

Buddhist religion in name, & internally it's sasata. Most people die in sasata ditthi. With wrong views & contemplation of vipassana will get insight knowledge (i.e., will see impermanence). But you can't get the Path Knowledge (a good example was Ven. Channa & Ven. Yamaka). The actor is one person & the sufferer is another person means cause & effect are not connecting. It becomes uccheda ditthi (view of annihilationism). If you can answer both questions as it's not in this way, then you are free from sasata & uccheda views. Without a teacher's explanation all have wrong views. If you have wrong views & practice & can't get the Path & Fruition knowledges. Because it's resisting by wrong views. The 4th question was, "Is dukkha arising naturally?". It was ahetuka ditthi (view of noncausality) If you know these 4 as clearly & all wrong view fall away. And then by practising hard can realize Path & Fruition knowledges. If not I can't guarantee you.

Also the Buddha said that it couldn't be. If you ask: "Is there any dukkha exist?" The answer is dukkha exists. In this khandha whatever arising is dukkha arising. This body is all dukkha. If you don't believe it & just observe it. It's arising & vanishing, arising & vanishing, etc to infinity. When it will stop? If you can answer dukkha exists, & you get savac nyam. He asked the Buddha, as did he know dukkha? The Buddha answered as he knew it. If the changing & perishing are not extinct & can't get Nibbāna. In your vipassana practice, I am asking you of does the khandha disappear? It's the same as does dukkha disappear?

If dukkha disappears & Nibbāna appears. The whole khandha is the assambage of dukkha. Dukkha khandassa samdayo hoti - The whole dukkha khandha is arising. By following the end of dukkha & its ending is Nibbāna. Just practice vipassana & can realize the ending of dukkha. Dukkhassa antam karisati - Will realize the end of dukkha. If you really & truly know dukkha & dukkha will end. With tanha exists & it never ceases. Devoid of the pleasure of tanha & it ceases. Dukkha exists is the khandha & the knowing is nyam. In you dukkha savac & magga savac arise. And then you get the mundane path factors (lokiya maggaya). If you continue the contemplation will get the supramundane knowledge. Without the understanding of D.A process & have ditthi. With this never get the Path Knowledge.

Important of Feeling

25th November 1961

In the Vedana samyutta, the monks asked the Buddha; "We want to know the differences between how the worldling (puthujjana) & noble person (ariya) react to feeling." If you contemplate feeling & mind also includes together (sahajatā). In the worldling, if the unpleasant feeling (dukkha vedana) of pain & aches arise & follow displeasure (domanassa vedana). This is normal. Domanassa is mind of anger.

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For e.g., mosquito bites & become itchy. And then you slap the mosquito. A worldling hits by an arrow has suffered twice. It means internal & external sufferings. Not only that much. Also follow by desire (tanha) for the unpleasant feeling to go away. In this way the worldling doesn't know the impermanence of unpleasant, displeasure & joy feelings (dukkha, domanassa & somanassa vedana). Not knowing is ignorance latent in the heart (avijjanusaya). Therefore for a worldling unpleasant feeling arising arising is terrible for him. Most people taking this as normal. A person \bar{t} out any knowledge is following \bar{t} all the 3. latent defilements (i.e., loba, dosa & moha). According to the D.A process, it follows in the beginning, middle & the end (see 12 links). The D.A process continues. Bitting by a mosquito 3 of the D.A processes arise. Mosquito bites me but I can't do anything for it. It means you want to go to the plane of misery. Is it good \bar{t} a mosquito bite & going there? Someone \bar{t} out a mosquito bites is very rare indeed. (Some teachers observed their yogis who could stay in the fruition states didn't see mosquitoes bite them. But instead normal yogis were bitten by mosquitoes). Kilesa smells attract mosquitoes). The Buddha mentioned that about 100,000 people died not one of them were born in the blissful existences (sugatis). This was not an exaggeration (You can check your mind \bar{t} the D.A process & will know it). A lot of people don't know what's happening. So don't perform the transferring of merits for the dead person. It's only just for a show. D.A process will drag him there. People without knowledge have to be followed this path. (In the great religions of the world, Buddhists are small group. Again very few Buddhists know these things. Therefore it will be very frightening wandering in the round of existences).

Samahito yathabhūtum pajānāti - With samadhi understand it as really is. No samadhi & patna don't know it. It's very clear that if not understanding of feeling it become quite difficult. Even has to teach you how to deal \bar{t} mosquito bite? The mosquito comes & disturbs you or you go to the a-payar (apayabhuñi). Without the knowledge & think it as disturbance. It happen here & solve the matter here. Don't get up & run away. Die \bar{t} greed (loba) become hungry ghosts (petā). Die \bar{t} delusion (moha) become animals. Die \bar{t} anger (dosa) become hell beings (These are generally happening to living beings when they die). Therefore knowledge is very important. So, Vipassana have to be done later. Only by knowing it that you can practise properly (i.e., nāta parināma). For a noble being (ariya), a feeling strikes him & strikes back (i.e., feeling arise & contemplate its impermanence). If you become the disciple of the ariyas & 3 kinds of D.A process can't follow behind you. If you are patient \bar{t} painful feeling & only in the stage of Sila. Only contemplate impermanence become vipassana.

You have to be patient to it or contemplate impermanence. If you can contemplate feeling & just contemplate feeling. If you can't overcome it & the desire arise for it to go away. Then contemplate desire (tanha). With knowledge 3 types of latent defilement cease. Doing the job of suttava ariyasavaka will become arya.

The process is: from worldling (puthujana) to → disciple of arya (ariyasavaka) to → arya (noble being). By the contemplation of feeling is also connection to mind & form (i.e., physical sensation - kayaikā vedanā, bodily consciousness - kaya viññā & bodily sensitivity - kayapasadā). Contemplation of impermanence is also dhamma-nupassanā. Feelings arise by conditions & sankhata dhamma. Therefore it ends up to anicca. The Buddha also said that feeling was like a bubble. Feeling is patuccasamuppanna dhamma - resultant phenomena & vaya dhamma - vanishing phenomena. So it must be ^{come the} assemblage of dukkha - Dukkha-khandassa dhamma. Therefore, also can be contemplated as truth of dukkha (dukkha sacca).

