

Wrong View on Kamma
21st & 22nd September 1961

If you can contemplate the 5 khandhas as these are not me, not I am & not mine, craving, conceit & wrong views will fall off. And if you discern impermanence & there is no me, no I am nor mine exist. The Buddha in The Dhammapada & other suttas taught us as kamma-actions were following like a shadow (wholesome actions, & unwholesome actions as a cart following the ox). Therefore we had to rely on kammas like father & mother.

So most Buddhists are thinking kamma not perish. Influence of bhava-tanha-craving for becoming & someone hears the 5 khandhas are not-self & rely on kamma as stable (In the Punnama Sutta, a monk listening to The Buddha's teaching on anatta & thought like this). If the Buddha taught people directly as kamma was impermanent & they would take it as without result. Therefore he taught them in similes as it followed like a shadow, etc. Kamma is also impermanent, dukkha & anatta. It's volition-cetana. Cetana is sankharakkhandha - aggregate of volitional formation. Its arising & passing away, so it can't follow. If you take it as following you & become eternal view - sassatia ditthi. The monk in the Sutta had bhava-tanha-craving for becoming. And when the Buddha said the 5 khandhas were not-self & became fear of without an experiencer. So he took kamma as self-atta, because he didn't appreciate anatta. Therefore Buddhists have sassata view on kamma.

There is the karmic energy or power leaving behind for the result, but it can't follow. Therefore the Buddha had to talk about its result. Taking the simile as directly will misinterpret the Buddha. If we don't know how to teach & it becomes wrong view. And also don't know how to interpret it becomes wrong view. (These 2 ways of teaching can be found in the Anguttara Nikaya) If don't know how to interpret it & the preacher has wrong view first & later the listeners. Therefore giving talks are not easy. Taking kamma in wrong view is not a small matter. The whole country have this view. Taking the kamma-sakta nyum in wrong view. This knowledge can't dispel wrong view. For an example, I do it so I get it. But if take kamma as fruitless or no result & become ucceda view. For this reason the Buddha taught it in similes. The reason for it can't follow is; after death consciousness, mind & body cease here.

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Because of the karmic energy, next mind & body arise. These 2 of mind & body are not the same one & not a different one. But they have cause & effect connection. From here (This side) not a bit of it follows there (the other side). The old one ceases & the new one arises.

I have to talk about this because everyone makes mistake in this matter. (Sayadaw retold the Punnama Sutta in the view of kamma)
Why we get the khandha again? The desire of wanting the khandha in the ^{mind} is not empty out & we get back the khandhas again. Because of the wanting mind we get back the khandhas. If you don't want & you don't get it. Volition - kamma is permanent-nicca. Except volition is impermanent. The monk in the sutta took it this way. This is called ekicca sassata ditthi - partly eternity & partly non-eternity view. The Buddha said, if someone has one of the wrong views & couldn't realize Nibbana. Because his mind is not clear & confused. I don't want to speak about the views of Christians & Mahameydis (muslims). This is the wrong view of Buddhists. A black spot on a white sheet. It's like a shadow following a person. The 5 khandhas of human being are mind & matter. And the shadow is kamma. The shadow is permanent. Contemplate volition as impermanence & tanha dies. Cetana (volition) is including in the sabbe dhamma anatta - all dhamma are not self. Again kamma not follows a being & it falls into nucheda ditthi. Have to understand the sutta teachings as indirect way & to understand directly is the Abhidhamma teachings. It's anantara paccayo - proximity condition. Between the cause & effect, no other thing exist. This side is kamma & the other side is result. This side of kamma has ceased here. Giving — some karmic — of the kamma on the other side. It's not following to the other side, but giving the same karmic result. If you know kamma is not following to the other side & sassata view dies away. Again knowing as giving the same result on that side dies away. & nucheda view dies away. In this way 2 wrong views fall away.

The Source of Great Sufferings

4th October 1961

The Buddha urged us to destroy the source of hell root, the identity view - sakkāya ditthi. Many types of mind arise in conditions. We take them as my mind. Whatever of the arising mind & don't take it as I-making. Desire to eat something arises is a type of mind arises.

