The Real Saviour

28th July 1961

Wasting time in with worldly matters & not doing insight practice is like watering a poisonous tree. Listening to Dhamma & prastising it are the tasks to save oneself. When ~~we~~ you were young & didnt have times. Again after grown up ~~we're~~ you're busy ī family matters. Therefore ~~we're~~ you're coming to this human world as like animals (just knowing only - eating, sleeping & sensuality).

Only by conquering defilements of the mind (kilesa) will become stream enterer (sotapanna) to arahant. Kilesas are hiding in the khandha (i.e, the mind). Would kilesa die out without seeing its faults? ~~Kilesa will not die if not see the impermenent khandha, its dukkha (suffering), its uncontrollable nature of not-self~~ Kilesa will not die if you not discern the impermenence of the khandha, ~~or~~ you will not understand its dukkha nature, ~~or~~ or cannot ~~com~~ contemplate its uncontrollable nature of not-self & its loathsome nature. You'll conquer kilesa if ~~yo~~ can discern one of these 4 points. Without cutting off the process of the khandha ~~&~~ it will continue. The cessation of khandha & tanhā is Nibbāna. The task will finish only ī the cessation of 2 truths of round of existence (vaṭṭa sacca) & the arising of 2 truths of no-round of existence (vivaṭṭa sacca) (2 vaṭṭa saccas are Dukkha & Samudaya Saccas; 2 vivaṭṭa saccas are Nirodha & Magga Saccas)

~~Not knowing about the khandha & kilesa~~ People become blind & crazy by not knowing about the khandha & kilesa. Their past lives were also lived & as crazy & blind beings that they had been fallen into various kinds of gorges. Therefore you should not lazy for the Dhamma practice. You dont need paramis if discern the impermenence of phenomena. (This point is very important for all Buddhists, especially for pratising yogis. Some Buddhists did not know the Pali Nikayas became confused & relied on the outside power ī & invented new ideas.) The impermenence & path factors (i.e, anicca & magga) will lead one to Nibbāna. You have to put down the family & economic matters because it cant save you. Inside ~~your~~ stomach there are a lot of dirty things (such as - sweat & dirt flow from the body; from its 9 openings: muck from the eyes, wax from the ears, snot from the nostrils, from the mouth vomits bile & ~~phlegm~~ phlegm, from anus & urethra come out smelly things. From the loathsome body all these disgusting & ~~&~~ foul-smelling impurity flows.) We're carrying this loathsome body & wandering around & view it as a grace.

Practise vipassanā without any concern for this body. Actions (kamma) controlled by craving (tanhā) & clinging (upadana) are very disgusting. All ~~die~~ died without the knowledge of D.A teaching ~~have~~ had wrong views because they died ī ditthi-tanhā. They died ī the 3 distortions of wrong perception, wrong knowing & viewing. The Buddha himself mentioned that no listening of suññata Dhamma all died ī wrong view. How much frightening it was? (The Buddha also said that the frequent homes of living beings were the 3 woeful planes of hell, animal & ghost realms. We should reflect these points very often.) Could you climb up again to this human world? You are near to suññata Nibbāna if discern emptiness (i.e suññata). You'll fall into woeful existences by not seeing suññata.

The attainment of holy Dhamma is not easy. Everyday the unwholesome kammas (actions) arise from the six senses ~~of~~ doors are our enemies. (We create these enemies ourselves for sufferings). It ~~was~~ will not easy to climb up again if you fall into painful existence (apāya). At here many are near to death & it's more important for them. (This referred to old lay disciples who were sitting near Sayadaw). Bhavetabba ~~refer~~ (contemplate for many times) refers to vipassanā magga (insight path factors). We have to make friend ī vipassanā magga which discern anicca. (Living beings are making friends ī unwholesome & wholesome kammas. In reality we must make friend ī knowledge-ñāna.) In this way our real Saviour (vipassanā magga) appears in our heart. (Without a Buddha all living beings are looking for God & their Saviour outside themselves. They will never find one.)

Importance of Anicca & Momentary Nibbāna
11th October 1961

[On 28th June 1961, Sayadaw gave a talk in Mogok. He never gave the names of his talks, but in the beginning mentioned what he would talk about. I had been translated it as "Searching for the Right Things." In this talk he pointed out the following Dhamma points which Buddhists knew about it only in his time. It seemed to be very true. Every time when there were conditions & chances, Min-goon Tipiṭaka Sayadaw mentioned as follow; "Mogok Sayadaw had the ability or skill to take out all the meanings in a Pali verse of the Buddha. He had this amazing skill. These Pali verses were also explained by commentators & sub-commentator before him. But what Mogok Sayadaw's explanations of them were more natural & complete. He had the skill of taken out all the meanings without leaving any traces of meaning behind. Even he could express other meanings which were still not in the commentary & sub-commentary."

The Dhamma points which Mogok Sayadaw mentioned in the talk were; "Impermenence is dukkha sacca, contemplate ī knowing it is magga sacca, the dying of tanhā is samudaya sacca & no khandha appear is nirodha sacca." Before him no-one had mentioned about it or talked about it. By knowing one point of dukkha sacca & all the 4 points of truth appear. These, ~~knew~~ no-one knew it before ~~& they~~ that people did not had the knowledge of truth (sacca ñāna) & died. Another point ~~mentioned~~ by Sayadaw in some of his talks was; "You attain momentary Nibbāna by discerning of anicca." This point we can see it in this present talk. Even we ~~can~~ may think it ~~is as not significant~~ has no significance, but if you check it ī the 12 links of D.A process & it was very significant. Without discerning of momentary Nibbāna will never realize of permenent Nibbāna. I think this point also no-one mentioned about it before him. Therefore the Buddha exhorted to Ven. Ānanda as D.A was profound & difficult. Even some well known eastern & western scholars misinterpreted it ī wrong understanding.] → ⊗ add here].

Note for Nanda- I have made a mistake. You should place this talk- Importance of Anicca- after the following talk on page (5) Should Have Sympathy for Oneself. Both have connection based on the same Sutta- Cūlatanhāsankhaya S- If you check the dates of them also you know it.

⊗ (Another point- anicca & momentary Nibbāna is connection ī pain. The Buddha taught us let the body pain & not the mind. During the moment of seeing anicca (eg, dukkha vedana) →

no khandha (vedana) exists & not connect to tanhā, dosa & moha which are the 3 unwholesome roots. So the mind is not in pain. Even though the body still can be painful can hear it.) ⊗

There are 2 types of knowledge (ñāna) which are inside the Buddha Teaching ~~Dispensation~~ (i.e, the Buddha's Sāsanā) & outside the ~~Dispensation~~ Buddha Teaching. (Here referred to 2 types of right view). For example, when someone doing dāna & takes it as if I do it & I'll get it. Here self view (atta ditthi) is sticking ī the making merit. The I-ness is interfereing ī the merit. It was a right action but it connected ī the self view. It called the taint of view (ditthasava). It will give the result in the province of taint, & known as kammasakata ñāna (right view believe in the law of kamma). This knowledge can't dispel self view. Freedom from the taint is Nibbāna. Nibbāna not accept self view. You have to perform dāna but including ī the knowledge of truth (saccanulomika ñāna). It's the knowledge coming from vipassanā contemplation of the khandha - i.e in accordance ī truth or knowledge seeing the truth. You have to change the mind as in this way: " I perform this dāna for the sake of freedom from the impermenent dukkha sacca." In this way the dāna includes both knowledges of kammasakata & saccanulomika ñānas (faith in the law of kamma ī the knowledge of truth). It will lead to the result of vivatta Nibbāna - i.e Nibbāna - no rounds of existence. It becomes the dāna of inside the Buddha Teaching. Therefore only after the vipassanā contemplation & perform dānas (In this case Sayadaw was quite different from others. Before him most people had done merits for the sake of tanhā. Therefore we all are still here because Nibbāna will never accept selfish & greedy living beings. Someone ~~wants~~ wanted to offer a meditation hall or dwellings for sangha, Sayadaw accepted it only after some preparations. He let them to come & practice vipassanā under his guidance & Dhamma talks for sometimes, ~~And~~ & then sharing the merits for 2 different times. The first one for the donar & family, so that they could concentrate on it without disturbances. The second time for the majority of people who came to his place for this purpose. There are many important Dhamma points we can learn from Sayadaw's wisdom.)