Today I am teaching feeling & mind together. Why the Buddha taught them separately in 4 groups? (i.e., the 4 Satipatthāna). Because of human characters. A person to strong tanha & contemplate feeling has the quick result. In the end whatever you are contemplating, converging at samudaya & vaya - arising & vanishing. Therefore the Buddha in the Samyutta Nikāya divided insight contemplation into 3 stages. ① Satipatthāna ② Satipatthānabhavana ③ The end of Satipatthānabhavana. Knowing the arising is satipatthāna. Seeing the arising & vanishing become Satipatthānabhavana. The ending of bhavana is - it becomes the ending after the Path knowledge arise by not wanting of the impermanence. In Sati sampajāna - mindfulness & clear comprehension, sampajāna comes later. In the satipatthāna sutta, the Buddha taught that when feeling arises just know its arising. There not including impermanence. So identity view not fall away. Therefore he continued to say of samudaya & vaya (anicca) to strip off sakkaya ditthi. Nothing of me & mine exist. Only the existing of impermanent phenomena. After that developing into truth (sacca). Then contemplate as dukkha sacca. It's bhavetabba - have to contemplate for many times. This refer to mundane knowledge (lokiya magga). Real knowledge arise is satipatthāna bhavana. In the series of bhavana Sati step back & leading by pāṭhā. Today what I have taught are 3 stages of development; worldling → ariyasavaka → arya & the 3 stages of satipatthāna. All these come from the Samyutta Nikāya.

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Craving & Action
28th November 1961

[Sayadaw based this talk on the Simile of the 6 Animals Discourse. The 6 animals are: a snake, a crocodile, a bird, a dog, a jackal & a monkey. They represent the 6 internal sense bases - eye, ear, nose, tongue, body & mind respectively]

If we are dragging away by the 6 animals, can you see yourself will come up from the planes of misery. Taking the 6 ropes of the animals, bind together making a knot & bind them to a strong post. And then you can't pull away by them. The mind ^{can concentrate} concentrate thoroughly on an object & become absorption (jhāna). Jhanapaccayo-jhāna conditions is talking about Samadhi. Can be concentrated thoroughly on an object is jhāna (not let the mind goes away). With the rope of mindfulness (sati) can bind the wild animal of the mind to the strong post of in-breath & out-breath (anāpāna). And then this mind can't run away to anywhere. Therefore the Buddha taught the way of mindfulness of breathing (anāpānasati). If you can't herd the 6 animals (6 sense bases) & become has a bad living & dying. If you know how to herd them & they lay down quietly at the foot of the strong post. I'll take the way of doing it. Contemplation of the mind is the best one (Sayadaw usually emphasized ^{on} cittanupassana). Before don't understand why? He gave one or 2 reasons for these objects of the mind & didn't explain it in details. But after listening many times of his talks & contemplation many things emerge itself. So it's very important to read the suttas & teachings of some very wise teachers for many times & contemplation develop wisdom faculty). Contemplate the impermanence of the seeing mind. It goes up to feeling. Noting the nature of why it so? The seeing (eye consciousness, contact/phassa) & feeling (vedana) arising together. If you can contemplate the impermanence of seeing consciousness & it becomes just seeing only. As a feeling it's a neutral feeling (upekkha vedana). In this way after seeing, affection (tanha) & clinging (upadana) not arise. Because you can make it lay down at the base of the mind (mano) post. Insight practice is contemplation to the mind (mano). Without the contemplation D.A process is not cutting off. (for example, the Samatha practice). Raga (lust), dosa (anger) & moha (delusion) are cutting off is Nibbāna. So it's cutting off the D.A process. By contemplation of the seeing mind, hearing mind, etc. & D.A process cut off in the beginning. If you can't contemplate the thinking mind, i more thinking & more arriving to the planes of misery (For worldly thoughts & thinking)

The Buddha differentiated between tanha & kamma. If tanha not arise & kamma not arise. Therefore tanha becomes samudaya sacca - the cause of suffering. The Buddha also said; ^{raga} ragaakkayo, dosakkayo, mohakkayo nibbānam - The destruction of lust, anger & delusion is Nibbāna. So destruction of tanha is Nibbāna.

Not by destruction of kamma. What is tanha look like? In the Anguttara Nikāya, The Buddha said That tanha was liked a tailor, connecting the pieces of cloth together. Therefore, if tanha exists will connect This life to next life. Without tanha & it cut off. You might think kamma connects it (Sayadaw gave an example of a man & a woman because of tanha, marry to each other & 2 families become connection). Arahants without tanha can't connect it (Later Buddhists have the view of without tanha & a noble being can comes & goes as he likes. Nibbāna is not a being, not a person, not an alta, not one is all & not all is one). But kamma is closer to the result. Kamma paccaya jati - kamma conditions birth. Therefore between tanha & kamma, tanha is more fearful. Connection of dukkas are ^{The power of} tanha. Do kammas become nullified? If tanha is not ceasing & kammas are not become nullified. Because tanha is similar to someone collecting of kammas. A being life becomes end & tanha releases another kamma & lives are connecting without end. Therefore tanha is more powerful than kamma. So the Buddha said that the destruction of tanha was Nibbāna. Not saying of the destruction of kammas. Tanha governs & controls over kammas. With tanha exists & kammas never finish. After the destruction of tanha & kammas become defunct kammas (ahosi kamma). I'll give you an evidence.

(Told the story of Bodhisatta Vessanda). Lust had destroyed & became a Buddha. If not the results of his good kammas as Bodhisatta Vessanda would not finish. Therefore with the destruction of tanha kammas ^{are} destroyed.

