

The 6 sense doors love sukha vedana & beings are murdered by them. Therefore beings die by the killers of vedana paccaya tanhā, upādāna & kamma. If you can make vedana become ending will free from death. Beings swallow the poisons of vedana & tanhā & kill by ageing & death. If you know the khandha as poison tree & you don't want it.

(Continued on Ven. Radha). Ven. Radha asked the Buddha; "Who is the murderer?" He asked about the king of death. Here was maro.

The Buddha answered as the 5 khandhas. Human never takes his khandha as a poison tree. All the 5 khandhas are poisons. If you observe one of the khandhas & will see its death & its own poison.

The Burdened Khandha.

Nibbāna is not made by anyone & no dissolution. The Buddha at the time of near his passing away & smiled because he had to lay down his burdened khandha. Because the khandha was arising, presence & dissolution (The 3 sub-moments of birth-ageing-death). He would be separated from ageing, illness & death & stayed in no ageing, no illness & deathless.

Someone abandons the 5 khandhas can be smile & no sadness. He has to be smile because will be stay in no ageing, no illness & deathless.

He had been carried the khandha quite a long time & no time for a rest.

Nibbāna has the power of stability & coolness. The knowledge wanting to free from the present khandha is the path of liberation. We have to come out from the knowledge of not wanting the present khandha. Ven. Sariputta recited These Pali verses near the time of laying down his burdened khandha. (Recited the Pali verses). The khandha is always burning in fire. I had never been in peace & happiness. I had never been freed from any life not to carry the khandhas made by tanhā. It's heavier than carrying the great Mt. meru on my back. Even Mt. meru will turn into ashes at the time of Doomsday. But the burdened khandha has to carry on in the other world. I had never had the chances to lay it down before.

Nibbāna is the Dhamma for everyone takes joy in it, when the time comes to put down the burdened khandha. (Arahat had penetrated & disk thoroughly for 4 times on the way of practice. And also rested the mind in fruition state for many times before) The path of liberation is easy, if the teacher shows the way. Leaving the eye of worldling aside & in the eye of ariyaw & the khandha is never free from diseases. Therefore don't pray for the khandha. If you're taking the khandha as very good & you don't want to be freed from it.

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Only you know about its evils, & want to be freed from it (These points are important for Buddhists to contemplate. Dukkha means disgusting & useless. Therefore it only gives us troubles & sufferings in Samsara, except we use it for liberation. With bhava tanha we'll come back again & again for sufferings⁸ and other purposes). The khandha only showing you what originally has. Sitting at a place, watching & observing for what it'll show you. With the watching & observing will see the dissolution of the khandha. Nyan has to be followed behind its ehi passiko - khandha is calling at come & see. If you're following it & will see its not-existing. Why is that? For e.g., pain arises & at the time when nyan follows it & not there anymore. Its calling is the arising & not seeing it is vanishing. With more samadhi & more callings. In the khandha only change & dissolution exist. The calling is change & not existing is vanishing.

Time & Timeless

Because of sun & moon, day & night times arise. With them temperature (utu) arises. With temperature ageing & illness arise. Everyday temperature is eating & chewing the khandha. Eaten by time (kala) & become old. These are the change of the khandha. Time (kala) is cold & hot temperatures. With them you can't free from dangers. Therefore I am urging you try to become akalika-timeless. The Buddha didn't like ^{the} beings were living in time. If you're living in time & have to make companions ageing, illness & death. The Buddha had arisen in the world for the beings became timeless-akalika. But when day time appears you all are happy. If night time arises also you all are happy in it. And taking rest at night time. These are not seeing the dangers of time. The mind wants to transcend time can't arise. It's akalika-timeless & experience here & now (in the practice of the Noble Paths). This quality of the Dhamma is not for worshipping, but for practice. Akalika is Nibbana-Timeless Dhamma. Therefore the Buddha taught that in Nibbana no sun & moon. There is no heat element to eat & chew the khandha. And no causes for ageing, sickness & death. If you're running around 31 realms of existence & will has sun & moon. (Sayadaw gave the example for this, how living beings look like in Samsara. It's like a dog following by a man who is beating it in a stick inside a room. But this dog just running around the room.) Time eats everything all the living beings. (Sayadaw recited the Pali verses of the Buddha).