Everyday I remind you to observe the khandha ī knowledge (ñāna) is to know the truth of the khandha (saccanulomika ñāna). Every Buddhist should know about it & only that will have benefit up to Nibbāna. (Sayadaw continued on ~~the Sakka-pañhā Sutta~~ the Culatanhāsankhaya Sutta) In this sutta, Sakka - the king of gods asked the Buddha for the quicket way to Nibbāna. Craving (tanhā) will ~~finish~~ be finished by contemplating the 3 types of feeling (i.e, pleasant, unpleasant & neutral feelings) accordingly (whichever one arises). & There are 9 kinds of feeling arise from the 6 senses of door - i.e, from eye, ear, nose & tongue are upekkha feelings, from the body are pleasant & unpleasant feelings & from the mind are pleasant, unpleasant & neutral feelings. Insight knowledge (vipassanā ñāna) which discerns impermenence (anicca) abandon the preceding khandha (because seeing the disappearance of it) & the following tanhā (because tanhā, upadana & kamma not arise) (see the 12 links of D.A process). This happen during the contemplation. In the middle of the process the practising yogi is alive ī the contemplative knowledge (i.e, vipassanā ñāna) - khandha disappears / ñāna / the cessation of tanhā. Even you don't realize Nibbāna ī the practice near ~~the dying~~ death die ī the contemplation of impermenence to the khandha. It will abandon the khandha & kamma ~~near the~~ (tanhā - upadana) & can realize the Dhamma.

at near death

Before me, ordinarily we were asking people (i.e, dying people) at near death to remember or think about their merits ~~near death~~. You only have to contemplate anicca & at the moment of contemplation no chances for defilements (kilesa) to arise that you attain momentary Nibbāna. This is not let craving (tanhā) ceased permenently. It's a momentary cessation that a momentary attaiment of Nibbāna.

Someone no practice is connecting ī craving, clinging & actions continuously (That is so terrible & frightening indeed. Therefore the Buddha said that no-one could trace the begining of a living being & their frequent existences were the 4 woeful planes.) I want you to die ī momentary Nibbāna (i.e, ī anicca). This person dies ī the attainment of Nibbāno & not to be worried about it. Momentary Nibbāna is sure for him/her. After death he takes rebirth in a sugati (good destination). The cause of seeing impermenence send him there. He appears in the bossom of a female devata who is his/her mother. According to the 24 conditional relations it's called without delay or proximity condition (anantarapaccayo). There is no other mind state between death consciousness & rebirth consciousness, and then the knowledge of seeing anicca arises instantly. It's following by seeing impermenences, its disenchantment & the ending of it, and then enter the Stream (become a sotapanna). This is someone dies ī momentary Nibbāna. That was the exhortation of the Buddha. Dont be in low spirit & reduce your effort on it. Therefore you have to practise for the discerning of anicca. Even according to the Buddha someone entered to the Stream was earlier than before the knowledge of existence as a devata. (The mind process of becoming a sotapanna was quicker than someone knew himself as a devata.) Dying here ī the momentary Nibbāna & attain the permenent Nibbāna over there (Someone died ī the discernment of anicca at human world & became a sotapana instantly there in Heaven). My only concern is you dont do the practice. This is the great benefit of discerning of impermenence.

(Here Sayadaw explained the nature of impermenent feeling ī a very simple example.) You scratch your arm ī a finger nail & you must see it as after the sensation arises & it dissappears. (If you observe a sound also will see its impermenent nature. In many Sayadaw's talks he talked about anicca very often. Some Buddhists, especially meditators took it as impossible without strong samādhi. Without samādhi it was just thinking. This point was wrong. Ordinary & coaser phenomena are easy to discern ī continuous careful attention ī natural sati & calmness of the mind. But for very refined phenomena it needs strong vipassanā samādhi such as the whole body dissolve without an entity. Depending on the context Sayadaw mentioned anicca in general & specific ways. Sayadaw had penetrative & analytical wisdom.) This is vipassanā ~~knowledge~~ magga (insight path factors – seeing anicca ī the 5 path factors of paññā & samādhi). I'll continue to explain the lokkuttara magga (supramundane path factors – seeing Nibbāna ī the 8 path factors of sīla, samādhi & paññā). It abandon the khandha (5 khandhas) & craving (tanhā) by seeing Nibbāna. It's extra one thing only as seeing Nibbāna. You have to follow to the ending of khandha anicca if you discern them. If there is ~~impermenence~~ impermenence exists and there also must has the ending of it. You can't see the abandonment of craving (tanhā). At the ending of anicca you'll see the non-existence of the khandha. The ending of the khandha is Nibbāna. These are the sign posts of the way of vipassanā process. Anyone ~~who practises~~ can know it himself as ariving there or not ~~by~~ ī the practice.

Should have Sympathy for Oneself
7th to 8th October 1961

[Sayadaw based these 2 talks & the following talk to the question of on the Cūlatanhāsankhaya Sutta of Majjhima Nikaya. The Buddha answered the quicket way to Nibbāna to Sakka - king of the 33 gods]

What is the quicket way to end craving (tanhā)? This is the way to Nibbāna. ~~There is no~~ No khandha burden to carry on there if talking about Nibbāna. There is no dukkha to feed & clean the body. Therefore searching for things there is not existed. There is no dukkha to stay in the mother's womb. There is no dukkha for various diseases & illness. Therefore you don't need to rely on others when become sick. Near death people are worry for sorrow, lamentation pain & greif & dissapair. This is also not existed there. The teacher exhorts you everyday because he wants you to die c̄ smile on your face (not for an ugly & painful death). (Sayadaw mentioned the terrible dying moment & situations) The Buddha himself reminded us for 32 times about it. He said that we should not take it lightly & urged us to try hard in the practice until our bones & flesh totally worn out. The wealth you have been searched even can't protect the deadly disease. The true reliable is maggan (the path factors). (Sayadaw mentioned the sufferings of hell being in Hells). For that you don't need to spend any money. You only have to use your knowledge. You need ~~only~~ to nod your head only when the khandha tells its story. There's no khandha not telling its nature.

(Sayadaw told the story in the sutta. Sakka - the king of the 33 gods, i.e, Tavatimsa Heaven came down to the earth & asked the Buddha the quicket way to end craving.) If feeling (vedana) arises & you observe it as - "Does it still there?" You get the path factors (maggan) if seeing it not there. You insert the knowledge of seeing impermenence - and then vedana paccaya tanhā not arises (i.e, feeling not conditions to craving). ~~It's the Path (the 8 path factors) if you can make feelings cease (i.e the cessation of feelings).~~ The path factors which see the vanishing (the passing away or the falls) come in & cut off the process. The Pali passage - Vedana paccaya tanhā refers to someone who doesn't practice. Vedana paccaya paññā refers to someone who sees anicca. (Here also we can see the ~~Pali skill of Sayadaw~~ Sayadaw's skill in Pali usage connected c̄ the practice). Craving dissappears by seeing the impermenence - Vedana nirodha tanhā nirodho - can make feelings cease is the Path, because you see the cessation of feelings. Tanhā nirodhoti maggho - the cessation of craving is the Path. Busying c̄ the ecomic matters is no sympathy for oneself (most high class of people were sitting close to Sayadaw). The task of maggan matter is have sympathy for oneself.