If you are fear of kamma & this is a fear of an animal. It's like throwing a stone to a dog. You have to afraid of the cause & not the result. Tanha is the cause & kamma is the result. Cutting off the births to the plumes of misery is also cutting off the great-tanha (wrong view is called maha-tanha). To cut off the blissful rebirths (sugati) is to cut off small-tanha (cula-tanha all the lust, greed). Throwing a stone to a dog is also to tanha (i.e., dosa & it comes from tanha). You have to correct yourself as the most fearful thing for me is tanha. When you are in dukkha; if you are complain on kamma is not right. For e.g.; a pearl diver dies in the sea is the cause of tanha or kamma? Therefore tanha is king of the Death. But you all are making friend to tanha. Making friendship to the murderer is very idiotic. Therefore many kinds of dukkha arise by tanha (Samudaya). Insight meditation is for the cessation of tanha or kamma? In the sutta mentioned as kilesamanto - let kilesa dies. If you are condemning on the wrong person & kilesa will smile. The mind has the nature of wanting to go anywhere. If you can make the animal of the mind to lay down at the base of the post & not become a bad living & dying. Whatever mind arises & contemplate its impermanence.

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Ven. Sāriputta said that could observe one's own mind would arrive to Nibbāna. Mind in sleep (i.e., bhavaṅga citta) doesn't has the result of good or bad. We have to contemplate all the active minds. They will give the results. Changing the worldly mind into noble mind (ariya mind). Seeing impermanence & become ariya mind. Practice vipassanā is for the merits or changing the mind? These words are very important. If you can't contemplate & only the worldly mind process is going on. Vipassanā mind arise is the ariya mind. Contemplate the sotāpanna's mind will become once returner (sakadagamin). Contemplate the sakadagamin's mind will become non-returner (anagamin), etc. Therefore changing the mind is important. So not practice vipassanā never become an ariya.

Three Cures of Medicine & The Crazy Beings

30th November 1961

I'll talk about the differences between wise attention & unwise attention (yoniso & ayoniso). With unwise attention unwholesome things arise & increasing of the unwholesome things already have. By the parental traditions & mostly we were teaching ī the unwise attention. Therefore unwholesome things arise & increasing of the unwholesome things already have arisen. Whenever you are looking at this khandha, it's arising & passing away. It's the dukkha khandha & oppress by ageing & sickness. It's anatta khandha & out of our controlling. It's asubha khandha (foulness), & from it excrement, urine, etc are coming out, from it. In daily life we are serving each other ī impermanence as permanence, dukkha as sukha, anatta as atta & asubha as subha (we are serving each other ī unwise attention). In the world perversions (vipallasa) are overwhelming. (Therefore in the world we encounter ī a lot of unwholesome matters). With unwise attention beings are far from Nibbāna, which is the ending of dukkha & all fall into the planes of misery, is becoming evident. Therefore in the world is there anything more frightful than unwise attention? Unwise attention includes perversions of perception, mind & view dhammes. Perceiving, knowing & viewing things wrongly. Therefore the crazy worldlings of the world are opposing to the Buddha. The Buddha seemed to be arisen among the crazy people. All are in crazy ī tanha, mana & ditthi. The worldly dhamma & Buddha's dhamma are opposite. All the dead are funerals of the crazy people. Because no one dies by curing their craziness. Therefore going to the planes of misery are too many. These dhammes will always resistance to the insight knowledge. If you can't get the insight knowledges & can't get Nibbāna - Craziness for lust, craziness for ditthi are the outcome of unwise attention. Only clear away all these will arrive to Nibbāna. With enter the stream perversion of wrong view is cured. There are 12 perversions that I have to teach for more days. Unwise attention is covering up the 3 dhammes of anicca, dukkha & anatta to Nibbāna.

If you practise *vipassana* & craziness becomes lighter. If you are only doing merits & craziness will not cure. There are 4 cups of medicine for the cure of craziness. These are *anicca*, *sukkha*, *anatta* & *asubha* medicines. Without taking them craziness for lust & *ditthi* are not cured. In reality there are 3 types of craziness; lust, wrong view & delusion (*raga*, *ditthi* & *moha*). The Buddha had arisen in the world for giving us the 3 cups of medicine; i.e *anicca*, *sukkha* & *anatta* medicines. Therefore he was called *Sattha devamanussānam* - teacher of gods & humans. The medicines let the poisons of *anicca* (permanence), *sukkha* (happiness) & *attā* (self) to vomit out. You are choosing & changing the time for taking these medicines. If I urge you to practise *vipassana* & the response is let me continue to be in craziness, or I'll do it later. Your thinking is not different from a crazy person & taking the fire as gold & excrement as rice. This is psychotic-mental illness. Natural craziness or global craziness are craziness of lust, anger & delusion. In the wholesome *samisara* nobody is a good one. The Buddha using many ways, sometime in soft way, by force & in normal way, etc to give the medicines for the treatments.

Even people are worshippig the Buddha & asking in prayers to craziness. Asking in prayers to lust for blissful existences (*sugatis*). It's the craziness of lust (*raga*). Don't know them as *sukkha* is, ^{the} craziness of delusion (*moha*). I do it so I get it, this is ^{the} craziness of wrong view (*ditthi*). Therefore will never end of the craziness. Developing their perversions in front of the Buddha image. You couldn't even find the beginning of when living beings were becoming crazy. The time span of craziness was quite a long time now. With the unwise attention the 12 perversions come in. (Sayadaw gave some examples in the daily life, how the 3 perversions of perception, knowing & viewing are arising continuously). In this way craziness is not cure only but increasing like a disease. Those is nothing more valuable than the 3 cups of medicine for curing craziness. The Buddha himself for 4 incalculable aeons (4 *asamkheyakappa*) & 100,000 eons (*kappa*) offered his bones, blood & flesh to fulfill the perfections (*paramis*) & discovered these 3 cups of medicines.

Now, you are getting it very easily & should drink it or not? The Buddha told us that after seeing, hearing, etc. not to continue forwards. If you do it & become crazy. Just stop at seeing, ^{Vipassana} hearing, etc. or contemplate their impermenence. Except these 3 cups of medicine, there are no other refuge. The Buddha himself was arisen to these 3 cups of medicine. Seeing the impermenence is vomiting the poisons of perversion. Don't think that you are not developing in your practice. If you are seeing impermenence ⁽²⁾ fewer & the poison are vomitting in fewer. If you want to vomit a lot, then drink it a lot (practising a lot). You are vomiting the Shamma of craziness. The Buddha's medicines were sure for its cure. If you really take it & sure for the cure. It doesn't like the worldly medicines.