This is the path of people not knowing the truth. Therefore we must consume the time. We never know the faults of time. The faults are very great indeed (Sayadaw continued to use the D.A chart to explain the Dhamma of time). Some people when their children are born they advertise it in the newspaper. They don't know ^{that} it's for arijja & sankhara. And for ^{the sake of} periods of eaten by kala. It's clear that Nibbana is free from the 3rd time. (See the 12 links of D.A chart). People think that nothing is existing in Nibbana. It's not so. It means the freedom from sun & moon - the 3 periods of time & not becoming (the eating & chewing stuffs). Therefore Nibbana is free & safety from dangers. You have to go there. Is it Nibbana far or near? It's near, Ven. Sir. Why people not arrive there? Because not encounter a good teacher & not knowing the way. At the ending of khandha Nibbana exists. (At the end of section ②), i.e., viññānam → nāma/rūpam → sañcayaṇam → phassa → vedanā). You have to practise between vedanā & tanhā. The ending of khandha is Nibbana. The ending of tanhā is Nibbana. If you attain maggām & time is eaten by you. If you don't attain maggām & you have been eaten by time.

Dying, Samsāra & Nibbana

[^{⊗ here} Here are 3 talks of Sayadaw based on Yamaka Sutta. Had already translated some of them in Ven. Yamaka before. Therefore here only translate some parts of them for contemplation. ^{⊗ delivered} Sayadaw gave quite a few talks on Yamaka]

- (1) Not understanding the khandha process that wrong view arises. The Buddha & arahats also near death, 5 mind moments arose. For worldlings after 5 mind moments & death consciousness arise. His death consciousness is dukkha & his birth consciousness is also dukkha. Therefore if worldlings die & dukkha ceases & continue to other dukkhas. For arahats after the 5 mind moments & death consciousness arise, but not continue to birth consciousness. Instead the cessation of dukkha & Nibbana arise. The permanent happiness arise. The stable happiness arise (The Buddha referred to Nibbana as Supreme Happiness. Not the feeling happiness - sukha vedanā as some Buddhists took as heavenly bliss) Is't extinction? Some think that if an arahat dies & totally extincts.

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If you take it as nothing exists & become the view of annihilation.
(uccheda ditthi). For worldlings the processes are ; dukkha → dukkha.
For arahats ; dukkha → sukkha. It's very different. In teaching (of Buddhism or the right Buddha's Teachings) you can't separate D.A process & the Truths (i.e., The 4 Noble Truths) [This point is very important for the right understanding of the Buddha's Teachings. Because some Buddhists thought that arahats still had defilements. Their minds were not totally pure, because they still had vasana - habitual tendency & selfishness.]
These misunderstanding arose because of not understanding of the D.A process & the 4 Noble Truths clearly. The 4 Noble Truths, D.A process & the Pathāna-Conditional Relations are the same things, from simple to detail processes] Worldlings continue the D.A processes ; i.e. continue dukkha. Arahats cut off the D.A processes ; i.e. cut off dukkha & sukkha Nibbāna arise.

(Continued the Yamaka's story) After the arahat dies dukkha ceases & sukkha succa arises (The arising of Nibbāna element). Without understanding of this point that people don't want Nibbāna (This is one of the great problems of living beings. Because their bhava tanhā were so strong that very difficult to let go of their craving, clinging & view on this point). Even the highest beings, brahma gods have bhava tanhā. Therefore some Buddhists preferred Nibbāna to be atta. In Thailand some monks even teach people as Nibbāna is atta & wanting to make it become a popular Buddhism). It's becoming clear that the concepts of man & woman cover up on the 5 khandhas. If you separate & analyze each one of the 5 khandhas, then an arahat is only a sign-board. With the contemplation of the khandha & you'll not see the arahat but only impermanence.

(T2) After dispelling ditthi is easy to enter the stream. There are 8 causes for identity view - sakkaya ditthi to arise. (Talked about Ven. Tissa who broke his legs for guarantee to the bandits ^{who} wanted to take his life)
He practised by separating vedana was using the anicca nyan. If you ask me ; Are the pains & aches cause by vedana? You'll only see the arising & passing away. And it becomes anicca & magga. Is there any displeasure (domanassa) arise such as it's too painful? Only has bodily pain (kayika dukkha) & no mental pain arises (cetasika dukkha). Pains & aches not arise in the mind. People are not seeing impermanence that getting up & running away.