Therefore in the world, there are more people who don't have any sympathy for oneself. (There are more people who promote love & compassion devoid of wisdom. It could lead to problems.)

Where craving exists? It exists at one's own khandha. We want the khandha to be good. Therefore if we kill feelings & craving be cut off. This point is very important. Contemplate feelings if you want to kill craving. With the ~~discerning~~ discernment of impermenence of feelings & craving dies. (Sayadaw retold the Sakka's story in the sutta). In the world (loka) every suffering was given by craving. More happiness come more sufferings. For that you have to work more than others & endure more sufferings than others.

Therefore ĩ more cravings come more sufferings. In human world live ĩ sufferings & after death fall into Hells. Do you have any profits? (Here Sayadaw's exhortation & warning on craving was very good for reflection & contemplation. Feelings & cravings are like beloved husband & wife. They are very close to each other & have a lot of influence on each other. With more cravings become clinging to feelings & create more sufferings. The great harmfulness of feelings & cravings we can see very clear in today world - start from family, society, country to international levels.
For the momentary fleeting pleasure (i.e, pleasant feelings) humans' craving for money, wealth, power & fames so extreme that they can take their lives & others people lives. With the severe global warming, global epedemic diseases & other life threatening dangers that some well known scientists & environmentalists were warning us to stop using & extracting petroleum. But still some super powers compete & fight for it in the north pole & south China Sea & elsewhere. Humans are becoming more & more like animals or close to animal status. They become the permenent slaves of feeling & craving. The Buddha discribed them ĩ the analogy of a fish came into perish for the momentary pleasure of the bait.) You all are searching for dukkha. Do you have any clear view about it? Working for sensual pleasure ~~is~~ will be very pleasing to you if I don't explain about it. And then you'll expect suffering all the time. (Here Sayadaw's talk became humorous).

All kinds of suffering come from cravings. Where is craving coming from? It comes from feelings. Let us the path factors (magga) enter between feelings & cravings. The bodhisatta became a Buddha not under the Bo-tree or Bodhi tree. That was happening between feeling & craving for any Buddha. From sotapanna to arahant are also between here. Feelings also included in the contemplation of the mind (cittanupassanā). Mind & feeling are association condition - sampayutta paccay in the mind process. ~~They are like fire & light~~. They appear at the same time like fire & light. You can contemplate any one of them.

There are 3 kinds of feeling - pleasant, ~~up~~ unpleasant & neutral feelings. All these 3 feelings appear on the physical body & ~~mind~~ in the mind. (Sayadaw gave some examples of them) Pleasant feelings appear on the ~~boy~~ body & in the mind. For examples, ĩ the hot weather & the body feels hot but turn the body towards the air (e.g, electric fan) has pleasant feeling. When you are counting your money the mind is ĩ the pleasant feeling (even though the weather is hot).
For the examples of unpleasant feelings of body & mind, wherever you're going ĩ the hot weather you feel hot. And then you think about your home without any window the mind becomes unpleasant. For the examples of neutral feeling of body & mind; just seeing, hearing, etc are neutral feelings arise on the physical eyes & ears. You reflect ~~so~~ on someone's misfortune ĩ kamma & at the moment the mind ĩ neutral feeling. The root of craving is feelings. With the contemplation of feelings & craving ceases. With the dying of craving & dukkha ceases.
The duties of the khandha are - from ageing going towards sickness & from sickness going towards death. Even the Buddha couldn't stop it. You'll get all them if you're asking for prayer to become a human being. It's the same as let me running towards ageing, sickness & death. Your khandha existence testifies ~~testify~~ for these. Ageing is dukkha, sickness is dukkha & death is dukkha. You're tortured by your craziness. Not knowing the truth of dukkha that you asked for them. Not knowing is ignorance & asking the khandha is craving.

Knowledge (ñāna) can arise only after the impermenence of feeling. You arrive at the half way of practice if you discern anicca. With the discerning of ~~impermenent of feeling~~ impermenent feeling you abandon feeling or the khandha.

Craving can't follow from behind that it also abandon tanhā. Therefore vipassanā practice abandons both the khandha & craving. Abandonment of the khandha ends dukkha. & the abandonment of craving ends the cause. Vipassanā practice has a lot of benefits. Insight knowledges support these points.
(Before Sayadaw you can't find any books on Buddhism or Dhamma talks expressed like these. He had penetrative & analytical wisdom. The Pali Nikayas are also simple & profound but some Buddhists neglected them & became confused. So they postulated new ideas & views & relied on the Outside Powers, & then Buddhism became another type of God Religion.)

Grown up with Ignorance

18th October 1961

The Buddha exhorted us that as after he had gone staying ~~his passing away~~ ~~stayed~~ ī mindfulness & wisdom. Keeping ī sati in the body & the analyse ī wisdom. In this way can see all the process of the khandha. You all have to try it but. In the Pali of Samyutta Nikaya the Buddha had reminded us for many times. Absence of mindfulness is leading to great fault for oneself. You're living ī the body all the times but no mindfulness that can't discern ī wisdom. Therefore you're grown up ī ignorance (avijja) of not knowing. It's frightening indeed. It was like an ox grown up ī ignorance & just for working. It did not has any freedom. You all grown up ī ignorance that the Buddha has no chance arisen for you. You have the Buddha Image (Statue) at your home altar (All Buddhists in Theravādin countries have Buddha Statues at their altars) but no Buddha appears in your knowledge (ñāna). Vattamulam avijja — the root of round of existence is ignorance. Whenever you're not free from the round of existence & every things you do in daily life is like changing prison (i.e, all the unwholesome & wholesome kammas lead to existences are like changing dukkha prisons).

Listening sacca-dhamma (teaching on truth) & wise attention (yoniso) will fulfill the practice. So don't put the causes on the perfection (paramis). The Path will arise if you know it as the truth of dukkha. Whatever you do ī craving is searching for death. (see the 12 links of D.A process). You're looking for it even before this khandha dies. You're dare to die like the insects rushing towards fire. Having death & looking for death is a fool (bāla). Search for freedom of death is the wise person (pandita). Be mindful & observe ī wisdom is the medicine of the Buddha. You're afraid of death & approach a doctor. In the same way if you really afraid of death have to take the Buddha Medicine. Only the Buddha was a real doctor. He was the teacher of gods & humans < Satthādevamanussānam.
The 3 cups of medicine of the Buddha are the medicines of anicca, dukkha & anatta. People who contemplate impermenence are taking the medicine. This is the medicine for undying, so you have to drink it satisfactorily. It's not good to drink it later. Drink it for awhile & put it aside also not good. Is it good to take a lot of medicine or little of them? (It's good to take a little) In this case when you're still young & ī sharp mind take it quickly. For some they died earlier before they took the medicine of dukkha sacca. I am urging you to finish the medicine.

(Sayadaw continued on the cittanupassanā practice)
Whatever arises on the body is body consciousness; for examples, itches, pains etc appear on the body. It does not appear at the tips of hair & on dry skins - also on finger & toe nails. Except on these few places it appears at everywhere (i.e, internal & external). At wherever when it arises follow its impermenence. When seeing, hearing, smelling & tasting consciousness arise & contemplate at the arising places. When the mind of greed (lobha) arises & contemplate its impermenence at the heart area of blood (where mental factors of the mind appear) - also the same ī angry mind, doubting mind (vicikicca), etc. There are 2 host minds - wanting to breathe in & out minds. Non-delusion mind (amoha citta) is the contemplative mind or the knowing mind. Non-greed (alobha citta), non-anger (dosa citta) are also arising in the heart. This is the process of the practice. For the worldlings only these 13 types of consciouness can arise.