— — sleep — — — — — — , etc. Whatever mind state arises & making note of them as in the same way. If you know them as arising in their own matters. And it become evidence that these are not me & not mine. It's the most important for the me & the mine to fall away. If the me falls away & wrong view-ditthi is falling away. If mine falls away & the craving-tanha is falling away. If you ask; "How we do it?" Everytime mind arises & you must know it as not me, but only mind arises by conditions. If you know every mind arises & wrong view falls off. What I am saying now is easy. With yourself & you forget it. (not know or lost mindfullness when it arises). When the desire to sleep arises & it becomes I want to sleep. Don't mix in the me. Knowing it as a sleepy mind arises. If you mix it up & become wrong view. In you only one mind after one mind is arising. If you are knowing them as such & it becomes insight for dispelling wrong view. This is not the insight of anicca & dukkha, but a person or a being is disappeared. After I'll dispel your doubt. Now is still in the stage of dispelling the identity view.

It's still need to dispel eternal view & view of annihilation. Note these point carefully. Only a Buddha has arisen into this world & had the chances to hear about it (Except a Buddha & nobody can teach them. Therefore wrong views are very deep rooted in every living being. Therefore the Buddha said the permanent homes of living beings are three woeful planes)

If you are making something which is not me as me & it'll connect things. How does it connect? You are making other things as my son, my wife, etc. The disease of wrong views will develop. You are thinking the arising phenomena ^{this} is me & the other things as mine. Note them seriously. Because of killing father & mother, cheating & deceiving others people belongings, etc & all unwholesome dhammas develop from wrong views. So we have to destroy them first. It's true as the source of hells.

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I am worrying all of you will fall into hells & helping you to cut off this root. After craving to eat tanhā arises & the big tanhā of clinging arises as I can't control it. There are 2 kinds of tanhā. Tanhā of thinking & clinging. After that the task of effort - kamma. These 3 Things exist everywhere (i.e. without contemplation). ① Tanhā paccaya ② upadāna paccaya ③ kamma-bhava paccaya jati. Paccaya means condition. Without any condition & can't arise. I am explaining clearly. These 3 points are the main factors. Have to remember these 3 points. From all the 6 sense-doors; these 3 points are in line. Paccaya means the cause condition (the result without break). In the process of tanhā paccaya upadāna; after tanhā ceases & upadāna arises. Why tanhā has to cease? Paccaya is the cause & which cause? The cause of the dhamma which has ceased before (here is tanhā). With the condition of tanhā & upadāna arises. After tanhā has ceased & leaving the cause of condition behind. So tanhā has ceased but let upadāna arises. This is nothing to do I reciting by heart of the text. Tanhā has the cause. It has the cause to let upadāna arises. Is't arising automatically? All our minds processes are going on like this, by the front causes. The front cause & the after result have connection. In this way free from ucceda view. Cause & effect are not cutting off. Ucceda means cut off. You may think to the contemplation of anicca, dukkha & anatta will realize Nibbāna. If hinder by this wrong view can't realize it. After clearing it away & will realize it. And if not you wouldn't

In the time of the Buddha, some monks without clearing away these views & practising & couldn't realize Nibbāna. Because hindered by wrong — . Even though tanhā has ceased & leaving the power behind & the result of upadāna arises. From the time of you know these things not go to painful births (According to some of Sayadaw's talks only for next one or two lives. Especially for his lay followers listened to his talks every day) This is not a small power. If you discern the passing away dhamma (i.e. impermanent) & free from identity & eternal views. Although tanhā has passed away & seeing upadāna arises & free from ucceda view. Everytime knowing the above dhamma & free from saṅkheya ditthi ① — — — — passing away dhamma & free from sassata ② — — — — continuous ③ — — — — ucceda — — — — So everytime seeing impermanence free from 3 wrong views (①, ②, ③)

I'll continue to talk about it, if you are not clear. Because it's the seed of hell. Not kamma sends you there. Dīlthi - wrong view sends you there. Taking tāmā as me, upadāna as me & kamma as me. There is no me but you take it as me & falling into there (hells). But you are thinking as by unwholesome shammas send beings there. It's by the order of wrong views. After dīlthi is destroyed & kamma can't do anything. (Sayagdaw gave the simile of the judge-dīlthi & the executioner-kamma). Therefore dīlthi is more fearful than kamma. In the suttas the Buddha said that freedom from the apayabhrūmi was abandoning of dīlthi & doubt. Not mentioned abandoning of kamma. But you all are talking as by kamma.