If you discern its impermanence & not vedana anymore. If not, in the repetition condition ($\bar{a}sevana$, $paccaya$) & it becomes increasing & can't bear it. Even Ven. Tissa could contemplate & overcame the great pain struck in the stone means not vedana anymore. If an arahat dies & not cut off. And then what happen to him? Only dukkha not exists. With the exception of dukkha saccā ceases & Nibbāna arises than nothing exists (Nibbāna is not a permanent heavens for special beings). In the verse of anicca vata sankhara - With the impermanence (anicca) vanishes & the conditioned arises (sankhara). Again the sankhara ends up in anicca. Vanishing is anicca & arising is sankhara. In this way anicca & Sankhara are going on in turn. Pains, numbness & aches are vedana. With the dissolution of them are anicca. Because the Buddha taught - Viparinama lakkhanam dukkha saccam - The characteristic of change is truth of suffering. Your dukkha is also known by animals. It can't be realize the Path & Fruit. It abandons its intrinsic nature is dukkha. You must discern this point.

(13) In the khandha all the conditioned phenomena are arising & vanishing in a blip that can't even put a tip of a needle inside them. It's in dukkha & nothing attainable. The 5 khandhas except in perishing/dissolution & — exists. Therefore it's dukkha saccā. Doing the merits of dāna & sila in the wishes of not wanting this khandha is good. If not you'll get back dukkha. Someone is alive without knowing the truth is like animals. So don't live a life like a human beast. Discerning impermanence is knowing the truth.

(Continued Ven. Yamaka's story). Mind/body Dhamma arising are for dying. After that & it die. The dying disease arises & its death. Can you say it as my khandha, or it happens in accordance to the Dhamma nature?

It happens in accordance to the Dhamma nature that not-self (anatta). Just contemplate impermanence. It'll enter the stream by itself.

The first knowledge is turning towards rising & falling. If you don't want dukkha & nyan turning towards Nibbāna. The yogi knows his own cessation of dukkha. It also had evidence; if not I'll not talk about it.

King Milinda asked Ven. Nagasena;⁶⁶ How to contemplate & realize Nibbāna?²⁹⁾ The process was the same as mentioned before. You'll ask me;⁶⁶ Can this body be disappeared?²⁹⁾ The yogi is seeing impermanence & not the body, hands & feet. With the continuous contemplation of impermanence & nagan becomes mature to the point of just only dukkha & not wanting. And then impermanences disappear. And voidness arises. Nibbāna arises in the knowledge. People outside him see the khandha. But the yogi himself not sees it. Your duty of contemplation of impermanence. And Nibbāna arises by itself.

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When it's arising how the yogi experiencing it? It's like pouring in 100 buckets of water & feeling coolness in the knowledge. Normally the khandha is burning in the fire of lust, anger & delusion. If you're practising hard without giving up & it can happen at anytime. So, don't doubt about it. It was like a sore on your hand, after it was cured & sukha left behind. With dukkha ceases, peace & happiness coolness - santi sukha leaving behind. Therefore, "Is it disappear or dukkha ends?" (Sayagadaw continued to talk about Ven. Yamaka became arahat after entered the stream). The 5 khandhas are coming to murder you. But you're looking after it. Have to leave them as strangers. Keeping them as insiders that in every life & murdered by it. You were not murdered by others, but in one of the 5 khandhas. (gave some eggs). Every dukkha comes from the 5 khandhas. Pilapato - their nature are oppressive. Contemplate them as these are not me, not I am & not mine. And then they can't kill you. Asking you for the contemplation is to know them as strangers. If you know them as aliens & no affection for it. With the samudaya dies & it can't make the khandha. They come to murder us. But we gotta & attach them that meet in dangers. Wanting to attain the higher path knowledge must talk about on killing tanha. It also seeing impermanence. But contemplate as murderer, alien (vadakato, parato).

Don't be Get Lost in Sufferings

You all want happiness is seeking for the world of beings (satta loka) & the world of planes (ākāsa loka). If you're praying for satta loka & that is praying for ageing, sickness & death. Changing of ākāsa loka is also changing the places for burying the corpses (i.e., the 31 planes of existences). The conditioned world is also not good (i.e., sankhara loka). It's ending in impermanence. Formations are sankhara (i.e. the 5 khandhas). Vanishing is anicca. These are arising & vanishing. Therefore you have to practise for the transcending of sankhara loka. Sankhara loka is the world worn-out living beings (Sankhara loka is the most important one of the three). Without it all living beings are in peace & supreme happiness. Understanding of sankhara loka or sankhara dukkha on the conventional & ultimate levels are very important for all Buddhists, especially for yogis. Only in these 2 knowledges we'll walk on the middle way & letting go of all clings which are the sources of all different kinds of dukkha. Human beings & societies are the best Dhamma lessons & Dhamma objects for studies & contemplations which confirm what the Buddha taught for 45 years. Satta loka & ākāsa loka are mostly coming from the human mind, (the sankhara loka).