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He himself has been cured & it that gave it to living beings. Not hearing from what other people saying. If you drink little will better little & if more will get well. Don't look for the medicine in other places (from other faiths). You'll not find it. I am only worry that you don't know your craziness. Then you'll not look for the medicine. After you are taking the medicine & will know that you are crazy (by seeing impermanence). Who construct the 4 planes of misery? Unwise attention build them. Are you unlucky? or Built it by yourself. If you make a mistake & a home is built there. It's quite frightening. Human beings are using the 12 perversions of tools & machines building their homes. They go & live in the homes built by themselves. From where you built build the hells. From the human world. You understand it now (This point is interesting. When living beings are still alive doing all sorts of kamma & it already start taking form. During the dying moment one of them is making the decision). Nandiya Upasaka built monasteries & dwellings in the human world & starting to taking form in the celestial world. So, isn't not wise build these things from the human world? (He told the story). After you were born, parents were teaching you the perversion hammer. You also have to go & stay there where you build your homes (Dwellings of hell, hungry ghosts & animals). But don't become in low spirit. And also don't make a show of nothing will happen to you. There is still have time. Medicine & teacher are still existing, have time. Don't waste this time. Unwise attention is like a manager & the 12 perversions are like carpenters. With the Path knowledge arises, the Great Eight Hells & ¹¹/₁₂ small hells are disappeared.

Stream-Enterer & The Perversions
30th November 1961

By practising ripassane & realize Nibhāna is seeing the Deathless. There will be no more death again. At near death & oppress by painful feeling & practise intensely will overcome it. At near death can't rely on doctors. So, if right attention & practise regularly can working well near death. Even dies & impermanence & next life will arise to the Deathless (i.e. next life will become a sotāpanna as mentioned by the Buddha) Therefore it's never in loss. What is the reason of unwise attention arise? Don't have a good teacher. Parents are crazy. Therefore sons & daughters are also crazy. They teach them what they know only. Not find a teacher who can teach rightly & dawn will not appear. And always in the darkness. Were born in the darkness & will die in the darkness. During the Buddha's Teachings are still existing & only rely on kamma alone is not much beneficial. Because not free from ignorance.

We have to look for a teacher who can teach the truth. If you find a teacher who can't teach the truth of dukkha & don't want the truth of dukkha again. (Sayadaw explained the 12 perversions) After knowing these things, the contemplation & perversions become thin out. At the end of the contemplation, The stream-entering Path Knowledge destroy 8 of them. Other Path knowledges are not very important. The Path knowledge destroy the 8 perversions is not an ordinary one. Become a non-returner 10 of the perversions are gone. Only an arahant destroys all of them. There are 3 paths exist; from blissful existence (sugati) to Nibbāna, from sugati to sugati & from sugati to painful — (dugati). The crazy one doesn't know how to go Nibbāna. Knowing about these things come before. After that, come the contemplation. Later abandoning of them come by itself. (Sayadaw gave some examples of the perversions in daily life) These perversions shamas are making the D-A process to arise. If you can abandon them & D-A process is cutting off. After become a sotapanna, in the future free from becoming a disable, blind, deaf, dumb & leper person. And also free from wrong views & fall into the 4 planes of misery. So, sotapanne is abandoning these 10 kinds of dukkha. If can't abandon the 8 perversions not free from the 10 kinds of dukkha. Nyan falls in line to the khandha is right attention. Therefore we have to be practised. The 8 perversions (The Stream-Enterer has abandoned are; ① view of permanence ② view of happiness ③ view of beauty ④ view of self ⑤ perception of — ⑥ knowledge of permanence ⑦ perception of self ⑧ knowledge of self. If you take what the khandha are telling you in the opposite ways are perversions. If you take it as rightly is wise attention. If you see impermanence rightly & your craziness become better. In your every day life perversions are increasing. (Sayadaw gave some funny examples about them) These are showing the increasing of craziness. Your bones are becoming mature but not your knowledge (i.e., the age increasing but not the knowledge). If you observe the khandha & knowledge, it will tell you about impermanence dukkha, not-self & foulness (anicca, dukkha, anatta & asubha).

Breaking The Collar

30th November 1961

I Sayadaw said; man was really foolish & took one's own body as This was mine, This I am & This was my self. Because the body was becoming old, sick & death. Beings attached to their bodies & wrong view & sensual pleasure. The Buddha gave a simile of a dog circling to a post like living beings were roaming in samsara. The post represented the khandha, the rope to tanha, the collar to siffer & the dog to a worldling. The dog couldn't leave the post because the rope & collar attached to it. Circling around the post was like khandha samsara. It could only escape

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from the post by cutting off the rope & collar. Living beings are revolving in samsara like [the dog running or circling around the post].

It's more important to save oneself than to save others. Even you are lazy to save yourself. So to save others is an empty words. We are like this. We ourselves have the dangers of ageing, sickness & death. We have to reproach —. Do the practice like running away from dangers. If you say I'll do what tanha asks me. Then it's the same as saying I'll go to the apaya (planes of misery) Which one should you follow; tanha or nyam asking you? If you follow to nyam asks you, listen Dhamma talks & practise. You are kilesa lunatic. If you get money & become happy & joy. Tanha only gives you the bad result. Because of Samudaya Saccā & dukkha saccā arise. Looking at the D.A chart (i.e, Sayadaw's well known D.A process chart). If tanha tells you that human world, celestial world & brahma world are good, don't believe it. Tanha only sends you to a place where corpses are piling up. Only nyam sends you to Nibbanic happiness. You were cheating by tanha before that seeing hell fire near death. Before the sore grows out have to look for the medicine. After it grows you can't do it (This referred to painful births).

During the time of sickness & you are looking for the freedom of death have to spend money (i.e, to see a doctor). During the time of ^{you are healthy} well & healthy & looking for the freedom of death, no need to spend any money (i.e, for practice).