The Important of Anicca (no date)

You all have been listened to shammas (Sunnata shammas, sausa shammas etc) You understand them. Also seeing impermanence. With the cessation of contact (phassa) & feeling (vedana) ceases. For e.g., bitten by mosquito & become itchy. Bitten by mosquito is contact & itchy is feeling. Phassa paccaya vedana - Contact conditions feeling. No mosquito bites you & the itch also ceases. Phassa nirodha vedana nirodha - With the cessation of contact & feeling also ceases. With the cause conditions & results arises. With the cause ceases & the result also ceases. You have to understand these things without any doubt. Then your wrong view falls away. Even though you die in the painful feelings - dukkha vedana & no need to afraid of it. Because during your practice wrong views & doubt fall away. You get the purification of view & doubt. Dīlthivisuddhi & kāmakhāvitaraṇa-visuddhi. It was falling away in the insight knowledge. Still not in the Path k. yet. When you are seeing impermanence the body not disappears. Only in the cessation of impermanence & the body'll disappear. Wrong view & doubt are the 2 shammas send being to painful births. Therefore I advice you to die courageously near death (i.e, discerning impermanence in practice) Yesterday talk I was leaving this point. So today I am adding it here (Yesterday Sayagdaw gave a talk one based on the Sotānugati Sutta of Anguttara Nikāya.)

Today I'll continue to talk from the Samyutta Nikāya. Why the Buddha entered into parinibbāna (i.e passing away)? Because his direct disciples were not left over anymore (i.e Buddha's Veṇeyyas) (From the Pañcavaggi - the first 5 disciples to his last disciple Subhadda were only needed his direct helps). But there are still people in their own teachers (This is also one of the reasons the Teachings still exist)

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It's necessary to have the ears to listen & has someone can teach. Near the end of his passing away the Buddha reminded us that mind & body dhammas were had having the nature of arising & passing away. Therefore did not forget them. I also teach impermanence. The Buddha taught them for 45 yrs. Only by seeing impermanence can realize Nibbāna. Impermanence is dukkha saccā.

By penetrating of dukkha saccā & realize Nibbāna. Your body also ^{is} impermanent. If you looking at the 31 realms of existence will only see impermanence. Not seeing impermanence is like a blind person. Your reliable Dhamma is impermanence. If you discern impermanence very well & will realize Nibbāna, in this life. If this not happen & will be sure in next life. The Buddha gave this guarantee in ^{the} Sutta in the Anguttara Nikāya. If you discern impermanence greed, hatred & delusion never arise. The Buddha never taught as anicca paccaya lobha, dosa, moha - impermanence conditions greed, hatred & delusion. If you are discerning impermanence & become jhana paccayo & magga paccayo.

It has the 5 path factors = 3 samādhi factors + 2 pāññā factors. If you do only jhana & no wisdom factors. By doing pāññā & including jhana. The practice I teach you include jhana & pāññā together. Every vipassanā contemplation jhana & magga are together. Outside the Buddha's teaching (sāsana) only jhana exists. Inside the sāsana don't do this only. Jhana & magga has to be combined.

Someone practises jhana establish the object of contemplation. For the asubha object (loathsomeness) not let the asubha disappears. For the pathavi object (earth) not let the pathavi disappears. Therefore jhana itself not let leads to Nibbāna is clear.

The way of

Jhana & magga together were mentioned in the Samyutta & Anguttara Nikāya, as yugananda way. Jhana is samādhi & magga is Vipassanā. Samādhi has to straighten it. And Vipassanā has to discern it. In the 5 jhanic factors not include magga. Straighten the mind towards vanishing phenomenon is jhana. And to discern its vanishing is nyan (rāna). It's the way of jhana & nyan. In front is arising & vanishing. And following behind is jhana & magga.

What is the benefit of discerning anicca? It's moring out kilesa.

If not seeing impermanence & the mind ^{is} with latent kilesa. Devadatta had swallowed by the earth was heavy & kilesa. Not because he was fat. your khandha boat is heavy & kilesa. You have to cut out the kilesa for its lightness. In this way your khandha boat will become light & can cross over the tanhā river to the other shore. I am urging you everyday to contemplate impermanence. Because I am worrying that you'll swallow by earth. Do you have any pity for yourself? Except this job there is no other work can free from it. The Buddha taught the way in samādhi & follow in pāññā.