Any loka is not good. If we don't get out from these 3 worlds can't stop sufferings to happen. If you're looking for goodness in loka & will never have it. If I give you the blessings also become empty. In loka nothing can be finished. It's going on & on.

If seeing impermanence, nyan abandons khandha & kilesa. Therefore ditthi & tanha die. Someone dies & this mind & born in sugati (here refer to heaven). After arriving there & enter the stream. Death consciousness & birth consciousness are close to each other (anantara pacayo - proximity condition, no intermediate state & not a soul or entity) Therefore these dhamma are arising there. Even enters the stream is earlier than arriving there. (Sayadaw didn't explain what it means & why? With the Abhidhamma knowledge it can be possible that the mind is rising & falling faster than the body in 20 times). Therefore insight knowledge is quite beneficial. With ditthi falls ditthi & entering the stream. With ditthi tanha dies & fall into a paya. (He continued to talk on the practice up to the path knowledge arises) Insight knowledge (vipassana magga) abandons the khandha & kilesa but not see nibbana. Path Knowledge These were mentioned in the Milinda Panha & Visuddhi-magga Texts. After vipassana magga ends & Nibbana arises (anantara pacayo) (Continued to talk on the 5 faculties-indriyas. In the 5 faculties mindfulness/sati is never in excessive. You must always have it & watching the objects.

Three Knowledges of The First Discourse

[This was a talk on saccayana, kiaca nyan & kata nyan mentioned in the First Discourse of the Buddha. And it was related to all Buddhists whatever their traditions are. Sayadaw's explanations were simple, profound & clear. And always for the practical purposes. It made us to remember the teachings & greatness of the Buddha chief & great disciples, such as Ven. Sariputta, Ven. Mahā Kaccayana, Ven. Mataniputta Punnna, etc. A lot of gratitude arise for the Buddha, Dhamma & Sangha. But some Buddhists took them as selfish beings were totally wrong & misunderstood the Dhamma. It was like saying as the purified mind was dark & ignorant, or a totally purified water still had pollutants] Should we believe the saying of turtle & rabbit are growing To know the truths (sacca) is most important. Others such as dana, sila, samadhi & insight knowledge are supporting factors. A person doesn't know the truths only turning towards dana.

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People are seeking things wrongly, even though teachings on the truths are still existing. (These wrong seekings are; family matters, wealths, fame, etc) You all are encountering the great things. You have a good teacher who can teach saccā dhamma. You have the nyan ear to listening. The Buddha Sāsana still exists. You are still alive. You have the kammas to attain Path & Fruit & These 4 points. (To support his points, he gave the simile of a blind turtle in the ocean. And also mentioned the 2 teachers of the Bodhisatta) I'll talk & let you know the truths. There are 3 knowledges; ① Saccā nyan - knowledge of the truths. It's the lower level knowledge. ② Kicca nyan - the functional knowledge. — — middle — — — ③ Kata — — higher level knowledge. ① is knowing about the 4 truths. ② is the practising knowledge of developing, abandoning & realization. ③ is the accomplishment of the practice. Whatever dhamma arising knows as dukkha. saccā is saccā nyan (except lobha/tanhā, greed/craving). Knowing about tanhā is knowing about samudaya saccā. Knowing lobha/tanhā arising is samudaya saccā. If tanhā ceases & know as Nibbāna is nirodha saccā. Whatever dhamma arising & the knowing or the knowing knowledge is magga saccā. Whatever dhamma is arising & knowing & the truths are saccā nyan (i.e., this is dukkha saccā, this is samudaya saccā, etc.) Don't contemplate & insight yet. Whatever dhamma arising & know the 4 truths & analysing. These were the knowledge of Kondatho in the First Discourse (Dhammacakkha...). This knowledge is knowing & the analytical knowledge of whatever arising dhamma.

Let's talk about the functional knowledge (kicca nyan). This knowledge is important. Saccā nyan is knowing in accordance to the teacher's teachings. Whatever arising dhamma know its arising & falling away of both. And then knowing them as dukkha thoroughly is kicca nyan. Only dukkha arising & dukkha falling away, & nothing mixed up to it. This is knowing dukkha saccā & fully understanding (parinaya). The impermanence of dukkha is the function of dhamma & knowing about it is the function of knowledge. Kicca nyan is practical knowledge. Saccā nyan is normal knowledge. Kicca nyan is penetrative knowledge. Whatever arising in the khandha, thoroughly knowing as except dukkha & nothing exists, is kicca nyan. Khandha is always telling about its function. But you don't connect them to nyan. Therefore you don't get kicca nyan. You must have to connect to it. Everyday it'll tell you uncountable functions. Everytime if you're connecting to it & attain uncountable kicca nyan. For e.g., from the carcass of the putrid cow whichever part you cut it, the knife & only get the putrid meat.