But don't do what tanha is asking you because you are healthy. In real, the khanda is always unhealthy. Because you are always making adjustment for it (If we are carefully observe & contemplate our daily lives can see the burden of sankhara dukkha very clear. Never at ease. Therefore it's called disease)

(Sayadaw continued to talk about a dog & collar & rope bound to a strong post). Living beings are taking the khanda dukkha saccā as mine. If not encounter is a good teacher & always spending their times in me & mine. And die in tanha & filthi. I/me are filthi & Mine is tanha. Most of the human beings are;

How do they die? What do you think where they will go? To, apaya, Ven. Sir. (Answers from the audience. Apaya is the short form of Apayabhuñni - planes of misery). Worldlings are taking affection to their khandhas as me & mine. This is very true indeed. Before how did you live your life? Becoming dogs & then falling into the planes of misery again & again.

Living like a dog in a collar bound to a post. Therefore you didn't have any freedom before. Why the worldlings become dogs? To be answered as They have the mind of a dog! This was liked a prediction. Nowaday most human beings have dogs as pets. Therefore their minds are more closer to dogs them ever before.

If the collar & rope are falling off, & from the life of a worldling to become the life of an ariyam. By contemplating the impermanence of the 5 khandhas, you are cutting off the dog's collar & rope.

Frightening Wrong View 5th December 1961

Wrong view comes from perception of self (atta sañña). What is the self (atta)? Taking each of the 5 khandhas as I & me. Because of the atta sañña & ditthi arises. Where is the atta sañña ^{being} from? From the unwise attention. Unwise attention comes from ignorance. Again ignorance comes from the hindrances (nivarana). These came from the Anguttara Nikāya: Nivarana → ignorance → unwise attention → self perception → view of perversity. Without separating the 5 khandhas into each separated group & seeing ^{as} an object. Therefore we have to separate each one of them. Form can be shown in numbers. The other 4 names (mind) can't. The wrong perception is coming from unwise attention, or no knowledge about it. Ignorance over controls it. Hindrances also overshadow ignorance. Ignorance means not knowing the 4 Noble Truths. It's wrong knowledge. Must make the self perception to not-self perception. Yesterday I had said that because of the khandha wrong view arose. Wrong view is penetrating in the khandha, and in each of them. Clinging to view exists until you have ditthi. Attachment to view → action → painful birth (Ditthupadaram → kamma bhava → apaya jati) (Sayadaw gave the example of Prince Ajatasattu). Urging him to kill his own father was this wrong view. Ditthi & kilesa are decisive support conditions or causes (upanisaya). They can send beings to painful births (Sayadaw mentioned about the frightening of the Lohakumbhi Hell). Ditthi is the root leader of the round of existence. It's more fearful than tanhā. With tanhā still can arrive to blissful planes. Therefore in the 4 Path knowledges, the coarsest of all kilesa is ditthi & firstly abandon by the Path Knowledge of the stream. (Sotāpatti magga). Between the 5 heavy kammas & ditthi, when the world is near of the destruction beings can be free from the hells (i.e., hell beings who had committed the 5 heavy kammas in hells) But hell beings who have fixed wrong view (niyata micchā ditthi) move to another world system & continue to suffer in hells where no Buddha had been arisen.

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↓ Therefore spiritual friend is very important. Knowing the form, feeling, etc as form, feeling. Knowing dukkha sacca as dukkha sacca. These become right attention. Not listening sacca dhamma, so not (can't) do the practice. Not doing the practice, & so not become right view (because not seeing impermenence). Why the Brahma gods can become pigs? Samatha practices can't overcome ditthi (A Brahma god can't become a pig or any other animal by directly after death. But all worldlings can take rebirths anywhere if they have the seed of ditthi in their hearts). Knowing the khandha as the khandha becomes wise attention. Seeing impermenence becomes right view. Right view (sammā-ditthi) arises & self view (atta ditthi) or wrong — is running away. After rūpa parinā (knowledge of mind/body) follows tirana parinā (knowledge of impermenence). After tirana parinā ends pahana parinā arise (i.e., Nibbāna). Therefore the Buddha taught about 3 parinā (understanding). By contemplation & after ditthi falls away what happen? The body becomes light. By carrying along the hell seed body is too heavy. The contemplative mind becomes cool. The khandha also disappears. Not because it wants to be cool. Because ditthi kilesa not exists. Therefore the apaya samsara no more relate to this yogi (i.e., sotāpanna). Everytime ditthi arises & it builds the woeful planes. The practice process is: ① wise attention ② contemplation w/ knowledge ③ after many contemplations & the Path Knowledge will abandon the ditthi builder. (it builds the planes of misery). If you have compassion to yourself should do the practice. Feeding the body, bathing the body, etc are not having compassion on oneself. These are becoming a slave to the khandha. Sending metta (loving kindness practice) also not a compassion to yourself. Because you can't abandon ditthi. In the future to hear these kinds of talk are not very easy. Even now ~~today~~ ^{adīgā} it become quite rare. Without listening of them ditthi overwhelm people. When Path Knowledge arises khandha disappears. With the disappearance of the khandha where can ditthi goes & hides? Therefore during the Shamma interview I am asking you: "Does the khandha disappear?" Because the Buddha said that ditthi was hiding in the khandha.

How to Pay your Debts?