If one of them arises the other 12 can't arise. There is always one of them arises & contemplate to know about them. Non-existing of it (its disappearance) is impermenent (anicca) and the knowing of it is knowledge (magga). And then it becomes the contemplation of the mind (cittanupassanā). The Buddha administered us for 3 cups of medicine. But taking one cup of them will cure your illness (i.e, anicca medicine). You ~~can~~ have to take it ~~as~~ too much (i.e, 3 cups) that I add them together & give you one cup. It was enough if you discern impermenence (anicca).
(Here Mogok Sayadawgyi was very wise & practical. If we go & check the Pali suttas teaching it was also simple & direct not complicated. So we should not confuse & doubt about them. If people like to be complicated & it's up to them.) I am only worry that you dont follow behind ī magga. Let the process of magga follow behind anicca continuously & ī the practice in the morning will realize Dhamma (i.e, Nibbāna) in the evening & vice versa. In the practice there are no dhammas come & disturb the yogi. It's only you dont know how to deal ī it. The defiled minds (kilesa cittas) also come in for the contemplation. These minds are also from these 13 types of consciousness. They come & invite you to contemplate them - ehipassiko.

The Way of no Grimace & Smile

~~The~~ 15th November 1961

Seeing it by oneself means the view of knowledge (ñāna). This khandha is the cause & effect connection of conditional relation khandha (paṭṭhāna khandha), dependent co-arising khandha (paticcasamupada khandha) & the khandha of truths (sacca khandha - dukkha & samudaya khandhas). You only have these 2 truths if you don't have teacher. You're wandering ī fuel & fire (or change of feul & fire). Wandering ī burning & extintion is called the round of existence - saṁsāra. Samudaya (i.e, craving - taṇhā) asked you to get more (money or sensuality) & then you had it. According to the worldly standard it's called happiness. In reality it's suffering (dukkha). How did you live in saṁsāra? It was like this simile - the cart owner (ignorance - avijja) asked the cart driver (craving - taṇhā) to drive the cart yoked ī the ox which was like the saṁsaric traveller in suffering. In saṁsāra the ox always died ī over tiredness because of the burdened load. This was happened because we didn't own the Dhamma - Sandiṭṭhiko - visible here & now. The poor-grimaced face person wanted to die because they took happiness as suffering (The poor don't have wealth & sensual pleasure, for them is happiness. In reality it's suffering.). The rich - smiling faced person took suffering as happiness (In Dhamma point of view - poor or rich all are dukkha). Human beings are lost their ways. (Sayadaw's view on sukha & dukkha here was like Tibetan yogi Milaripa's saying - "With more is more dukkha, ī little is little dukkha & ī nothing is no dukkha" Today world situations are supporting all these sayings. Super-greedy mans creates the ugly world or Earth of present day.)

The round of existence only has grimace & smile. Dhamma for the cessation of grimace & smile is - Sandiṭṭhiko. You become a Stream Enterer (sotapanna) if you own this Dhamma. The person of self-mortification is grimaced person. The person of indulgence in sensual pleasure is smilling person. The person follows the middle way has no grimace & smile. The grimaced & smilling persons can't discern dukkha sacca - the truth of suffering. It can be discerned by going between the ways of grimace & smile.

~~In saṁsāra we had never been in the middle way that still not freed.~~

We were still not freed because in saṁsāra had never been on the middle way. When dhammas calling at you sometime you followed them ī the way of indulgence (kamasukhanugalikanuyoga) & sometime ī the way of mortification (attakilamathanuyoga) - acting ī pleasure & pain or greed & anger. You have never been on the middle way because don't know how to follow them. Therefore don't follow ī greed & anger instead ī knowledge (ñāna). For example, your body is itching don't follow ī the hand (i.e, scratching the itche). When you're following it ī knowledge - the caller dhamma / ehi-passiko is anicca; the following knowledge is visible here & now - Sandiṭṭhiko. Greed & anger not arise that you're in the middle. You're sure to Nibbāna if in the middle. You discern the anicca dukkha sacca - truth of impermenent dukkha ī the ñāṇamaggā sacca - truth of the path knowledge which is the middle way. It was the true middle way if you can follow behind & ehi-passiko ī the sandiṭṭhiko (Some Buddhists confuse the practice & they rely on outside power ī prayers & vows became another God religion. Even you cannot get a piece of bread ī prayers & don't say the ending of dukkha.)

Mind, feeling, etc. whatever dhamma (phenomenon) is calling at you, it arises & passes away. The vanishing dhamma is not a person & not a being. (If someone is calling our names we react ī ditthi but never to the ehi-passiko dhamma which can lead us to permenent happiness.) You all have to remember is — Ehi-passiko is always calling at you if you don't follow its calling become its great enemy. Why? Because you're forgetful. The forgetful mind is ignorance (avijjā).
(avijja → sankhara → dukkha; see the 12 links of D.A)
With the arising of magga, it kill ~~car~~ craving, conceit & wrong view (tanhā, mana & ditthi if you follow behind ehi-passiko.

Man's Story & His Stupidity
27th November 1961

I ~~have~~ had been told you very often that not understanding of the D.A process and wrong view & doubt would arise. You must remember it until the attainment of Path & Fruit (i.e, magga & phala - until become a sotapanna). Only by knowing about it → is free from wrong view or have purified view (right view). After that ī the contemplation on impermenence, suffering & not-self can attain the Path Knowledge (maggañānam) Only ī the understanding of the D.A process & you understand the khandha, it's arising process & cause. You ~~have to~~ contemplate on the khandha but if you have wrong view & doubt it become fruitless effort. D.A is the cause of one's khandha & its process. The cause & the process are different. The cause is — "Why this present khandha ~~arising?~~ arises?" and to know about it.
The process is — "Is it man or woman?", no! it's not. These are consciousness, mind/body, sense bases, contact & feeling (section 2 of the 12 links, see the chart). To know them is knowing the process (Knowing the cause & effect dhamma).
With the contemplation doubt & wrong view come in if you don't know them. These dhammas forbid Path & Fruition Knowledges. It forbids the First Path. It's doubt if you don't know the cause & ~~become wrong view~~ not knowing the result become wrong view. You can make the decision that ~~by knowing of them~~ in this life will end dukkha, if you know about them.

(Sayadaw based on a sutta about questions & answers on wrong view between Ven. Sariputta & Ven. Mahakassapa): By asking the question like — "Does the being still exist after ~~passing away~~ death?" It was asking ī the wrong view of eternalism (sassata ditthi).
There is no being to die ī no being to arise. Therefore no need to answer this type of question. In the process of causes no being includes, and also in the process of result no being includes. After the consciousness of death becomes section 2. (See the 12 links chart of D.A process - i.e, rebirth consciousness, name & form, sense bases, contact & feeling). There is no answer for this question if you appreciate (understand) D.A process. With the cessation of past mind & body → the present mind & body arise. With the cessation of the present mind & body → the future mind & body will arise. Someone has knowledge should not answer to this kind of questions (Even the Buddha himself not answered to them). With the understanding of D.A process we gain the two knowledges of ① The discernment of mind & matter & ② the discerment of the conditions of the same mind & matter. These are the foundation knowledges of the Path Knowledge (maggañānam)
This is quite valuable (Most people may think ~~this~~ there is nothing special about it. This is totally wrong. Only ī the Buddha ~~arise~~ arose in this human world we have this great opportunity. Even most ordinary Buddhists never heard about it — i.e, traditional Buddhists.)

Anothe question should not answer is – ~~after a being passes away~~ "Does the being ~~e~~not exist after death"
This is asking ī the wrong view of annihilationism. With the understanding of the D.A process we free from both views of eternalism & annihilationism. The bodhisatta became a Buddha ī the contemplation on the D.A process.