(It was quite a strange simile, but it touched the point. Whichever part of the human body is beautiful? It's only foul & loathsome, give us a lot of troubles & sufferings. So Sayadaw translated dukkha as disgusting & useless, dukkha = disgusting, kha = useless) In the same way whatever the khandha is showing you only dukkha, & not showing you sukha.

Instruction on Dying

When you all were young & ignorant had done foolish things before. You should never think about these things during the practice & non-practice. You have to forget about them. If you're making merits, don't let worry (kukkucca) comes in such as; it's still not finish yet. Restlessness (uddhacca) & worry are arising to people who have dispersed minds. Without dispersion it'll not arise. These are 2 fearful dhammes. After doing bad things & become worry is kukkucca. Worrying about not yet doing good things also kukkucca. Everyone has these dhammas. When these dhammas will arise? These can come as near death kammas (asanna kamma). Even you have been looked after your sila & done merits for your whole life, They can come in & give the results. (Sayadaw gave the exg of Queen Malika). Asanna kamma is close to death. After death & birth comes. Therefore it also close to birth. The mental state of I was worry & difficult & this thing sent her to hell (Queen Malika had performed great dana & merits in her life. But once she had lied to the king for a minor thing & worried arose for it near death. Sayadaw continued to talk that at near death instead of contemplation one's own merits - cagamusati, better to contemplate the khandha & insight. For this point he gave the example of Ven. Phuguna. So every Buddhist should prepare for this before hand.) Now you all are getting up when become tired, & also in torpor. At that time except vippassana & there is nothing can be relied in. So if he makes exertion can become a sotapanna to arahat (At the Buddha's time some attained Dhamma in this way, e.g., Ven. Tissa, Ven. Channa, etc.). This is near death wholesome kamma (kusala asanna kamma). At that time who'll relax on his effort & desire (chanda). Also before death & the practice of the contemplation of impermanence & become habitual kamma (acinna kamma). And near death continue & the practice & become near death kamma.

(Continued the story of Ven. Sona's father who was a hunter before. Later ordained as a novice & near death saw the sign of to bad destination. But in the help of Sona & changed the bad to good destination).

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remorse

So near death kamma can be changed. Worry & remorse can be changed. Therefore at near death good teachers & friends are important to help for the dying people. The best way is changing by oneself & the contemplation of impermanence (Because of the uncertainty of the dying moments. So practice is important for the preparation) (Told another story of Ven. Tissa & his new robes). This was one's belongings tormenting oneself. The Buddha had mentioned that foolish people had wealths & fortunes were frightening. Without these things were better for them. (Here bāla means foolish person who is doing things harmful to himself & others in this life & future to come. Even the Buddha was saying all the human problems, sufferings & natural disasters were made by bāla people not by the pandita-wise person. The Buddha mentioned about them in many suttas (the causes of the problems & the ways to deal with them). The old things become renew again & tormenting you. Don't think about the old unwholesome things. You have to think what is happening in the present khandha (this become right thinking). Thinking back the bad things become active phase of cognitive process. This mind is tormenting you. By thinking of not good thoughts encounter sufferings. If they arise & contemplate its impermanence. And it becomes anicca/magga. Changing them to anicca. Queen Malika & Ven. Tissa were not changing them in this way that fell into hell & became a louse. Continue to the vipassana practice also make it not arise. If they come in & contemplate its impermanence. It becomes maggas & no need to fear about it. It becomes vipassana & and also a good change. If you don't know how to die & fall into bad destinations. If you know how to die & to good destinations & Nibbana.

With the worry & remorse dhammas, I am teaching you to Nibbana
In another way, I am teaching you how to die. Restlessness - uddhacca arises & you think that the mind is running away. The mind doesn't go anywhere. It's only aiming at the object. (i.e., thoughts/dhammavoms). Like a telescopic mirror aiming far away. Restlessness arises at the heart-base (hadaya vattha) & it may be aimed at the faraway object. Restlessness arises at the heart-base & falling away at the same spot. Don't contemplate at the object, but contemplate at the place which arises. Turning your mind toward the heart-base, & it arises here & falling away here. If you take the mind as running away is view of eternalism (sassata ditthi). It's the same view as the soul/life goes out. (The view of the existence of a soul is a great problem. Even still many Buddhists thinking in this way, & including some Buddhist monks. What a pity?).