Wholesome Kamma & Knowledge

9th December 1960

[This talk was given to a couple came to stay in Sayadaw, practised under his guidance. The husband first met Sayadaw & later introduced his wife to him. So here Sayadaw encouraged her in the practice. Later they gave up their business & very close to Sayadaw until he passed away. The husband U Kayar Thein knew his own death 6 months before.]

Desire of wanting to become a woman & will become a woman. To become a man also the same. Has sharp knowledge (nyan) or not is nothing to do in — or a woman. It relate to your past lives when you were doing good kammas combined in nyan or not. To meet a good teacher & having — in nyan; These 2 factors are very important. These were mentioned in the Samyutta Nikaya. Associate in the wise can become a sotapanna means that kamma is a different thing (Here Sayadaw emphasized the main point & not reject the wholesome kammas). The kammic result are related to kamma. To get Path & Fruition knowledges are related to nyana. For e.g., the laywoman Visakha became a noble person (sotapanna). But her husband Punna was not. He had only good kamma & without nyan. Again layman Visakha (not Visakha) & his wife Dhammadinna both of them had good kammas & nyans (Visakha was anagamin & Dhammadinna was arahant) (Sayadaw told the story of Vajira bhikkhuni encountered in māra - the Tempter). Having somadhi & following in knowledge are important. It's nothing to do in as a man or a woman.

After that going onwards in the 3 stages of knowledge. Today I'll talk about the process of the practice; ① Intellectual understanding ② Contemplation ③ Abandoning (study, practice & realization). For the intellectual understanding, can be measured is the body (rūpa) & can't measure is the mind (nāma). For the 4 mind aggregates have to contemplate the most prominent one. (e.g., if feeling-vedana is prominent, then contemplate vedana, etc) Mind & body are arising together. If form arises contemplate form(rūpa), — arises & contemplate mind. Contemplate the most prominent one. For e.g., in a pot of soup; salt, oil, sweet, etc. are in there respectively. If the salt is prominent & you feel the salt more, than the others. — form arises & know it as form. If mind arises & know it as mind. For e.g., if you put your foot down & pathavi-earth element is prominent, & feel the heaviness. If you lift it & air element is prominent & feel lightness.

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If you are discerning anicca & it's developing into insight. It's titana parin涅-
full understanding by contemplation. This knowledge is most important.
you have to know it thoroughly i The practice. In this way contemplative
knowledge become success. First discerning of arising & passing away,
& then dissolution, after that developing into disenchantment. At that
time don't stop at it. If you stop it & knowledge will go down.
With the disenchantment I am urging you; concentrate in the contemplation.

(rearrange the sentence - ① + ② + ③) After that will develop into to the knowledge of watching it like an alien (i.e., samskarupekkha nyan - knowledge of equanimity towards formations). At that time watching it like an alien. It'll appear as watching at your own dukkha nature. This is not from other saying but your own practical knowledge. These are knowledge of right seeing. It's dukkha sacca - the truth of disgusting & useless. With continue contemplation & affection on the khandha & the self view falls away in a blip. From behind clinging & action & wrong views are cutting off. Why? Because of knowing dukkha sacca. Khandha disappears & leaving behind the contemplative mind (nyan). And not seeing dukkha anymore. Just only seeing dukkha nirodha - cessation of dukkha. The cessation of dukkha is nirodha sacca. The Path k. is called pahana parinna - abandoning to full understanding. After the Path k. ceases & 2 or 3 Fruition knowledges arise. After they cease & reviewing knowledge arises. No dukkha anymore. This is reviewing dukkha. The Path k., Fruition k. & Reviewing k., all are seeing no dukkha. If you see it in line (serially) & enter the Stream (sotapanna). So these 3 ks seeing Nibbana. Because of their powers the door to painful births are closed (i.e. Apaya bhūmi).