The 3rd question is – "Does the being both exist & not exist after death?" With ~~After~~ the death consciousness arises & passes away & rebirth linking consciousness arises. There is only the arising & passing away of one mind after one mind continuously. There is no living being in it (in the processes). But ~~after~~ for the arahant – after the death consciousness & only Nibbāna arises (After the death of the arahant & it is not nothing exist).

The 4th question is – "Does the being neither exist nor not exist after death?"
Why Mahakassapa not answered all these questions? It was not beneficial, not leading to the knowledge of disenchantment (nibbida ñānam), not freed from lust, not leading to the ending of defilements (kilesas) & not leading to Nibbāna. The Buddha himself & other noble beings (ariyas) also not answered them.
In this case how to ask the beneficial questions? What is the truth of suffering? What is the cause of the truth of suffering? What is the ending of the truth of suffering? or What is Nirodhasacca? What is the path to the truth of ending of suffering? or What is the path or the way? Asking all of the 4 questions are beneficial. With the discerment of the truth of dukkha become disenchanted, free from lust, extinguished defilements & realised Nibbāna. In the past life samudaya sacca ~~arose~~ had arisen (see the D.A chart). You had been lived ī avijja, sankhara, tanhā, upadana & kamma. You only created samudaya sacca. Only the bad things were happening to you (wholesome or unwholesome which ~~is dukkha sacca &~~ were leading to births). And then you know it that I had been so stupid before. Only these things not happen again is good & you'll do insight meditation (viphssanā bhavana). With only that the knowledges of Path & Fruit will arise & ~~a~~ end dukkha. Asking about these kinds of questions is beneficial.

Nirodha sacca means ī the contemplation of the khandha & it dissappears. (It comes to an end). Dukkha dissappears is nirodha sacca. Its dissappearance is Nibbāna. In your whole life or in samsāra never have been without dukkha & now don't you know that I am free without it? (with the experience of it). Magga sacca arise only ī the practice. There is only truths (sacca) exist that asking about truths is suitable. True Buddhists are very rare indeed. (It is very true. How many Buddhists ask these kinds of questions?) Most of them are eterndlists (sassata ditthi) (God believers have both – sassata & uccheda ditthis like standing on 2 horses ī each ~~leg~~ foot on it).
In speech a being exists is ~~o.k~~ all right (without it can't communicate), but don't take it in thoughts as a real existence. It's not easy to pull out a few from a big crowd. Each Buddha of the past could save the numbers of being were like the numbers of dust on the finger nail, & the numbers of being left behind were like the numbers of dust on ~~Earth~~ the earth. Even though so many Buddhas in the past had been appeared before like the numbers of sand grains in the Ganges River ~~before~~ but the numbers of living beings were never came to an end. (In the past & present some Buddhists making impossible & extreme vows to save all living beings until all the hells were ~~fare~~ empty.

Did ~~Do~~ they ~~know~~ really know what they were ~~tak~~ talking about? They were cheated by craving & wrong view (tanhā-ditthi) & got lost in craving for becoming (bhavatanhā). It was the same vow as - may I be forever in saṃsāra ī ~~ever~~ suffering for-ever. Even the Buddha could not save everyone. How could a bodhisattava who was unenlightened could save everyone? It was like without any money wanting to give all people.)
~~These~~ This Dhamma is very difficult to hear & attain. Does it clear to you? There are only more people carrying away by the water of lust & anger (raga & dosa). Very rare indeed for some who could arrive on the safety shore. Understanding of the letters & the chart of D.A process is not a true understanding (i.e, study). The true understanding is to know the khandha's D.A → in oneself. It's important to discern in the khandha in accordance ī the chart. For e.g, in the khandha a feeling arises, & when you observe it & not there anymore. Vedana paccaya tanhā - feeling conditions to craving not arises. The chart is for example. Even though you know the chart, to know about the khandha is still there. To observe the khandha is still there. With your own khandha to compare ī the D.A chart.

Man Happy ī Kilesa Diseases

25th November 1961

If was like someone ī the whole body of ~~wounds~~ sores ~~running into~~ forcing himself through the thorny bushes.
~~The whole body ī wounds is was like rushing into the thorny forest.~~
There are sores ~~& ulcers~~ wounds at everywhere of eye, ear, ... & mind (the six senses). Physical object (form), sound, ... & mind objects (dhammarom) are thorns. Therefore kilesa wounds are always arising within us. Someone ī sores ~~& ulcers~~ wounds runs into the thorny bushes it will become worse. ~~In~~ And at eye, ear... mind - greed, anger & delusion arise. Therefore people dont want to live in forest & mountain because they dont ~~& not~~ use to it. They only want to live in city ī ~~&~~ crowd. It means they want to be hurt~~e~~ or hit ~~poked~~ ī thorns. They have satisfaction ī wounds & cuts, & not want to ~~free from them.~~ be freed from them (i.e, no appreciation of bodily seclusion - kāya-viveka). The cause of short life is harmed by the thorns of defilement. (see, Cakkavati Sutta). The cause of kamma is very few indeed, if not become a person who has wrong view on kamma (i.e, kammavadi-ditthi - Someone ~~takes~~ has the view of whatever happens is due to kamma or past kammas.)
The Buddha ~~talked~~ not only taught about the cause of kamma but also the other many causes, as an example - the case of suicide. It was hit ī the thorn of the mind, but if you take everything as ~~past~~ the result of past kamma, then it becomes kammavadi-ditthi. Many Buddhists have this view. They blame it on past kammas if something is going wrong. Doing ~~Do~~ things blindly ī anger is ~~hit~~ hitting by the mind thorn. It needs to ~~stay~~ be stayed calm, if not you'll have wounds & cuts. Someone died ī fright was hit by the thorn of physical form, ī poison was hit by the thorn of taste, etc. You're going through the thorny bush & at the same time dont want to get cuts & wounds is never possible. Even the Buddha couldnt help you. You can't hit by thorns if you stay ī samatha & vipassanā.

You don't want to die a lone as a lonely mouse, but wanting to die among the relatives. Why is that? Because you want ~~to~~ descending to apāya-woeful existence. It means in this way. This is dying ī the clinging dhamma. Is it becoming a clinging or not if dying among the affectionate people? The Buddha's preference & our preference are in the opposite ways. ~~His~~ His was Nibbāna & your ~~you're~~ are the 4 apāyas-painful existences. Any of the 6 sense objects hits you will get the wound. Without any wound & cut on the hands by handling poison will no problem, if not you'll die. It came from Dhammapada. After become a stream-winner (sotapanna) ~~by~~ and going through kilesa thorny forest you'll not harm by them. In ~~the discourse of~~ the simile of the 6-animals discourse the Buddha first mentioned about these thorns & continued to talk about the animals. It's only safe by staying ī ~~body~~ bodily & ~~mental mind~~ mental seclusions. Seclusion ~~from~~ by attainments (acquisitions) come only after the path knowledges. Stay away from the sense objects is bodily seclusion. With the calm mind (samādhi) contemplate impermenence is mental seclusion (This is not letting the mind go outside to the sense objects by vipassanā practice. It seems to me Sayadaw's interpretation was more practical in daily life situations.) By handling poison ī cuts & wounds you'll gone. So don't be playful ī your hands which I have to remind you. It's not easy to talk about this kind of Dhamma. The nature of this Dhamma is quite different from the preference of living beings. The preference of beings is to be hurt by thorns (ie, kilesa) & Dhamma (i.e Nibbāna) is to be free from dangers. You have to be made the decision that what the Buddha taught was right & your preference is wrong. After the bodily & mental seclusions practise vipassanā.

