as you are watching at one of the place of flowing river. The upper ^{part of the} water flowing in & the lower part of the water flowing away. The ceasing of rise & fall (udaya & vaya) is Nibbana.

The Wise & the Fool 11th December 1960

In this talk Sayadaw was using the first verse of the 38 highest blessings - mangala Sutta for the teaching. Not to associate with fools; to associate with the wise; → to honour those worthy of honour". A fool (bala) doesn't mean a person is foolish but for the Dhamma latent in the mind. In the same way the wise (pandita) also not a person but the Dhamma. The mind has ignorance (avijja) & become a fool. The mind has knowledge (vijja) & become the wise. We have to decide by the Dhamma latent in the mind. Association with what is good become wise & bad become a fool. Not knowing is ignorance (avijja) & foolishness is sankhara (karmic formation). Take the 5 khandhas as man & woman who are not exist is foolishness. Contemplation of the impermanence of the khandha is wise. By dying in this way is worthy of honour (puja ca pujaniyam). Someone dies by clinging to the khandha as a living being is the corps of a fool. If you associate with impermanence will realize the incomparable Nibbana.

Samsara and The Hindrances
13th, 17th to 21st December 1960

(1) How we were living in The round of existences? (Samsara). Talking in The relative truth of person & living being we were wandering-on by changing heads, such as from human head to dog head, pig head etc. In accordance in The Dependent Arising we are revolving around by birth, ageing & death (jati, jara & marana). This is dukkha machine turning around. We don't know how to remove away The covering up phenomena. So samsara is very long for us. There are The 5 hindrances cover up The Dhamma & wisdom can't penetrate. These are The Dhamma hinder The Path & Fruit knowledges. Even meet the Buddha, Dhamma & Sangha & can't remove them Dukkha machine is turning around. The mind process appear at The heart base. If The blood of The heart become muddle then The mind is also. If The blood become clear & The mind is also. And then The knowledge become clear. The Buddha used some similes to explain The hindrances. For greed (loba) a bowl of colour water. Originally water is clear. In The same way bhavaṅga citta (life-continuum) is clear. The heart blood also clear. There are 8 types of greedy mind, as an example with wrong view & without wrong view etc. If the mind is clear like the pure water can discern impermanence in The khandha (i.e free from The hindrances). An itch arise & passing away, hearing arise & pass away, smell arise & pass away, Thought arise & pass away. All are passing away. If you don't discern it then mixed in hindrances. Therefore nyan (knowledge) doesn't has The chance to come in. The same as you can't see your own face in The water. Anicea, dukkha, anatta & asubha phenomena can't appear. In accordance in The way of mindfulness (satipatthana), if loba mind come in first contemplate its impermanence. After that you'll see The impermanence in The khandha. Therefore the Buddha said that forgot what one had learnt (with hindrances) & remembered what one had forgotten (without hindrances). If the loba mind arise & don't know how to remove it, connect to clinging (upadana) & revolving The samsara. If you know how to seal in it then become vipassana. And then continue to discern The impermanence of whatever one is contemplating. Some blame their paramis when The hindrances come in. It's nothing to do in The paramis but don't know how to seal in The hindrances. These are arising now, but They don't know & say what They think about it.

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(12) There are 2 types of Dhamma. Dhamma of the outsiders & Dhamma of the Buddha. Vipassana is the teaching of the Buddha. Can be practise it you need a good teacher. If you meet a good teacher the path factors will be develop. Meeting a good teacher is like dawn arising. Developing path factors is like the sun arising. Without These 2 factors all beings are under the darkness. Therefore They are becoming born, live & die in the darkness. This is under the influence of ignorance & craving. According to the Dependent Arising arrive to the 4 woeful planes. I'll talk about the hindrances the Buddha taught to King Ajatasattu. If greed(loba) arise in the khandha it's someone in debts. There is no free time & the mind become unhappy. We can contemplate to find out it's like a person in debt or not. we establish a family, wives & children increase. They are like money lenders. You have to work for them. It's like repay the debts. This debt has to be pay until your death. Even you are dying & want to continue to pay the debt. The Buddha taught you to give up greed. But you all are keeping it to you. So you all are not Buddhists. How to free oneself from slavery? We love ourselves most because don't know the faults of the khandha. We love the khandha most. So practice insight on the khandha. Divide the khandha you get 5 of them. Wanting to kill tanha (craving) Contemplate feeling (vedana). Why? Because vedana condition tanha (vedana paccaya tanha). When feeling cease, craving also cease - vedana nirodha tanha nirodho. Then you are free from the list of the slave. The time you are not practising is a slave mind. Contemplate the 3 feelings (pleasant, unpleasant & neutral feelings).

(13) (Sayadaw continued to talk on greed) To vomit out greed inside the khandha must feed the medicine for vomiting. This medicine is insight path factors. Every time greed arise contemplate its impermanence. After That continue to contemplate the khandha where loba is hiding. If loba is staying in the heart longer the slave life is ^{that} longer. Right view is the medicine of vipassana for vomiting loba. (After Sayadaw talked about men working for their wives in a very humorous way. Compared them as oxen). There is no disease bigger than greed. No medicine can cure it, only by the medicine of the Buddha.

Hatred (dosa) is like a person who has disease. It start from the beginning to mature stage. Therefore have to be contemplate in its beginning stage. The commentary mentioned that people who are hatred nature they become old, sick & distress earlier before the time come ~~get~~. This come from wrong view & contemplate impermenence (Sayadaw told the story of Theri Padacāra) Without overcome dosa can't contemplate other things. After extinguish it contemplate the khandha which dosa rely on. In the Majjima Nikaya dosa is like a frog. If you poke it body to a stick it become bigger. According to Dependent Arising, dosa start at the end; i.e dosa, soka, parideva etc. Without knowing dosa arise including ignorance to it. Because of ignorance start Dependent Arising in the beginning. Therefore dosa arise people suffer at the present & in the future. This disease can be cure to metta (loving kindness) & if you can't then use vipassanā. At that time not easy for metta to come in. Contemplate impermenence is the best way.