Wrong View, Dukkha & Nibbāna

10th October 1962 (1960)

Whatever arising in the khandha; for e.g form (rupa) arising is dukkha arising. Form passing away is dukkha ceasing. Feeling (vedana) _____
Feeling _____. If you are doing this a person or a being is disappeared. In this way free from wrong view. (Sayadaw continued to talk about the 8 causes for wrong views to arise) ① Not knowing khandha arising have wrong views, or not knowing about the khandhas. ② Avijja - ignorance wrong knowing, wrong knowledge causes wrong views to arise. ③ Because of contact (phassa)

④ With wrong perception ⑤ With wrong Thinking ⑥ With unwise attention

⑦ — companions ⑧ Listening to wrong teachings. These are The 8 causes for wrong views to arise. We must kill all these & the knowledge of seeing impermanence. Before meeting a good teacher & it's in the mind. After meeting a good teacher & it falls away from their mind (& the intellectual knowledge & practical knowledge). Because of the causes & we experience the result, & it this free from wrong view. Regarding the karmic result, if you do it & you'll get it - is wrong view. The karmic energy or power is following but not the khandhas. Because it's arising here & vanishing here. With the 8 causes of wrong views beings go to painful births. Only khandhas exist & it's arising & vanishing. And then you are free from the 8 causes of wrong views. Not a person nor a being is following behind. With the causes condition & result appears. For e.g., it's like a stamp & the mark it produces it. (It's a very good simile to understand cause & effect without a permanent entity. Stamp & its mark are not the same nor different. This is the Buddha's Middle Way). If you still not get Nibbāna yet & the result will follow you. Here At here the human khandha perishes & the heavenly khandha arises there. All the human khandhas are ceasing here & the new heavenly khandha arises there. This human khandha is not following there. If it's really following there they must have the same khandha. How can a human khandha becomes a devata khandha? Don't accept to what other people say. If you take it & become wrong view.

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Not living ē dukkha is Nibbāna. Only someone falls off wrong view will appreciate Nibbāna. If not will appreciate it only from hearing from others. Therefore you have to observe dukkha arising & ceasing in your own khandha. However you observe & it's only dukkha sacca. Because it's arising moment to moment & dying moment to moment. Moment to moment only deaths are arising & can't have stability. Only without it & have stability. Their total cessation is dukkha nirodh nibbānam - the cessation of dukkha is Nibbāna. So Nibbāna appears. Therefore only someone is seeing dukkha & ____ can arise. If not never arises (i.e. not practice & only ē rows & prayers). People are clinging to dukkha as; "It's mine!, It's mine!" If dukkha the heavy load falls off it is the happiness of Nibbāna. Not knowing dukkha is wrong view not knows it. Knowing dukkha is right view - Sammādīlthi knows it. Therefore it's important to know the real dukkha. The day you know about it & don't want it.

The
Importance of Truth of Dukkha
11th December 1960

We start from truth of dukkha - dukkha sacca, mind & body. After that dukkha develop. Become a human, a deity, etc are only in speech. And only ____ increasing. Taking this in mind as a truth. It's only exist as dukkha arises & dukkha passes away. (Sayadaw mentioned about human's dukkha starting from a mother's womb. Later comes out & growth). Only dukkha arising & dukkha passing away, is really exist. If not you'll confuse as man & woman etc, and then follow ē sorrow & lamentation. Because dukkha sacca disappears. When we are alive & substitute ē mind & body process. When we die mind & body perishes. Starting ē the truth of dukkha. After born & lost dukkha sacca. Therefore something happening to us & we have to cry for it. We should make the decision that except dukkha sacca there is nothing about it. In the beginning start ē dukkha, in the middle live ē dukkha & in the end also ending ē dukkha. Except These & no other things exist. You all have lost 3 of Them. Not aware of Them as arising & passing dukkha sacca. You are lost the primary thing. If you know them in the beginning, in the middle & in the end as dukkha. When someone sick & dies, because of duk sacca. It's telling you its duk nature. Originally its asubha nature (loathsome, foulness). When someone dies & telling you its asubha. If you say why it happens to me & you lost the principle.

Crying for it is not important, but will arrive to painful births. Because crying is dosa & smiling is lobha. If you lost the principle of dukkha saccā will arrive to the painful births. Originally it's truth of dukkha. Therefore start ī dukkha saccā, & then mature ī dukkha, in the end lost ī dukkha. If you not lost the principle sorrow & lamentation will not arise. If you lost the principle & that means you want to cry. If we don't lost the principle of arising & vanishing dukkha & will arrive Nibbāna. Not knowing the principle is tears & hell. Having lost the principle are also tears & hell. Must remember these 2 points. With losing the principle the 4 woeful planes are not safety for us. Everytime you have to know it as truth of dukkha ī your own knowledge. When this knowing coming to an end & Path k will arise. I am telling you the reality. You have to practise accordingly ī the reality & the knowing together. If you know in this way the Dhamma leading towards crying is no more in your mind. From a sotapanna to become a Bodhiya are one's own reality & knowing are fitting together. From the beginning to the end don't lose the dukkha principle. Reality & the knowing have to be fitted together (i.e. anicca/nyam). When the Path k arises, sorrow & lamentation will extinguish. That's Nibbāna. This also mentioned in the Satipatthāna Sutta.