(Sayadaw combined the 2 discourses to deliver this talk) from Samyutta Nikāya is the simile of 6 animals & from Anguttara Nikāya-on seclusions.)
Become the seclusion by attainments (upadhi ~~vi~~ viveka) will never hurt ī thorns.
Bodily + mental seclusions → insight contemplation → seclusion by attaiment
(There are 2 attainments - momentary & permenent, i.e path factors & path knowledge or seeing the rise & fall of khandhas & the cessation of the khandhas.)
Seclusion by momentary ~~acqui~~ acquisition is referred to ameca / magga → i.e discerning of the dissappearance of the khandha ī insight knowledge.
Khandhas ~~are~~ is the place ~~of~~ where sores & wounds grow out. (i.e, kilesa diseases)
Upadhi viveka is no khandha. No khandha for 5 or 10 minutes is freed from ~~wonds~~ wounds & cuts (at these periods). There is no khandha to hit by thorns.
This was the reason, why noble disciples were used to enter the fruition states
Only by knowing about these things we like Nibbāna. At this place "the saying of khandha was the place of diseases (rogato)" ~~become~~ is becoming clear.
This khandha is like a hospital ī patients. The cessation of this khandha is Nibbāna.
Only by knowing as you have sores or disease & want to be freed from it.
Now, you ~~ll~~ know that we all have sores & wounds. When the path knowledge of no desire to live ī this big sore (i.e, khandha) arises & knowing its real nature.

change the positions at the 6th line (14)

② ①

The khandha is has the nature of pilanatha - oppress beings without any sympathy. It oppresses beings c̄ 96 kinds of illnesse (rogas) & the wounds of sense objects. You have been oppressed by it because you have it. Don't refer it to the past kammas. (Most Buddhists referred to their misfortunes on kammas but no khandhas & nothing would happen.) Then, Dayakas & Dayikas (i.e the Pali words refer to Buddhist (layman & laywoman) what is important for you? you have to make the decision? ② ① change the position (the audience - No khandha!, Venerable) Firstly, don't push yourself through the thorns (i.e, the thorns of sense objects - for kaya-viveka, restraint of the sense faculties) After that do samādhi (i.e, citta-viveka by anapanasati), & then vipassanā which is turning towards upadhi-viveka - seclusion by acquisition. You'll see the wounds arise in blips, and then continue c̄ the contemplation until become disenchanted c̄ it. With the existence of this khandha & Nibbāna is covered up. (This point is interesting for contemplation to know about the relationship between khandha & kilesa & the nature of Nibbāna). Kilesas cover on knowledge (ñāṇa), & again khandha (dukkha sacca) covers on Nibbāna. You don't want this khandha if you know its growth c̄ wounds & sores. And then knowledge (ñāṇa - i.e, the contemplative mind) not turns towards upadhi khandha, instead it turns towards Nibbāna which has no upadhi khanda.

Fall in Love c̄ the ~~Assassin~~ Killer

19th to 20th December 1961

In the Rādhasamyutta, Ven. Rādha asked the Buddha what was called Māra (or Death)? (Here Māra is a metaphor for death (or killer) & the aggregates or khandhas). The form (rūpa) dhamma will kill you. You have to die because form exists. You have to contemplate ~~form~~ the impermenent form as ~~death~~ the killer, if you can't it'll kill you for many lives to come. You conquer the khandha-māra if you can contemplate it & become disenchanted & ending of it. Feeling phenomena is also the killer. The other perceptions (saññā), volitional formations (sankhāra) & consciousness (viññāna) are also killers. The 5 khandhas will kill the person who got it by prayers (most Buddhists are craving for sugati khandhas or good rebirths, so they make merits & praying for it). Die c̄ the ~~whole body become~~ tight & stiff body is killed by the earth element (pathavī). Over flow c̄ urine & blood is killed by water element (āpo). Over heat is killed by heat element (tejo). A person dies c̄ the ~~whole body become~~ swollen body is killed by wind ~~air~~ element (vāyo). Someone dies by eating something which should not be eaten, because taking it as good. This is killed by perception (saññā). (Sayadaw continued to mention on each of the other khandhas). The 5 khandhas are not to be seen as ~~safe~~ secure. The killer is not far away, it exists inside us. The 5 khandhas oppress the owner without any sympathy (pilanatha). When still alive force you to work like a slave & in the end it kills you. Discerning of impermenence is seeing the one's killing dhamma. With the discerning will shun from them. Only by discerning of the truth of dukkha will free from death.

The real search ~~is to free~~ should be freed from death, but the majority are looking for death. They are searching or looking for their killers (i.e, the khandhas - so they fall in love c̄ their killers, so stupid indeed). Not only they can't see the khandhas as enemies even serving & looking after them. For the vipassanā yogi; "I'll break apart c̄ you"

Samatha yogi is searching for the killer, therefore he can't arrive to Nibbāna. Yogis ~~can't discover~~ not discovered Nibbāna ~~was~~ because they couldn't transcend the truth of dukka. Only by knowing the truth of dukkha thoroughly will success. To free from death we have to kill the khandha (i.e, the killer). Until now, in the whole of samsāra we had been killed by them.

Praying for any life is inviting the Māra (i.e, the khandha or the king of death - the killer) (The bhava-tanhā of some Buddhists were extremely so strong that they made impossible prayers & vows to save every single being until the hells were empty - it meaned we liked to stay in samsāra forever.) We're living together c̄ the 5 killers of the 5 khandhas. Even before death the form dhamma oppress & torture us. In vipassanā contemplation on form (rūpa) - contemplate it as the dhamma leads to death & pilanatha - the dhamma oppress & torture beings without any sympathy. Sometime people were ~~asked~~ asking about the causes of death as what kinds of vedana, what kinds of food poisoning (i.e, on saññā), etc. ~~this person~~ led ~~the person~~ to the death of ~~a these the~~ a person. Some died by going to ~~a~~ places which shouldn't be gone (i.e, sankhara). Some couldn't control their minds & had suicides (i.e, viññā). Beings make prayers for the khandhas c̄ the taints (āsava) of sensuality, becoming & ignorance (i.e, kamāsava, bhavāsava & ~~avijjāsava~~ avijjāsava). I am urging you don't desire the khandha & don't invite the killers, if not at near death will cry out for "save me! Help me!"

Don't be afraid of to be killed, but you have to be afraid of craving for becoming (bhava-tanhā)

You have to accept the truth of ~~the cause of~~ dukkha (dukkha sacca) if you have been done the truth of its causes (samudaya sacca). Pushing you there ~~was~~ are taints (āsava) & the killers are the 5 khandhas. Do you want to become a corpse in other mouth (i.e rebirth as animal & ending in other mouth - it may be man or beast)? or a corpse buried in the earth (as human)?

There are 40 extended meanings of anicca, dukkha & anatta characteristics. Whatever talk it's will include in rise & fall (anicca) characteristic. You'll get the knowledge of <u>as it really is</u> (yathabhuta ñāṇa) if you discern impermenence. You have to continue the contemplation to develop the knowledge of disenchantment (nibbida ñāṇa). And then continue to contemplate until you don't want it, with this not wanting the 5 khandhas dissappear. You find the ~~not dying~~ un-dying place (this is metaphorical term). The knowledge or the mind inclines towards ~~not dying~~ un-dying (no arising & dying). You have to try it out. I am telling you the way to it. From the dying element it turns towards un-dying element (Nibbāna). The un-dying place appears & let the knowledge (ñāṇa) staying c̄ it. Don't look for the place of ~~dukkha~~ cessation of dukkha. This is the cessation of dukkha. It's not conquered the khandha-māra yet. Reflect it c̄ the reviewing knowledge (paccavekkhanañāṇa). You experience at the cessation (i.e, norodha - the cessation of the khandhas) if you ~~reflect~~ review it a lot. Discerning of impermenence is insight knowledge (vipassanā ñāṇa). Seeing Nibbāna is path knowledge, fruition knowledge & ~~reflective~~ reviewing knowledge (i.e, magga-ñāṇa, phala-ñāṇa & paccavekkhana-ñāṇa). At the first path knowledge (i.e, sotapatti-magga) diṭṭhi-kilesa (defilement of wrong view)