7th December 1961

Because of perversions D.A process continues. Conceit (*māna*) is not arising together with wrong view. *Māna* is also *tanhā*. Because of the perception of permanence (*nicca saññā*) that *māna* arises. With *māna* people encounter in law cases. Because of the perception of beauty (*subha saññā*) & ordinary *tanhā* arises. Mostly happen in consumer goods. Making these things nice to look in attraction. People in *tanhā* buy these things (Consumerism is nowaday create a big problem in society & environments. There are a lot ^{need to} good for contemplation for these human problems connection to *tanhā*). Shopkeepers have good sales is *subha saññā*. Because of the perception of self (*atta saññā*) & wrong view of stability arises. As an e.g., people are looking & searching for the stable things. All 3 of them are proliferating phenomena (*papāñca dhamma*). All start from perception. Therefore you must note as *nicca saññā* extends the D.A of conceit, *subha saññā* for *tanhā* & *atta saññā* for *sīthi* respectively. With these perceptions exist can't realize Nibbāna. For *nicca saññā* contemplates *anicca*. For *subha* (beauty) contemplates *asubha* (foulness of the body) or *anicca*. We also have to do *dāna* (giving), *sīla* (precept) & *samādhi* (calm). With these practices will meet good teachers & dhammas (These points are important. Can see many evidences in the Nikāyas. Of the 9 attributes of the Buddha, one of them is *vijja-carana-sampanno*. *Vijja* is knowledge, represents wisdom. *Carana* is conduct, represents *dāna*, *sīla* & *samādhi*. most Buddhists think only a bodhisatta or a Buddha need it. Some Buddhists just do *carana* & neglect *vijja* & some in the opposite. It's a very rare opportunity come to the human world not just for sensual pleasure. It's for the cultivation of goodness for oneself & others & purify the mind (*vijja-carana*). Because the human world is the international air-port to other destinations). These dhammas are decisive support conditions (*upanisaya-paccayo*), distance causes for Nibbāna. Insight knowledge is Path Condition (*magga-paccayo*), near cause to direct Nibbāna. Note this point carefully. If not, may be you can think that in only good merits arrive Nibbāna. With the analytical knowledge of Conditional Relations (The *Patthāna*) without *magga-paccayo* never arrive Nibbāna. All other dhammas can't abandon perception (*saññā*). These are supporting Nibbāna only. For an e.g., an animal can be arrive to human world again. Because of its good ^{wishes} merits meets a good teacher & dhamma (See Maeshee Kaaw's Biography) But by sleeping nothing will happen. Must practise *vipassanā*. Therefore don't abandon any of them (i.e., *vijja* & *carana*).

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(Continued the story of Anathapindika & the wanderers, about the Q & A between them). Amaravikkhepa dīthi (evasion) means, if asking a question & not giving an exact answer as yes or no. Why give this kind of answer? Doesn't know clearly by oneself & when asking ^{it's} good to ^{no} give any answer (give an evasive answer). So, come This view (Sariputta's first teacher Sāmījaya held this view). Wrong view comes from not knowing the anicca & sankhata dhammas. Here Anathapindika pointed out unwise attention & listening wrong teachings as 2 causes for their wrong views, to arise. There are 8 causes for wrong views & These 2 points are very important. With unwise attention 12 perversions arise. The 4 D.A processes of tanhā, dosa, māna & dīthi from the 6 sense doors are arising uncontrollable for everyday. Black dhammas gives the black results. Most people think only by wholesome & unwholesome volitions that results arise. This is the knowledge of ordinary people. There are more than that (These things are becoming more clear by understanding the D.A processes. Only by studying the suttas in the Pali Nikāyas understand the dangers of saṃsāra). These kammas will make the khandhas (tanhā, dosa, māna, dīthi arise from the 6 sense doors). Therefore how do you repay for them? You have to repay it in the khandhas. So, I had been told you very often that _____ were coming here for a visit. Later went back to your permanent places. (i.e., 4 woeful planes). All these things have to be decided in the D.A processes. Not in your sila. These khandha debts can be only repaid in Vipassana knowledge & the Path knowledge. Even in this life time your karmic debts are not few. Also the kammas of the past lives are waiting for the chances to give the results. It's like this example, someone has million dollars in debt. But he is an ordinary worker. Can he pay back his debts? The Buddha arose in this world for this purpose. Now, you find the way of how to pay the debts. But it will never solve by kammas. Must pay the debts in knowledge. For e.g., the creditor comes & tells you, just licking these salts for once & all your debts are exempted. It's important for you to realize the Path knowledge for only once (i.e., sotāpatti magga). Then all the infinity of your debts are exempted.

The life span of blissful planes (sugatis) are like a pebble, throwing upwardsly ⁱⁿ _{into} the sky & staying there for a moment only. The life span in hells like this pebble falling back to the ground & staying there for a long time (quite painful & frightening indeed). Whatever arises from the 6 sense doors, can contemplate the impermanence & 10 kinds of D.A process can't arise (Just mentioned before, tanhā, dosa, māna, dīthi are arising from the 6 sense doors).

Therefore even insight knowledges (vipassana magga) have the great benefit.

The Buddha taught 3 universal characteristics but all are in the arising & passing away (anicca) (3 characteristics fall into dukkha saccā). Therefore to penetrate dukkha is very important. Only then you can let go of your clinging to things. So the Buddha said he only taught dukkha & the end of dukkha). Because impermanence is dukkha saccā. All the other animals' foot prints fall into the foot print of an elephant (maha-hathipadopama Sutta, Majjima Nikāya).

Vipassana magga can only cut off this life kamma. Lokuttara magga (Supramundane) cut off past, present & future kammas. This is the difference between these 2 knowledges. The important thing you must remember is doing the job of magga before for the sake of safety death (for not fall into painful births). Later you can do other things which are not important. If you die earlier before that, will be very difficult for you. The kammas of this life & many of past lives are waiting for you to push you down (to painful births, hells, animals, hungry ghosts) at near death.

Do Buddhists have Wrong Views?

6th December 1961

This khandha is not following your desire. Therefore it's not-self (anatta). We take this body & sweat, pimples, etc. (i.e., 32 parts of the body) as beautiful (subha). Why the Buddha taught the 3 universal characteristics? To let the proliferations (papaneesa dhamma - tanhā, māna, ditthi) die out. The Buddha giving ^{was} the 3 names to the arising & passing away phenomena. Therefore I myself take this ^{as a main} point to teach you. Seeing the arising & passing away & all are becoming clear. Wanting to discern the 3 characteristics must have wise ^{these} attention. The discerning knowledge kills papanca. Therefore the Buddha taught these Pali words very often. Netam mama, neso ham asami, na meso atta - this is not mine, this am I not, this is not myself.

These view, knowledge & seeing are coming to someone free from it. Wanting tanhā, māna & ditthi to die out, must discern the 3 characteristics. Must have wise attention (i.e., anicea, dukkha, anatta & asubha). Tanhā, māna & ditthi die out is the real Nibbāna. (Continued the Anathapindika's story & explained about the 3 lokas). These are: sankhara loka - conditioned world, satta loka - world of living beings & akasa loka - space world). The conditioned phenomena are arising & passing away is sankhara loka. This include both conceptual sankhara & ultimate sankhara. (The other 2 lokas are depending on the sankhara loka. Without it can't exist).