Sloth & torpor (thīna & mīdha) is like a person in the prison. This person doesn't know what happening outside the prison. These dhamma are more terrible than others. In the place of not knowing it's number one. Angry person knows to his anger. In the same way greedy person knows his greed, and may be even can't overcome it. Both of them can contemplate lobha & dosa. But sloth & torpor can't do it. Therefore it's like in a samsaric prison.

(14) People who do regular meditation practice & have the habitual action (ācīnna kamma) near death & die to smile on their faces. In daily life whatever actions & movements we are doing wrong view & craving (dītti & tanha) are always going together to the khandha. At that time we can't never see the changes within them. By using the methods the Buddha & teachers giving us to watch & observe will see the changes in the khandha. At that time khandha & wisdom are going together. By seeing the ugliness of the khandha it become undesirable, disgusting & disenchanting. Continue to contemplate become disassociation to it. In this way Path knowledge will arise. After that you can smile near death or can continue for the higher level of Path knowledges.

Restlessness & worry/remorse (udbhava & kukkanca) are like a slave. When the mind is restless it never follow our wishes & desires. We have to follow behind the restlessness. It's the same as a slave

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follow behind his master. Also like bees making hive on a dog's tail (This is quite a strange simile & funny indeed). Contemplate the impermanence of the restlessness. After overcome it restart to the original object (e.g. vedana, mind etc.). Kukkucca has 2 mind states. Remorse to unwholesome actions one had done before. Worry to wholesome actions one has not done yet. These mind states come in during meditation & dying moments (Sayadaw told the interesting story of Tambadantika the executioner in the Dhammapada Text)

(15) Already translated before as "Remorse/Worry & Dying" (20th December 1960)

(16) If someone ask, "Where you came from?" Every one will say that from my mother's womb. But the Buddha said that birth was the truth of suffering (jāti pi dukkha saccā). So the right answer was came from dukkha saccā. And then ask, "Where are you living now?" The answer will be in Mandalay, Taung myo (Taung myo is a small city south of Mandalay, also known as Amarapura where Mogok Sayadaw's monastery is situated) Ageing is the truth of suffering (jara pi dukkha saccam), so we are always living to the truth of dukkha. If we don't have the truth of the eye thinking all these as good coming & good living. Vyādhī pi dukkha saccam - Sickness is the truth of dukkha. We think we are healthy but always living to illness. Again we know death is the truth of dukkha - maranam pi dukkha saccam. Therefore we come from dukkha, living to dukkha & die to dukkha. The functions of the khandha are only these things. In the whole round of existence we are wandering-on to the truth of dukkha. Never to happiness between them. All these happen because of the covering up by hindrances (nivarana) that can't see the way of freedom. So turn around the dukkha machine is nivarana Dhamma. We can't meet the Buddha & Dhamma is also by them.

^{where it's} Doubt (vicikicchā) coming from? Let us find the cause. In the mūlapanna-sa the Buddha said that it came from not paying attention to what should be pay attention & paying attention to what should not be pay attention. Come from unwise attention (ayonisomanasikāra). Wrong view is delusion Dhamma (moha). It's including in the 12 unwholesome minds. Only can destroy wrong view & doubt will realize Nibbāna. After they have gone can realize the other higher Path Knowledges. The seeds to woeful plane are destroyed.

For the development of wise attention it need to associate ī The wise & listening Dhamma talks. There are 3 kinds of doubt concerning for oneself. Where are we coming from? What happen to us ^{you} know? After death where are we going? Every day what ~~we~~ all are doing is like a sky walker walking on a tight rope which is nearly falling apart (A very good simile to warn Buddhists & other faiths who have the fortunate chances to come to this human world & doing foolish & stupid things) If your wrong views are not destroyed I have to always warn you of its importance. If you can't dispel doubt then wrong view can't fall away. Without it falling away can't free from the wandering on in the painful planes (apaya-bhumi). Therefore They are (ditthi & vicikicchā) more dangerous than the atomic bombs fell in the Hiroshima & Nagasaki cities. These atomic bombs make you die only once. But they make you die for many times. (Sayadaw was using the Dependent Arising to explain the 3 doubts mentioned above) From the fruits of ignorance & karmic formation (avijja & sankhara) the 5 khandas tree grow out. From the tree bears fruits. And then from the fruits a tree grows out again on & on without end. Therefore we have to deal ī the present tree the khandha & make it not to bear fruits again. Don't listen to this talk just for merit, but to remember for knowledge & practice. If doubt come contemplate impermanence. By contemplation ignorance become knowledge (avijja become vijja) & karmic formation & rebirth consciousness not arise. Without the seed no tree grows out (Here the seed is rebirth consciousness & the tree is the 5 khandhas). After that contemplate the 5 khandhas.

(ii) Doubt is like a person going on a journey. If you are having doubt in the practice like a person going on a journey. And having doubt on the teaching of Dependent Arising such as concerning oneself of the past, the present & the future. According to the Abhidhamma there are 8 doubts. To say I have to end my talk on the hindrances & will talk on the Dependent Arising in the wider sense. Having doubt on the khandha develop ignorance & karmic formation (avijja & sankhara) wandering on like a circle. Ignorance & karmic formation → khandha → khandha → ignorance & k.-formation → khandha....etc... on & on (This is the condensed form). Therefore the Buddha said you can't find the beginning of a being or samsāra. If you ask the cause of it then can be answer.