and ditthi-khandha (khandha existence related to wrong view - i.e, painful existences) are dissappeared. ~~It reduced 1/4 of the taint of sensuality. The taints of becoming & ignorance are also reduced to 1/4 each respectively.~~
Each of the taints of sensuality, becoming & ignorance (kamasava, bhavāsava & avijjāsava) are reduced ~~to 1/4 of it. 1/4 amount of its volume (25%).~~ its 1/4 strength. The axle of ditthāsava (taint of wrong view) completely browken down & can't revolve anymore (see Part 5 - Breaking the Axle of the Taints). Therefore sotapanna (all noble beings) can't fall into painful existences (āpāyas).
The 2nd & 3rd path knowledges break down the axle of kamāsava (the taint of sensuality). The 4th path knowledge breaks down the axle of bhavāsava & avijjāsava (the taints of becoming & ignorance). ~~You all~~ Now, you all are completed ī the decisive support condition (upanisayapaccayo). You have to try ī path condition (maggapaccayo) to free from the 3 vattas (rounds of existence - i.e kilesa, kamma & khandha). You have enough 23 conditions (i.e refer to the 24 conditional relations - patthāna) & only need the path condition (maggapaccayo).
This is very important. For example, all the food dishes are in ready, & it only need one type of salt.

Everyone is a Stranger
12th March 1962

Someone has sīla what kind of dhamma he has to contemplate?
He has to contemplate anyone of the 5 khandhas as impermenent, suffering, disease, a tumour, a dart, misery, affliction, alien (stranger), disintegrating, empty & not-self will attain the path knowledge (magga-ñāna). You might say it's too much. you don't need to contemplate all of them. These are the 3 universal characteristics if you combine them. This is the knowledge of the teacher. At last it fall into impermenence. It becomes clear that even have sīla you need right attention. It leads to truth (sacca) if you contemplate a lot of it. We handle one of them & finish the practice. Contemplation of parato (alien or stranger) is very good. The contemplative knowledge is one thing & the impermenence is another. They are telling about their own things. You have to make a decision that they are nothing relate to you. Your own khandha is an alien or a stranger to you that the other khandhas also become aliens. In this way it doesn't effect to anyone. It happens by itself but the I-ness coming in to disturb that it doesn't become a stranger. It becomes a self (attato) if not becomes an alien. And then it becomes me & mine - attaniyato. You go & disturb it & become unwise attention (ayoniso). Why dayakas & dayikas (lay-man & woman follower) are not becoming stream-enterers (sotapanna)? You take the stranger as me & my own or mine, and the D.A process of dukkha & domanassa (pain & distress - body & mental pains) etc are following behind you. With the teaching we find out the fault. You make other property as one's own that it becomes a fault.

It's better to be fallen into the āpāyas ī one's own properties. With other properties was like a dharawan (i.e Hindu word for a watchman) who had been killed at duty. It was better if the owner had been killed. It was too painful to be killed ~~by other~~ for things which was not his own. Here also fall into āpāyas for things belong to others (animate or inanimate things). It becomes equanimous if you can contemplate ī parato - stranger. It can develop to the level of knowledge of equanimity towards formations (sankharupekkhañanam). After this knowledge will come the path knowledge. ~~The beings in the 4 painful existences were to~~ The 4 painful existences (āpāyas) ~~become~~ blame one's home & property ~~is~~ was the results of taking things as me & mine (i.e, diṭṭhi & taṇhā) by people. Diṭṭh (wrong view), diṭṭhupadam (clinging to view) & action (kamma) controlled by view were pushing down these beings into the āpāyas. Taking the stranger as one's own is a great mistake which you have to remember it. During the period of whatever whilesome merit you are doing - the mind or consciousness arise by sense objects & sense doors; forms (rūpa) arise by kamma, citta, utu & ahara (past volitions, consciousness, temparature & nuitrement). In the whole process there was no-thing which made by you. Therefore beings committed the crime (theft) & entered into the prisons of painful existence (āpāyas) (Sayadaw continued to talk on the family members whom we related to each other as me & mine, because without knowing them as strangers.) It becomes clinging to view (diṭṭhupadam) if we strongly argue on things which belong to others. Don't blame on ~~(actions)~~ kammas (actions) if beings fall into āpāyas. These are the causes of wrong views & clinging to wrong views (most Buddhists blame their misfortunes on kammas, ~~&~~ not on kilesas)

Wavering ~~Shaking~~ & Not Wavering ~~Shaking~~

5th to 6th May 1962

[These 2 Dhamma talks were based on Channovada Sutta of Majjhima Nikāya. In the Dhamma audience Sayadaw mentioned about 2 laymen in ~~this~~ these talks were interesting for ~~some~~ contemplation. The first layman was U Hlaing - an old man ī age over eighty, a gem merchant of Mogok City. He met Sayadaw ~~when he~~ at the age of over 50 in Mogok, this was Sayadaw's ~~earlier~~ early years there. He was used to listen Sayadaw's Dhamma talks but not practised & ~~busy~~ busied ī his gem business. At the time when he was getting old & came to Sayadaw for practice but could not discern anicca even though working very hard every day for 4 & 5 hrs.

The second lay-man was U Aung San Wai ī age over 60 from Rangoon. He was a politician & held a minister post in the goverment before. Now he retired & came to practise ī Sayadaw in Amarapura City in 1961. After the vassa in Amarapura, Sayadaw continued his teaching in Mogok & he followed ī Sayadaw there & continued his practice. It seemed to be he had some success which related to some remarks by Sayadaw ~~made~~ in some talks.

The 3rd person who I want to mention ~~is~~ was not in this audience, because it is worthy to mention about him for inspiration. Another important factor is the Dhamma

Power of →

Sayadawji's Dhamm talks which has strong effect on Buddhists in the study & practice of the Buddha Dhamma. I can give a lot of evidence on ~~my own &~~ the lives of others.
This man was U Tin, a politician & from Chinese origin. He first met Sayadaw in 1962 when Sayadaw went to Rangoon for the Aggamahāpandita title & Dhamma teaching there. At that time he was only 39 yrs of age. Sayadaw stayed ~~in Rangoon for~~ only a week in Rangoon for teaching, & went back to Amarapura for his last vassa in life. It seemed U Tin followed Sayadaw to Amarapura for practice, because we often heard his name in most of the talks which had given at this period & until the last day of Sayadawji's life in the biography. He may be the last disciple of Sayadaw & very close to him in this short period.

At the age of 50 in the year of 1975 he entered the Buddhist monk order. His lay sponsors were U Tan Daing, U Aung Chi & U Than Maung who were close disciples of Sayadaw. His ordained name was Ven. Dhammasāra & later well known as Sin-pyu-kyun Sayadaw (the monk from the White Elephant ~~Island~~ Island). He was one of the senior meditation teachers of Mogok Meditation Center & sometime gave some teachings in the west. He passed away peacefully in 1998 at the age of 75 at his monastery in White Elephant Island.
The following information came from the ~~vedio~~ video record of his funeral.
Sayadaw knew his death beforehand & wrote his wishes on a paper & left behind him. His requests were – "Do not keep his body more than 7 days. Cremate it after 3 days if it is possible. After the cremation no need to invite monks for the transference of merit (This ceremony was done by all Buddhists for the dead person because of not sure about his/her rebirth.). After the cremation pour the ashes into the Irrawaddy River (This is the major river in Burma & it flows from the north to the south. White Elephant Island is situated at the west side of the river.)"