Therefore confuse these 3 lokas only arising & passing away. The wanderers were talking about their different views to Anathapindika.

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I am teaching you everyday for wise attention & no need to correct for it. But must correct on listening talks. By listening to the Sutta discourses & view of eternalism arise (sasata ditthi). For e.g., Visakha died & became a female deity in Tusita Heaven. Visakha was a name & a concept. The real existence was mind & body. Mind & body arose here & passed away here. Could it go? There? Even a little piece of it was not going there. Didn't have any power to go. Taking wrongly as this viññā arose in Tusita (Burmese word for viññānam is viññā. It also represents the soul in Burmese. This viññā here is moving there. This wrong view is really existing in Buddhist. As an example; His life has gone out & don't know where it's becoming. People use it in this way? (Burmese language has some words represent the soul. These are: viññā, life & butterfly). In Burma, if people are listening to the Sutta discourses sasata ditthi arise. (In the Maha-tanhāsankhaya Sutta, Majjima Nikāya, Bhikkhu Āṭī held this view). This is called Buddhist wrong view.

With this wrong view & practise can't get the Path & Fruition knowledges. But it doesn't prevent to blissful rebirths (sugati). With wrong teacher & can't correct it. You may ask: from here & nothing is going there, & then what is happening there? Is there ~~no~~ ^{nothing has any} connection in here? It will become the view of annihilation (uccheda ditthi). Because taking the wholesome & unwholesome kammas one had done become fruitless. So after free from sasata ditthi & become uccheda ditthi again. If taking the view of nothing is connection in here become uccheda ditthi. Not encounter in a good teacher very difficult to have right view. I'll help you to dispel uccheda ditthi. Visakha died & her name & form (mind / body) were ceasing here. And similarity of name & form arose there by causes. From the name & form here caused the result of name & form to arise there. From this side nothing was following there. The cause is not cutting off. A name & form results another name & form, but not follow there. It's just cause & effect connection & free from uccheda ditthi. Combine together; ① This name & form connection & free from uccheda ditthi. ② But they have cause & effect connection is free from uccheda ditthi. These 2 words are very important. Only a Buddha arose & could teach these Dhammas. Therefore these 2 points Anathapindika criticized the wanderers were very important, i.e. unwise attention & listening to the wrong teachings. Among the Buddhists sasata ditthi is in connection in life after death. With uccheda ditthi is connection in Nibbāna. Because they take it as nothing exist. Their argument is after name & form cease & if nothing arise what is the use of it?

I will explain for it. If you get The Path Knowledge & see Nibbāna. It exist so you see it. The Buddha said, "Atthi bhikkhave Nibbānam - Bhikkhu Nibbāna is exist." After name & form cease become cool & peaceful. But if you don't get The Path Knowledge, how do you know about it? This was asking by King Milinda to Ven. Nagasena. He gave The answer was knowing by speculation. When a sore grows on your hand & want to be cured. After the medical treatment & it ^{has been} cured. The sore grows at this place & also ^{has} cured at the same place. So, Nibbāna exist like the place where the sore ^{is} cured. Dukkha saeca of the khandha disappears & Sukha Nibbāna appears. This is knowing by speculation. If you really want to know it & Then just practise. You'll know its real existence.

Compassion & Wrong View 8th December 1961

Analyse the 20 kinds of identity view (sakkāya dītti) & only have The views of eternalism & annihilationism (sasata & uccheda dītti). If you teach someone who has sasata dītti on the cessation of life & he is stepping back from you (dislike it). For someone has uccheda dītti is overreaching it. They all are not in the middle way what the Buddha wanted to be. With teaching as the ending of name & form (mind/body) is Nibbāna & the eternalists don't like it. There is no feeling so what the use of it? He is taking enjoyments in life. Therefore step back & saying as I'll stay in life. With the enjoyments in life even they ^{become} heavenly, prefer to be continued & enjoyed the life of gradual elevated ^{heavenly} beings. As an example, the female devotee Visakha. The saying of if I free from the painful rebirth is good enough. Most of these type of people are eternalists. Their words are describing the types of wrong view in their heart. Making the prayers such as; may I enjoy the life of human & heavenly being for many times & can't get Nibbāna. Because view of eternalism prevent the realization. They are difficult to realize Nibbāna. People in attachment to life don't like listen to Nibbāna Dhamma & no interest in it. Don't want to pay attention to it. Majority of people have this wrong view. Except the dukkha of painful existences & they prefer any khandha. So, wrong views prevent Nibbāna is becoming clear. They don't want to try for Path & Fruition knowledges, because they are happy to be in life.

The reason behind is not understanding & knowing dukkha saeca. It's the same as for Nibbāna. View of eternalism latent in their hearts. Making long prayers at the pagodas & Buddha images are these kinds of people. If they have the chance to get Nibbāna now & will not take it (very strong bhava tanhā). If talking about cutting off life & no interest in it. They don't appreciate bhava nirodhā nibbānam - Cessation of life is Nibbāna. With this wrong view can't listen & practise Dhamma.

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There were many Buddhas had arisen in the world, & at least we had met one Buddha. But we had not been freed from dukkha ^{The existence of was} were having this wrong view. Every Buddha taught the ending of life (This point is very important for all Buddhists. Therefore we should not let kilesa deceive us. Especially by wrong view disguises as love & compassion. Māra - The Evil One is everywhere). If you ask these people to do dāna & will do it in a grand way. They want to enjoy the fortunes of life. Ask them to undertake sīla & want to take it, because wanting to have long life. If you ask them to practise for Nibbāna & will step back. Except Nibbāna, they are ordering by wrong view & doing a lot of prayers without knowing it. Women have more sasata ditthi than men, because they have greed characters. Wrong view & greed are together. With a lot of concerning for others have sasata ditthi, because they enjoy life. Whatever kind of life you get only fuels & fire. So they take enjoyment in dukkha.