Don't Waste Your Precious Times.

You don't know that a thief is entering your khandha. Ageing is a thief. Taking your good eyes & leaving the weak eyes behind. Good complexion, good hair, good teeth, good mind & brain are not there anymore (Good complexion becomes dry & wrinkles, & coloured spots & others, including ageing smell. From black & dark hairs become white & grey. Good teeth become bad teeth, yellow, broken, come out or shaky & painful. The mind & the brain not working well & properly. There are a lot to say on the working of the mind & brain of ageing people.

— — — — for contemplation & ageing. Before we were still very young didn't feel much about it. After getting old by oneself & has compassion for parents & old people). It's stealing all the times. ~~Good kamma~~ Because of the jara thief & no more good kamma & nyan. The contemplative dhamma are profound & you're arriving here in poor kamma & nyan. You have been wasted your good kamma & nyan in the 5 cords of sensual pleasure. The thief is stealing the properties & oneself wasting it. Is there anything left? (In the audience there may be some old disciple sitting in front of him). you must using the short way to Nibbana. With the long way can be wasted the time & chances. From morning onwards, you're misusing the good kamma & nyan in sleep & the jara thief is stealing it. If you were in an earlier death would be a great lost. The short way is after the ripassana knowledge & follow in magga knowledge. Therefore don't do the Samatha practice. If you're developing samadhi & death'll overcome you in poor kamma & nyan. And it's like dying in the outside the Sasana Dhamma. Therefore I'll not talk about the Samatha practice.

Let's go in the ripassana samadhi (In this talk Sayadaw was using the Sussina Sutta & talked about the practice). Don't do soon anapanas & kasina practices. It takes long & you're sure to die. I don't think you'll make it. Before is in the mundane path factors (i.e., the 5 maggas or insight knowledge) After follow in the supramundane path factors (i.e., the 8 maggas or Pathk —) The saying of I am not like before means you're in the stage of poor kamma & nyan. Let's observe the arising phenomenon of now. If you see a visible form, there are 2 factors of seeing & knowing arise. You must contemplate in insight to the now arising dhamma. If you can catch on the seeing & just do it. If not then try to catch on the visible form. The knowing mind arises at the heart. With the second mind rethink about the knowing mind (2nd mind observes the knowing mind). You'll find out that it's not there. Why is that? As the knowing mind arises ^{at} in the heart & the thinking mind also arises ^{at} in the heart. The seeing arises in the eyes. The knowing mind arises at the heart & vanishes there. When you think about it is not there anymore.

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It's like a sitting chair (A chair 2 persons can't sit down at the same time or the same moment). Seeing the visible form & its vanishing are arising & passing away / knowing as it's not there is magga. Try to practise not let kilesas come in between the vanishings & maggas. The vanishing are always there. The problem is you don't follow to maggas. If magga is not following & then kilesa will follow. If you're not discerning the vanishing & then kilesa coming in between them. — you don't contemplate, also kilesa come in. These are the causes of not seeing impermanence. If you pay attention, will see it. If you don't see it, then avijja arises. That means kilesa come in. Don't think about oneself as rootless (without wholesome roots) or 2 rooted (with only 2 wholesome roots) person. (i.e if someone not discerns impermanence & shouldn't speculate about it & just doing the practice). If kilesa not come in between the contemplation & ripassana magga will mature. And then will develop to nibbida nyan. Disenchantment is the vanishing dhamma. After that the Path knowledge of not wanting of it will arise & complete in the 8 path factors. Is there including any samatha practice?

(And Sayadaw continued in the Suvrata Sutta to support this practice). Here had only 2 knowledges; These were the knowledge of discerning impermanence & the knowledge of seeing Nibbana. It's sure that at the end of insight knowledge — Path knowledge which sees Nibbana arises (He recited the Pali verses & explaining them). So don't practise samadhi separately & start from impermanence. Because you're poor in poor kamma & nyan. This was supported by the Buddha & arahats.