From Ignorance To Knowledge 12th December 1960

[This talk is important. Sayadaw explained how anicca nyam or vipassanā nyan destroy ignorance - avijja which is the source of khandha processes. Also the 12 links of past, present & future is the right one as explained in the Sutta. Sayadaw explained this point also supported it]

Paticcasamuppād is the cause & paticeasamuppanna is the result. Someone not practises taking the khandha as a man or a woman, me, him, etc. Someone practises not thinking in this way. A person without knowing or knowledge & ignorance is latent in the mind. Then ignorance arises. This is paticcasamuppād arising. After that ī speech & body actions making volitional formation - sankhara. At the time of not contemplating impermanence is living ī ignorance & making sankhara. With sankhara & consciousness-vinnānam arises. For e.g., ī eyes seeing a person & hate this person ī anger (dosa) & worry ī sorrow arise (for unwholesome Dhamma).

Unwholesome Dhamma arises & continues to unwholesomeness. In accordance ī the sīla standard this is not unwholesome. But in the mind this becomes unwholesome.

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Without any practice & the whole day all these things arising in turn.
All arising ^{are} ignorance - avijja & returning to avijja → sankhara.
Therefore the whole day turning in circle are uncountable. So we are running in circle. Starting from ignorance & come back to ignorance. We are making dukkha saccā that the results of khandha dukkha saccā will arise in circle. Births & dies, births & dies, etc. khandha processes are never stopped. (It's quite frightening). Someone contemplate impermanence & next khandha not arises. If you live idly & khandhas are continuously arising. It become knowledge-vijja & the contemplation of impermanence & the Dhamma will follow it are cutting off, ignorance before it also cut off. [Here Sayadaw emphasized 2 points. ① Stop section 1. (i.e., avijja → sankhara)
② Stop sections 3. & 4. (i.e., tanhā → upadāna → kamma → jati)]
The cessation of the beginning, i.e point ① & the cutting off behind, i.e point ③.

Therefore ripassana is cutting off one's bad causes by oneself. This Dhamma is showing the cutting off avijja. With contemplation & become knowledge-vijja, ignorance conditions volitional formation not arises - avijja paccaya sankhara. Avijja becomes knowledge which cut off one's own root cause. For eg, Tin Hla has a cough because of the cold. Giving heat to the body & the cold disappears, no cough anymore (Dand Tin Hla was U Kyaw Than's wife. Both were Sayadaw's closed disciples)
Present khandhas continue to arise are the causes of avijja, sankhara, tanhā, upadāna, kamma of the past life. With the ripassana contemplation to these continuous arising khandha & not let the causes, for the tanhā, upadāna & kamma, for the future khandhas to arise. I am asking you to cut off the causes (the past & the present causes). The past causes are section ① of avijja, sankhara. The present causes for future are section ③ — tanhā, upadāna & kamma. ^{The knowledge of} Contemplation of impermanence of the knowledge kills the causes. You ending your own karma. This is for someone who knows it, called a knowledgeable person.
For someone ^{not know} ignorance is running in circle - an ignorant person.
Making avijja to become vijja - ignorance becomes knowledge.
Therefore ripassana practice is cutting the beginning of D-A process.
Therefore ripassana practice is cutting the beginning of D-A process (i.e., avijja → sankhara → viññānam) People don't know the causes of dukkha & how to cut off. Not knowing impermanence is ignorance & because of it dukkha arises. Digging out the root of ignorance & no poison tree exists & not bear poison fruits.

Contemplation of *vipassanā* is for the knowledge of 4 Noble Truths. Impermanence is *dukkha sacca* & knowing of it is *magga sacca*. Not knowing the truth is ignorance-*avijja* & knowing it is knowledge-*vijja*. By killing the beginning of the cause (*avijja*) & *khamas* can't arise. People not practice & connecting *dukkha* one by one in infinity. *Vipassanā* means - the job of digging out the root of ignorance.