Now, I'll talk about view of annihilation. A person in this view prefer cutting off life. He is overreaching. Nothing happen again is good for him. Dukkha ceases & sukha exists is Nibbāna. Therefore the annihilationists (uccheda person) overreach the nature of Nibbāna. He knows that because of name & form there are a lot of dukkha. He prefers to be without name & form but not prefers Nibbāna. With this wrong view in the heart & practise can't realize Nibbāna. To follow the middle way between these 2 wrong views is not easy & difficult. Strong disgust in life & prefer annihilation. The reason of can't see Nibbāna is covering up by name & form. Can't overcome dukkha saesa in section ② & can't see Nibbāna in section ② (i.e., viññānam, nama-rūpam, salayatana, phassa & vedanā or the 5 khandhas). He can't accept the existence of Nibbāna & prefer without khandhas. Sometime in the state of anger & thinking as without this body is better & uccheda view arises. To Nibbāna have to go from the middle of the 2 extremes. You had never been in the middle way & never went straight before. In the whole samsāra was wandering at these 2 extremes, and mostly in the view of eternalism. We are happy & joyous in eternalism. Disappointment in annihilationism. The day before I had explained about the paths of smiling & agony are these 2 extremes. Everything going well is sasata ditthi & not going well is uccheda ditthi. If I die everything is solved. (This is the view of uccheda). No, you don't. If you still have kilesa continue to have dukkha saesa. Becoming miserable & killing themselves are annihilationists. What the Buddha taught was if you wanted to go in the middle way & could go only in the wisdom eye. And also can see the way.

Therefore I have to give you the wisdom eye (*pāñña cakkhu*). You have to know the existence of this 5 khandhas. And have to practise to become disenchantment ē it and not wanting of it. With these you are in the middle way. Starting to see impermenence is in the middle way. First have to practise to see the more clear one (i.e., anicca). Later to see its disenchantment. After that not wanting its dukkha saeca. If you can practise & have these 3 knowledges & become a person in the middle way. So, everyday I am teaching you are about the middle way. Dāna & sīla are running towards eternalism & samatha jhāna towards annihilationism (For this point see the Brahmajāla Sutta of Dīghanikāya). Therefore samatha & vipassanā have to go together. (With samatha only is going towards uccheda ditthi. Every worldling is following ē the pulling. It's liked a blindman follows behind a walking stick. Do you still have any of your own decisim of movement? After vipassanā practice & doing dāna, sīla & samatha will give the result to Nibbāna. Seeing the arising phenomenon is dukkha saeca & its passing way is dukkha saeca & then do the dāna & sīla. Faith & wisdom are including ē them & leading to Nibbāna. Wisdom eye means seeing anicca. Not seeing anicca is leaning towards one of the extreme of eternalism & annihilationism. By meeting a teacher of eternalism will lean towards eternalism. By meeting a teacher of annihilationism will lean towards annihilationism. These are liked following behind a walking stick.

The Paths of the Wise & the Fool

10th December 1961

We have to learn from him, how he became a Buddha. We are Buddhists & have to follow his way. A devatā (deity) asked the Buddha, how he crossed over the wide samsāric ocean & arrived to the safety bank of Nibbāna (from Saṃyutta.N).

Samsāra is liked a whirlpool & it turning round & round. It's liked the circle of D.A processes. Turning around liked a circle & can't find the beginning. Not swimming in it is sinking. With the swimming is sweeping away. Therefore without sinking & sweeping away are free from samsāra. Avoidance from the 2 ways of sinking & sweeping away is crossing over samsāra. If you follow the ways of the tradition & will sink.

By following the ways of heresay ^{heresay} is sweeping away. The traditional ways mean craving, clinging & action (*tanhā, upadāna & kamma*), or the unwholesome path.

Meeting ē an ordinary teacher & can do only wholesome things & sweeping away or the path of blissful existence (*sugati*). With the desire for life (*bhava tanhā*) & sweeping away to this & that existences. The path of the gradually elevated heavenly existences are the ways of floating. The floods of sensuality (*akamogha*) & the becoming (*bhavogha*) are the ways of floating.

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The floods (ogha) of views & ignorance (ditthoga & avijjogha) are the ways of sinking. Most beings can't distinguish them & only follow these 2 paths. Buddhists follow the first & the 2nd paths (i.e., kamogha & bhavogha). They have strong desire for heavens. Don't want to be separate from the family members, & wealths & taking them as real are the 3rd & 4th paths (i.e., ditthoga & avijjogha). All these 4 paths have perversions. The path of floating is heavenly happiness. Taking dukkha as sukha. Celestial beings have long life. Taking impermanence as permanence. These places also have asubha because they die. Taking asubha as subha. The path of sinking is the cause of the perversion of view (ditthi vipallasa). Taking them as my son, my wife, etc. Ignorance includes in both of the paths as a leader. The cause is not knowing the truth. All of them have the 2 roots of existence. The leader of sugati is craving. The leader of dugati is ignorance. In another way, tanha is the path of floating & ignorance is the path of sinking. If not important I'll not exhort you. Therefore it's important. Must avoid these 2 paths. When you are making merits don't want happiness. Just doing for the freedom of the khandha. In this way you are on the middle path. If you don't take things as this is mine, this am I & this is myself & you are free from sinking & in the middle way? The leader of the path of floating is tanha & sinking is ignorance. Both of them are including in them & the only difference is only leadership. To be free from these paths tanha must become non-greed (alobha, not wanting the existences - bhava) & Ignorance (wrong view) becomes knowledge (right view). If not, only running in circular way (like a whirlpool), and sinking (pull by the whirlpool down to the bottom). I am urging you all, to non-greed (alobha) & right view (samma-ditthi) to perform a lot of merits (in the middle way).

In anywhere we have these 3 paths. Not only 2 paths of indulgence in sensual pleasure & self mortification. So we have to use them wisely/rightly everywhere. In another way, wholesome minds are the path of floating, unwholesome minds are the path of sinking & the path factors are the middle path. Let us walk on the middle way. Whatever it may be must have reflections & contemplations. Going & living in ^{the}vipassana nyam. I don't say not to give (i.e. dana practice). It's important in the middle way. Focus in the middle way. With dana & sila, wanting to free from the existences (vatta) are middle way. Not wanting the khandha is middle way. This is non-greed (alobha). From greed to become non-greed is important. From wrong view to become right view is free from the path of sinking. It's not easy to be in the middle way.