[There was a research many yrs ago by the late Prime Minister U Nu of Burma. He was a strong supporter of Mahasi Sayadaw & the dry insight practice (vipassana). He wrote his research in a small book about the Pali Tipitaka. One time he invited a Mahasi yogi monk whose name & monastery were not mentioned. It was sure that this monk was not living in Rangoon. Because after the research this monk flew back to his place by plane. They placed him in a room & he entered into the Fruition state for 6 days & 6 nights. U Nu arranged some men to observe him day & night in turn. He was sitting there all the times for 6 days & 6 nights. It was sure that he was not in the absorption state because not a samatha practitioner. The commentary mentioned about supramundane jhana which arises at every stage of enlightenment. It has connection to the Fruition state].

The Dangers of Ignoble Dhamma

[In human history no human being greater & nobler than the Buddha. After his enlightenment, he was thinking that better to has a refuge than without. Therefore he was looking for everywhere in his wisdom & power & couldn't find anyone to be his teacher & refuge. And he decided to take the Dhamma as true refuge. The Buddha out of compassion, especially taught to human beings for 45 yrs. He penetrated the human mind, characters, nature, the problems & dangers came from immoral behaviors & actions out of greed, hatred & delusion. He described the causes & how to deal with them. He also taught about moral wholesome Dhamma, the causes & how to develop them. The most important of his teaching were to transcend all dukkha.]

There were many suttas mentioned about the problems & dangers if human societies arose from immoral consequences. Human beings are part of nature. Therefore human immoral behaviors & actions (even their mental states) are important causes for natural environments & its disasters.

Even nowadays modern science know about some of their connections but still not a very clear picture. There are also unseen nature, causes & things scientists will never find out. Because they are normal people & have a lot of defilements like you & me. With a defiled mind can't penetrate things thoroughly like the Buddha & noble disciples. How the defiled mind, ignoble mind & the wholesome mind effect the physical world & nature was even had discovered by a Japanese scientist. He researched on water & different mental states changed the water structures. Even the Buddha mentioned some of human immoral behaviors, un-natural or abnormal actions which brought dangers & natural disasters in human societies to the natural world. Some of them were unlawful lust (adhamma raga), wrong practices (miccha dhamma), corruptions & immorality of politicians, leaders & officials. Now we see these unwholesome things happen more & more in today world. The only way to escape from these dangers & disasters are wholesome & moral educations which are the foundations of all goodness to arise. These wholesome Dharmas are like a ^{strong} tree root, without it the whole tree will collapse.]

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Heedlessness in good & noble Dhammas is encountering ī The dangers of ignoble Dhammas. The heedlessness of impermanence is ignorant. It's unwholesome & ignoble —. Sabbe sankhara anicca & dukkha. — All conditioned phenomena are impermanent & suffering. Sabbe Dhamma anatta — Dhammas are not-self. Not discerning them is encountering ī The dangers of ignoble Dhammas.

Āsava samudaya avijja samudaya, avijja samudaya āsava samudaya — With the arising of taints & ignorance arises, ī The arising of ignorance & taints arise. They are the same (They are like viññānam & nāma/rūpa) Sinking & drifting ī The taints of Dhamma will follow you. A heedless person will end up ī sinking & drifting. The dangers of starvation, diseases, etc. are not very frightening. You'll only die in one life. If you're heedless in the stream of samsara & it'll never end ī The dangers of ageing, sickness & death. The fault of heedlessness let the 4 taints arise. The Dhammas shouldn't be arose are ignoble Dhammas. It's not referring to a person. You're not afraid of the dangers in hand. Instead afraid of the dangers not encounter yet. Internal dangers are more fearful (i.e., defilements, immoral & unwholesome Dhammas) Not seeing the inner dangers that samsara is long for you. Not met the Buddha, not realized Nibbāna & fell into the 4 woeful planes were the reasons of encountering ī The dangers of ignoble Dhammas before. These unwholesome Dhammas came to you because you forgot the impermanent. Even the impermanences are there & you don't see it. With the ignorance & its companions of the foolish kammas arise. Therefore we're encountering ī The physical & mental sufferings. The permanent homes of heedless people are the 4 woeful planes. If you're heedless will encounter dangers. If not in heedlessness will realize Nibbāna. With mindfulness (sati) & observing ī pāṭṭha will not be in dangers.

True Dhamma & Counterfeit Dhamma

[This was a Dhamma talk to U Mar Din, an old business man from the delta area in lower Burma. He was leaving his businesses to his children to overrun it. And came to near Sayadaw for practice. During his practice ī Sayadaw, his children were very often contacted ī him for the business problems. And later Sayadaw knew about it & at once said to him; "If all of your rice & oil mills ^{were} burnt down ī fire ^{would} be better for you." He said to people near him ī tears in eyes; "Sayadaw is concernin -g for my practice, but I can't put the matters away from me?"]