After Sayadaw passed away the body was not decomposed & smelled. His ~~fair skin~~ complexion was yellow bright & the whole body was soft & pliable (It was ~~the same as like the 14 yrs old yogi~~ like the same as 14 yrs old Mogok yogi Ma Htet Htet Aung) The body was cremated at an open large field ī fire wood. After sometime the body flesh was burnt down & the bones exposed ī the heart still intact. Someone poked the heart ī a pointed bamboo stick & the blood flowed out like a water fall. After the cremation people found body relics (Sarira) in the ashes – bones & teeth relics. There was no seperated rounded relics. Some rounded relics ~~oo~~ were oozing out from the fragments of bone & teeth. These points described Sayadaw's practice as in completion at not very long time ago ~~which~~ that it had not enough time to change completely.
At last the ashes were poured ~~into~~ on into the Irrawaddy River & it floated ~~down~~ & carried ~~down~~ away by the river towards the sea & dissappeared.
Sayadaw ordained name was Dhammasāra which means the core or substance or essence of Dhamma. He found the essence of Dhamma directly in ~~the~~ his khandha – The 4 Noble Truths & the ~~essence of~~ Nibbāna dhatu. The core of Dhamma was handed down from the Buddha up to the present generation of Buddhists & ~~which Mogok Sayadawji was one of them. Sayadawji handed the heart of the teaching. Dependent Origination to~~.
The core of Dhamma is still existing. Buddhists should not miss the chance]

Ven. Channa took himself as arahant before he killed himself. Therefore ven. Sariputta was checking his view by questioning him. The question was; "Do you take physical form (arom), sensitivity of the eye (dvara) & eye seeing consciousness as me & mine?" His asking was - Did he still cling to them ī craving, conceit & wrong view (tanhā, mana, ditthi)? Channa answered that he had been contemplated them & seen their impermenence & no tanhā, mana & ditthi arose. This was only insight knowledge & not the path knowledge yet. His answer was seeing impermenence. It was still at the stage of rise & fall. I teach you the practice. Whenever something arises you must discern its not existing. Channa's view was vipassanā knowledge but he took it as the path knowledge. Therefore by killing himself, would not ~~got~~ get another birth (jati). Ven. Mahā Cunda came in & told him as the Buddha had taught; "There is wavering in one who is dependent, there is no wavering in one who is independent." Channa couldn't bear his painful feelings (physical & mental) meaned he had affection to his khandha. The mind is wavering if someone depends on the khandha ī craving & wrong view. ~~When the khandha has changes~~ With the changing of the khandha the mind ~~shakes or wavers~~ wavers. Only ī the death of troublesome craving the mind will not ~~shake~~ wave. Letters, telegrams will ~~stop if humans stop shaking~~ disappear. that → the mind will not ~~wavering~~ if people mind ~~stop~~ not waver. When receiving of letters their minds are wavering ī gladness of tanhā & no letters it ~~sha~~ ~~wear~~ wavers ī anger.

Do you have anytime for not wavering? (Sayadaw mentioned some of them in life). Don't have the equanimous mind (upekkha-citta) it will ~~in wavering~~ be wavered. Even ~~it's~~ it was wavering after someone had died, so it was no need to say when still ~~alife~~ alive. Therefore you're ~~wear~~ wavered species (It did not mean a monkey species which evolutionist & anthropologist thought, but more than a monkey's mind which other types of being do not have.) Wavering is not a good thing. It'll lead to tanhā, upadam & kamma-bhava if ~~wav~~ wavering ī lobha. With dosa it'll lead to soka, parideva, etc. With moha it'll lead to avijja, sankhara, etc. (See 12 links of D.A process). With ~~mov~~ more moving (wavering) is more sinking * downwards to the 4 apāyas (It was like a swamp or deepmire)

(In this talk Sayadaw sometime asked questions to the audium & he laughed heartily. ~~This~~ These wisdom or wise remarks, were humourous about man nature.) Ariyas were not wavering. At the time of ~~putting~~ laying down their khandhas the chief & great disciples went ~~inform~~ to the Buddha & informed him. Mahāmoggallana was beaten to death by the bandits. Did the Buddha & arahants are shaking? It must sink ī more moving (wavering) or ~~sweep~~ ~~swept~~ swept away by tanhā water. Your mind will not move ~~by practice~~ only ī the practice. Tomorrow I will give the instruction.

The dependent co-arising process of connection is the wavering of the mind. Ven. Channa killed himself ī a razor knife after Sariputta & his ~~bo~~ brother were left. He was seeing the sign of mental image, if he was arahant would not see it. Instead he must see Nibbāna (i.e would not see any sign of metal image) (Sayadaw mentioned some of the mental images of a dying person)

The Buddha had lived for 45 ~~yrs~~ vassas or years as a Buddha. He reminded the monks ~~for~~ 1792 times for the practice & not became remorseful at near death. Now taking joy in pleasure have to be shed~~ed~~ tears near death.

Only the path knowledge can ~~be help~~ give us help. (mentioned terrible situation during the dying process). The periods of having the sharp mind & physical fitness is very important (i.e at young age for the practice). Here Sayadaw gave the very good example ī the old disciple U Hlaing who was in the audience. With the age of 85 or 86 years his mind is in the state of confusion. He can't discern the vibrations of his khandha. This is overwhelmed by ignorance (avijja or mohe). Even though he is working (practising) for 4-5 hrs and → not knowing about the khandha teaching (his khandha is calling him - ehi-passiko, so he has to follow ī sanditthiko, but he does not hear the calling. This is called ignorance or delusion). He met Phongyi (in Burmese another usage for Sayadaw) at the age of over 50 & had been listened to my talks then, but he decided to practise later. In this way he wasted a lot of his time & chances. It was a great loss. Is'nt? (Is not?). Therefore you all have to practise now! (We always need to pay heed the teachings & sayings of the wise & sages. The child yogi Ma Htet Htet Aung's life was a very good example.)

Ven. Channa saw its mental image & instanly changed it quickly ī the practice & became an arahant at near death. He was succeeded because already had the momentum of the vipassanā knowledge. (At here again Sayadaw mentioned on the layman U Aung San Wai who was in the ~~audium~~ audience). U Aung San Wai had been used his time as a government minister before. It would not take the result very long if he had been practised it earlier before. With the effort now he is prastising & it doesn't take very long to achieve it. (It seemed to be U Aung San Wai had been succeeded in his practice, because after Sayadaw passed away U Tan Daing established a meditation center in the heart of Rangoon & propagated the Dhamma of Sayadaw's talks. U Aung San Wai became the first ~~president~~ chairman of the center.)

Some men without knowledge of Dhamma talked to people like a teacher & unclever men followed their advices (This referred to people encouraged others to waste their time ī worldly matters & insted of Dhamma). Don't have the wrong intention of I'll do it later. (mentioned the rarity of human births by comparing ī insects). You must do it urgently. You have been wasted your ~~time~~ valuable time by tanhā's order. You all ~~mis~~ are misusing the time. With the bigger Tanhā comes bigger Wok (Hell fire ~~can iron~~ big iron cauldron depicted in hell scence) These are dhammas-extension of samsāra (i.e, tanhā, mana & ditthi) You're left behind others is not important, but fall into apāya is very bad indeed. You're not afraid of falling into Hell, instead afraid of lagging behind others (American syndrome/wrong compitions).

It's better if you finish the practice now. If not possible, you can finish it at near death. It has the benefit. Ven. Channa's experience supported the need of developing the habitual vipassanā kamma (~~accina~~ acinna kamma).

The ~~biggest~~ greatest fault ~~was~~ is after this life & taking rebirth in next life. This was the exhortation of the Buddha. ~~What ever Dhamma~~

Whatever dhamma is arising - following behind it ī the knowing of it's not there, it's not there, etc. (i.e - anicca or the not existing of the arising dhamma)