By knowing the danger of the practice & will be successful. If you don't know it in mundane or supramundane matters — — not succeed. During the practice will encounter the danger. In the Kassapa Samyutta, ī less monastic rules & more arahats. And ī more monastic rules & fewer arahats. Why is that? With true Dhamma existed & more attainments. With the counterfeit Dhamma existed & the Sāsana degenerated. (The Buddha gave the example of real gold & fake gold). There are 2 types of counterfeit Dhamma. The counterfeit teaching & practice (pariyatti & patipatti) (The corrupted teachings were views & ideas of others had controversies ī the Buddha's teachings in the Suttanta Pitaka). You're in old age & I'll not talk about in Teachings. If you prefer on vedana & vedana; if prefer on mind & contemplate the mind & their impermanence. It'll arrive to the knowledge of rise & fall - udayabbaya nyāya. If you contemplate vedana; & not seeing sukha, dukkha & upakkha vedana, & instead seeing impermanence, it arise in the heart. If you're arriving to this knowledge & one of the 10 insight corruptions will arise. These are not the true Path Knowledge, but they arise & destroy the practice. The whole body is spreading out ī light. The yogi is taking it as attaining magga because light coming out. It's not the Path Knowledge but the yogi takes it as true magga & stops the practice. It's a loss for one life. It's not a true magga & only stop at ripassata magga (insight knowledge). These insight corruptions have to be arose. Only ī the correction of a teacher & can develop to the higher level. And if they arise & don't stop there. Light is matter (rūpa)Dhamma & contemplate it as impermanence. After it cease & go back to the primary object (i.e., vedana, mind, etc.) And then the meditation develops to the knowledge of disenchantment (nibbida nyāya) & after that arriving to the Path Knowledge. Strong joy (piti) can arise to some yogis. If staying ī one's joy & not seeing impermanence. Therefore after the contemplation the impermanence of joy & returning to the primary object.

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Tranquility (passadhi) also can arises & mind/body become tranquil. Knowledge (nyan) becomes sharp & taking it as the Path knowledge & stop the practice. All these come only once & not arise again. Contemplate all of them as impermanence & return to the primary object. There are more corruptions in the teachings to obstruct it (Sayadaw not mentioned of them). the knowledge of knowing the

The Buddha to his future (anagatam nyan) & said that these things would be more in the later periods of the teachings (sāsana). First patisambhidā nyan (the 4 knowledges in teaching), after that the 6 supernormal powers (chalaabhinna), triple knowledges (terijja), stream enterer, no arya & will only has contentment in sila. [Even the last one is not so bad. If we look into the today world, even this sila quite rare in human beings]. If cover up in sukha, dukkha & upakkha vedana & impermanence become hidden. The Buddha in the Satipatthāna Sutta taught that, Samudaya Shammanupassiva - vayadhammamupassiva - seeing the arising & vanishing dhamma. Therefore it's important to discern impermanence.

To overcome vedana & seeing impermanence becomes right dhamma. Then why the Buddha taught as vedanānupassana? If not giving a name where you're going to observe. The practice in accordance in the subtle sankhara anicca - all conditioned phenomena is right. Only you say who dies & find the asubha (the corpse). For e.g., U Thla dies. You go & see it.

Do you find U Thla or the asubha? In the contemplation of vedana; wanting you to see vedana or to see the impermanence? I am talking this way not because I myself has sharp knowledge. The Buddha asked to contemplate for seeing the samudaya/vaya (i.e., arising & passing away). If you still discern vedana, then still in the stage of nāma dhamma. It's nāmaparicheda nyan - the knowledge of discerning of the mind. This is the lower level knowledge. Only seeing the impermanence arrive to the knowledge of rise & fall - udayabbaya nyan. This is the main point. With the contemplation of sukha, dukkha & upakkha must discern impermanence. (Here disagreement can be come in depends in the different way of practice. So interpretation of the Buddha's Teaching is not easy). If you don't see impermanence & sukha vedana connects to lobha, dukkha to dosa & upakkha to moha respectively.

It's very important. If you don't contemplate impermanence in upakkha vedana & connects to avijja, sankhara. And dukkha vedana, connects to the end. And in sukha vedana, connects in the middle. A person doesn't know the practice & connects to the 3 kinds of D.A process. For someone who knows the practice & stuck in the 10 counterfeit dhamma.